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THE  
STUDENTS' COMMENTARY  
ON THE  
H O L Y    B I B L E .



THE  
STUDENTS' COMMENTARY  
ON THE  
HOLY BIBLE.

*Founded on the Speaker's Commentary.*

ABRIDGED AND EDITED  
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*N.B.←Editorial annotations are enclosed in square brackets [ ] ;  
e.g. notes on pp. 118, 627.*

# I S A I A H

## INTRODUCTION.

I. THE title "PROPHETS" in the Hebrew Bible includes the historical books of Joshua, Judges, Samuel I. and II., and Kings I. and II., which are called the *Former Prophets*; while the books of Isaiah, Jeremiah, and Ezekiel with the twelve shorter books are called the *Latter Prophets*. Thus the "Prophets," standing between the Pentateuch and the Hagiographa, formed the middle, and considerably the bulkiest, portion of the Hebrew Old Testament.

This arrangement keeps before the mind the true nature of the historical narratives and of the prophetic function.

(a) The histories were intended to shew in what relation Israel stood, at each successive period, to its fundamental constitution as laid down in the Pentateuch; and in what ways their Invisible King exercised His gracious authority among them; until all the resources of long-suffering goodness had been tried in vain, and judgment was at last pronounced upon the unfaithful nation. (b) And it was the function of the prophets to be God's envoys, to explain to the people the design of the several acts of His administration; and, at last, when the period of probation was drawing to its end and sentence of exile had been passed, then to declare that in spite of man's unfaithfulness God's loving purposes should not be frustrated; that His

promise of salvation for the whole world should yet be made good by means of a Person Whom He had ordained, One Who should be Son of David, Son of Abraham, and Son of God. Thus the two series of the "Prophets" combined set forth the entire issue of the Sinaitic Covenant.

In the Hebrew, as in the English Bible, Isaiah stands first among the prophets, though four, at least, of the minor prophets (Jonah, Joel, Amos, and Hosea<sup>1</sup>) preceded him in time. The fitness of this arrangement will be readily admitted, because the Book of Isaiah ranges over the whole field of prophetic vision. Still the chronological order must be remembered. It is only by studying the whole body of the prophets that we can get a clear idea of the one ruling purpose which pervades them all.

This view of the prophetic function, which is in harmony with Scripture, is opposed to those who deny the possibility of man's spirit being elevated, illumined, informed by the Spirit of God; and who do not admit it to be conceivable that God should communicate to man any foreknowledge, or prevision, of future events. A large portion of mankind, including not a few who have been eminent for scientific ability, phi-

<sup>1</sup> Obadiah is held by many to have been prior to Isaiah.

philosophic insight, and practical intelligence, do, however, believe that such communication has actually taken place: and the assumption that it has not cannot be established by reasoning, whether deductive or inductive. For a *deductive* proof, it would have to be shewn, either that God has not the *power* to impart such knowledge, or that it did not enter into His all-wise plan for the government of the world to do so. To assert the first would be to limit the Almighty. To assert the second, a man must needs be himself omniscient.

An inductive process, legitimately performed on the facts supplied by the Bible, establishes uncontestedly that men have foretold future events which lay beyond merely human ken; that a succession of such men professed to be sent by God to deliver such predictions; that their utterances were in many cases in direct opposition to the whole tendency of their age; that this exposed them to much outward suffering and even deep inward anguish; that, as regards those points of their testimony which relate to the coming in of a new dispensation, — their words have found most remarkable verification in the history of Jesus Christ and the formation of Christendom. Further, prophetic announcements, when viewed in relation to the whole scheme of redemption — far from being inconceivable — are in harmony with our sense of fitness. Nothing appears more probable, than that, if such a fact as the Incarnation were to take place, it should be fore-heralded by divinely instructed prophets.

II. Of Isaiah's personal, as distinct from his official, life, we know

nothing, except that his father's name was Amoz.<sup>2</sup> All else bears on his vocation. His very name, "The Salvation of the Lord," anticipates the work assigned him. His wife is "the prophetess" (viii. 3). His sons' names bear witness to his prophetic announcements.<sup>3</sup>

His "Vision" was granted him "in the days of Uzziah, Jotham, Ahaz, and Hezekiah:" — which seems to imply that some portion of it is to be allotted to each of the four reigns.<sup>4</sup>

If the earlier limit of Isaiah's prophetic ministry be placed in the fourth year before Uzziah's death (B.C. 762), and the other in the last year of Hezekiah (B.C. 698), his ministry extended over 64 years.<sup>5</sup> What were Israel's national circumstances at this epoch?

For 400 years after the occupation of Canaan, Israel had no connexion with either Egypt or Assyria. With the former intercourse was renewed by Solomon; and was rapidly followed by disastrous consequences. The next

<sup>2</sup> Two Jewish traditions affirm that his father Amoz was brother of king Amaziah; the other that he himself died a martyr's death, being "sawn asunder" by order of Manasseh. Neither of them is improbable; but they cannot claim to rank as history.

<sup>3</sup> See also 2 Chr. xxvi. 22. The "acts" there named were probably the source from which the valuable information given in 2 Chr. was derived.

<sup>4</sup> This, combined with the indications of time contained in vi. 1, vii. 1, xiv. 28, xxxvi. 1, leads to the following general distribution of his prophecies:—

(1) In the reign of Uzziah; ch. i.—v.  
 (2) " " " Jotham; vi.  
 (3) " " " Ahaz; vii.—xiv. 27.  
 (4) In the first half of Hezekiah's reign; xiv. 28—xxxv.  
 (5) In the second half of Hezekiah's reign; xxxvi.—lxvi.

<sup>5</sup> Another estimate would make it comprise 40 years; from the last year of Uzziah to the 17th of Hezekiah; (B.C. 759-710).

generation not only saw a king of Egypt capturing Jerusalem and despoiling the Temple and the Palace, but (worse still) witnessed the establishment of Apis-worship over the whole of the northern kingdom. Sixty years after the schism, Baal-worship was introduced into Samaria by Jezebel; and afterwards carried to Jerusalem by her daughter, Athaliah. At this crisis the prophetic spirit was roused into unprecedented activity.

In the northern kingdom, first Elijah\* (B.C. 910—896) and then Elisha (B.C. 896—839) laboured to turn back the tide of sin. A great but only temporary effect was produced, and at last, in the long and prosperous reign of Jeroboam II., under whom written prophecy began,<sup>6</sup> the sentence of reprobation was uttered (Hos. iv. 17).

Nearly about the same time, Joel's written prophecy made its appearance in Judah. Early in Uzziah's reign he proclaimed that the "day of the Lord" was drawing near (i. 15): but no abiding effect was produced. Outwardly the nation had not been so prosperous or well-organized since the days of Solomon; and Uzziah's heart was lifted up with pride, the root of infidelity. At last secret unbelief broke out into a deed of contempt for God's ordinances. Uzziah went into the Holy Place, and insisted on having a right to burn incense. The punishment was immediate and signal. Leprosy broke out; the brand of anathema was upon him; he lived and died excluded from society.

Were the people less criminal? And if not, must not they too be put away from communion with the Holy One, Whom they had rejected? That was the question which had to receive an answer in the last years of Uzziah's reign; during which Isaiah commenced his prophetic work. He brought to the men of Judah God's final offers of mercy; they were scornfully rejected (v. 19). Then the prophet was bidden to sentence the nation to exile and their land to desolation. The ban was uttered: yet might its actual execution be delayed by the zeal and piety of the faithful remnant which existed inside the corrupt nation. And so, when Hezekiah and his people, supported by the intercessions of Isaiah, turned to God with decision and uprightness, the power of Assyria, which had swept triumphantly over Samaria, was not allowed to touch Jerusalem.

At the time when Isaiah spoke of "Immanuel," he had interwoven with those loftier utterances a definite prediction that the Assyrian should be broken in pieces in his assault on Judah. That assurance had now been made good; and a solid guarantee was provided of the ultimate fulfilment of those other deeply mysterious prophecies concerning a Divine Saviour.

But the fulness of time for that mighty work was not yet. Hezekiah fell into the snare of self-confidence, and Isaiah was sent to pronounce the dethronement of the Davidic dynasty. Judah's royal family should be captives in Babylon. From this point a new and grander cycle of prophetic utterance begins. But it, like the first, is to have its attendant prediction of temporal deliverance bound up with it; that

\* Jonah, Amos, and Hosea all prophesied in this reign (2 K. xiv. 25).

the fulfilment of this in its season might become a new seal of the truth of those vastly larger promises with which it was associated. The deliverance from Assyria was typical of conquest over yet mightier enemies (xxiv. 21); and of bringing in an everlasting Covenant.

Such was the testimony delivered by Isaiah seven centuries before the birth of Christ;—not only for the comfort of the men who lived in those centuries of expectation, but for the perpetual edification of the Church of God. From first to last Isaiah's character stands before us as one of almost superhuman elevation: it is that of one who was fitted not only to bear witness to the perfect "Servant of the Lord" in prophecy, but even, in some degree, to foreshadow His character in actual life.

III. The genuineness of chapters xl.—lxvi. has in recent times been frequently assailed, and the question of unity of authorship requires therefore some notice.

It is not pretended that there is anywhere the slightest trace of doubt existing on this subject in ancient times. The authority of the external evidence in favour of unity is, on its own ground, absolutely uncontested.<sup>7</sup> The chapters are everywhere unhesitatingly quoted or referred to as Isaiah's.

What then are the reasons that have led any to maintain a position so entirely destitute of historical support? The main reason is that assumption noticed above.<sup>8</sup> It was said that Isaiah, living in 700 B.C., *could not possibly* have foretold that a prince named Cyrus would 170 years afterwards liberate the captive Jews out of Babylon. Consequently Part II. was adjudged not to be his; and was attributed to some unknown prophet, who lived at Babylon towards the end of the Captivity. It was soon found, however, that the 'theory could not stop short there. Predictions of the fall of Babylon, of the most definite kind, in chs. xiii. xiv. and xxi. must also be taken away from Isaiah: and so on. At last, the greater part of the objectors agreed to allow that Isaiah wrote—

chaps. i.—xii.; xiv. 24 ff.; xv.—xx.; xxi. 11 ff.; xxii. xxiii.; xxviii.—xxxiii.;

and to assert, that the other portions were written by four or five unknown prophets, most of whom were supposed to have lived in Babylon at the end of the Captivity;—men of eminent genius; worthy of having their productions associated with those of Isaiah: but of whose names, and of whose

<sup>7</sup> The Son of Sirach (Ecclesi. xlviii. 22-25; i.e. B.C. 200-180) refers pointedly to the Second Part. In the Septuagint, as in all other ancient Versions, the book is one whole: of the 16 *Haftarahs*, believed to date from the time of Antiochus Epiphanes (170 B.C.), or Prophetic Lessons from Isaiah, read in the synagogues on Sabbath days, festivals, and fasts, no fewer than 13 are from Part II.: it is frequently quoted by writers of the New Testament as Isaiah's (see Matt. iii. 3, iv. 14, xii. 17; Luke iii. 4; John xii. 38, 39; Rom. x. 16, 20): it was in the copy of

Isaiah used in the synagogue at Nazareth (Luke iv. 17); and in the MS. which the Ethiopian eunuch carried with him from Jerusalem (Acts viii. 30-34); Josephus mentions it as the received tradition among the Jews, that Cyrus issued his edict for the re-building of the Temple (Ezra i. 2) after he had been shewn Isaiah's prophecies respecting himself. Indeed, for 2400 years after Isaiah's death Aben Ezra alone is known to have so much as hinted at the possibility of doubt on the subject.

<sup>8</sup> p. 1.

existence even, no trace whatever had been preserved.

Such a theory plainly requires overwhelming evidence for its support. Yet of positive evidence there is nothing. What is produced is entirely of a negative kind. It falls principally under these two heads: (a) No prophet can have prevision of the distant future: (b) The language and style of the parts excepted against differ widely from those of Isaiah.

(a) Not only is this an ungrounded assumption, but it is inconsistent with facts.

(1) Isaiah did, undoubtedly, in the acknowledged chapters, predict the future desolation of the land<sup>9</sup> in clear and positive terms, at a time when all was outwardly prosperous. It is vain, therefore, to object to the Isaian authorship of the Second Part on the ground that Isaiah could not have had so distinct a prevision of the desolation of Judah.

(2) Isaiah (in the unquestioned chapters) distinctly foretold that Assyria would bring Judah into the utmost peril of a like catastrophe; but would be hurled back, and be itself overthrown (viii. 7, 8, x. 5—34). This was foretold at a time when Assyria was looked upon as a stay and support of Judah against its northern enemy. After about thirty years the crisis thus foretold did arrive. Hezekiah held fast by the prophet's assurances;<sup>1</sup> and the Assyrian king suffered a calamitous overthrow.

(3) The writer of chs. xli.—

xlviii. lays claim to the right of speaking in God's name about the distant future.<sup>2</sup>

These passages supply an adequate explanation of the remarkable fact that the Jewish people after the Restoration from Babylon never again fell into idolatry—a sin, at the eve of the Babylonish Captivity, more deeply ingrained than ever.<sup>3</sup> This marvellous change is fully accounted for, if the Jews on being liberated by Cyrus could look back at these chapters, knowing that they had been written by Isaiah 170 years before. And more: this prediction supplied the motive which induced Cyrus to issue the decree for their liberation.<sup>4</sup>

(4) Further, it is undeniable that the great prophecy in lii. 13—liii. had a unique realization in the person and work of our Lord Jesus Christ.

(b) Comparing Part II. with those portions of Part I. which are admitted to be Isaiah's, a diversity of style and language is said to exist, which compels us to infer that it was not written by him. It is not, however, denied that there is a considerable resemblance of character between Isaiah's writings and Part II.

The question, then, practically is, whether the general similarity here granted be counter-balanced by any alleged differences. To judge fairly, two cautions are necessary:—

(a) A difference of subject or of design will involve a certain variety in the mode of expression; in the

<sup>9</sup> See iii. 8, 25, 26; v. 13, 14, 17, 24; vi. 11, 12; vii. 23—25; xvii. 9; xxxii. 13, 14. In iii. 8; v. 13 (and in xxxii. 14 in the original) the past tense is used.

<sup>1</sup> See xxxvi. 4, 5, 7, 15, 18; xxxvii. 3, 4, 10.

<sup>2</sup> See xli. 21—29; xlii. 9; xliii. 9, 10; xlv. 7, 8, 24—28; xlv. 1—13, 20, 21; xlvi. 9—11; xlviii. 3—8, 12—16.

<sup>3</sup> See Jer. xxxii. 20—35; xlv. 1—10; Ezek. viii. 5—16.

<sup>4</sup> See above, p. 4, note 6.

words, the tone, the manner. Supposing that Isaiah, after prophesying for fifty years among "a rebellious and gainsaying people," were commissioned in his old age to register a yet further message from God (xl. 1, 5 &c.), not only to the men of the Captivity, but to the generation that lived after the cessation of prophecy, and to the Church in every age; can it be said to be probable that the style and language of this later portion would not differ in some respects from those of the former?

(b) The more an author is distinguished by the originality, depth, and strength, which we associate with the word "genius," the less possible is it to conjecture what may be the mode of treatment which he will think fit to apply to a new phase of his subject. Isaiah stands in the very first rank as regards the qualities just mentioned. Therefore to limit such a writer's freedom of deviating in a later work from the mode of treatment he had adopted in an earlier, is to do what no sound system of human rhetoric would tolerate for an instant.

The *literary evidence* produced in proof of a diversity of authorship, urges (1) that in Part II. titles (Creator, Redeemer, Saviour, Comforter) are given to Jehovah, which do not occur in the admitted chapters. Though this statement is liable to serious objection on bare philological grounds, the real question is not one of philology at all. It is rather;—was the drift of those earlier chapters so similar to that of the later that you would naturally expect these words to occur? And the answer is that while there is a *contrast of subject* between the two Parts there is a

manifest *correlation*—even of a verbal kind—between them. The "comfort" and "compassion" of the latter part are granted to her who had been "*not comforted*," "*not compassionated*."<sup>5</sup> The "salvation" and "redemption" are of that which had been given up to "desolation" and "captivity."<sup>6</sup> What is alleged as an objection really serves to confirm and illustrate the fundamental unity of the Book.

(2) Certain words are asserted to be altogether peculiar, or nearly so, to Part II. On examination, however, it turns out, that of words found only in Isaiah (most of them ἀπαξ λεγόμενα) there are in the first twelve chapters *seventy-seven*; in the twelve admitted chapters (xvii., &c.), *eighty-one*; and in the twenty-seven chapters of Part II. only *seventy-nine*: so that the number of such words in the more tranquil Book of Consolation is proportionately smaller than in the Book of Denunciation and Woe. Still the number is in itself large. Had it not been so, the later chapters would have wanted *one* of the characteristics of most of the earlier prophecies. Nor must we omit to notice that of *the words which occur in no other book of the Bible*, several are found in both Part I. and Part II. So that, here again, the things which are urged as objections to the unity of authorship tend to confirm it.

Criticism, then, is distinctly in favour of the unity of the work: and nothing remains to derogate from the authority of the external evidence. It would be easy to advance from a defensive position and point out the many improbabilities

<sup>5</sup> liv. 11. Cp. Hos. i. 6, 7.

<sup>6</sup> iii. 26, v. 6, vi. 11, 12.

bilities involved in the hypothesis that Part II. was written by some nameless person about the time that Cyrus was approaching Babylon. One only can be referred to here.

The hypothesis implies, on the one hand, that Isaiah, after sustaining the faith of the godly Jews for half a century, had broken off his work with the announcement of the Captivity in Babylon, and said no more. It implies, on the other hand, that an unknown Jewish poet in Babylon, hearing that a Persian prince intended to attack Babylon, undertook to assure the Jews in God's name of his success, told them it was in God's counsel that Cyrus should rebuild the temple at Jerusalem, and anticipated a time, when Zion should be illumined with divine light, and all her children be taught of God. Was this probable?

A few among many latent and unobtrusive links that bind Parts I. and II. together are added in a note.<sup>7</sup>

IV. It lay in the very nature of the Prophet's function, that his

utterances should contain many "dark sayings" and enigmas (Num. xii. 8).<sup>\*</sup> His message had regard to the principles, and administrative measures, of the Divine government; yet it had to be delivered in human words. It followed inevitably, that it would often have to be couched in figures and symbols, parables and allegories. This mode of teaching left the insincere, unbelieving, and formalist to confine themselves within the narrow limits of literalism. It rewarded the patient and docile seeker after God with abundant warning, enlightenment, and comfort.

For the proper construing of those "dark speeches," one indispensable condition is a right understanding of the Pentateuch. The Law supplied the basis of the prophetic word; and the great mass of legal teaching was conveyed in the form of typical histories and emblematic ordinances. This veiled character of the Mosaic system was

unity of the King and the Priest is essentially and even verbally signified; for, as in vi. 1 the King is "sitting upon a throne, high and exalted," so in lii. 13 it is said, "Behold My servant shall be high and exalted." (c) There is a word which runs as a golden thread through the tissue of the whole Book,—the word "Peace." Before the decree of banishment against the nation hardened in its rebellion has been executed a promise is made of the inauguration of a new reign of peace, under the "Prince of Peace" (ix. 6). Part II. explains how this high and deep peace is to be brought about (liii. 5, liv. 10). Part I. then, requires Part II. for its explanation. In order that the King Who "reigns in Righteousness" may be "Prince of Peace," the sin of the world must be taken away. In the two parts together we have the full picture of Him, Who is "the Priest for ever after the style of Melchizedek" (Ps. ex. 4), King of Righteousness, and also King of Peace; because through His priestly work the divine "counsel of peace" has been established.

<sup>\*</sup> (p. Ps. xlix. 4, lxxviii. 2. °

<sup>7</sup> Cp. vi. 1-7 with lvii. 15; lxvi. 2: vii. 14; ix. 6, 7; xi. 1 with iv. 3, 4; lxi. 1: v. 2, 7 with lx. 21, lxi. 3: viii. 17 with lxiv. 4. Three may be added of a somewhat different kind; which help to illustrate the position in which the Book of Isaiah stands towards the whole of the Old Testament economy. (a) The Preface to Part II. (xl. 1, 2) tells distinctly what the grand theme of the following chapters will be,—the renewal of God's Covenant-relation to those whom He had cast off for their disobedience; the fulfilment of the promise made in Lev. xxvi. 40-45. Now this passage is the basis of Isaiah i. vi.; and therefore of Part I. generally. It was contempt for those warnings of the Law (v. 24) that brought ruin first on Samaria, and then on Jerusalem. (b) The "Holy One of Israel" is, in Part I. primarily the Kingly Judge, vindicating the claims of His injured Law; in Part II., primarily the Priestly Atoner, offering up Himself to satisfy those claims. The



set forth by the lawgiver himself in a remarkable way. The Prophet, whose office it was to sustain the continuity of the Law, and who constantly made his appeal to the Law,<sup>9</sup> could not but employ a like allegorical method of speaking.<sup>1</sup> As time ran on, and the history of the nation gave birth to new evolutions of God's great design, additional materials were provided for prophetic allegory. Instances of this are to be found in the promise to David concerning a son, whose throne should "be established for ever" (2 Sam. vii. 12—16): and, when that hope was obscured by the dark sentence recorded against David's line, in the promise of "Immanuel." In setting forth His kingly and priestly character, Isaiah ranges over the whole field of earlier Scripture. Hence it is true that he who is most conversant with "the thoughts of God" revealed in those earlier Scriptures, has the best key for opening the great Prophecy before us, and will enter with the profoundest appreciation into the allusions which are made to it in the New Testament.

The title of the Book, "*The Vision of Isaiah*," suggests three remarks: (a) Being a *vision*, it will frequently speak of events, that are yet future, as if they had already occurred (cp. iii. 8, v. 13). (b) What is seen in vision must be subject to the laws of *perspective*. To the eye of a seer, a nearer event may be blended with one that is *in the same direction, but vastly more remote*; the type, for instance, melting into the antitype, or the interval between the first

and second Advents of Messiah being indiscernible. (c) It is, as a whole, *The Vision*;—*one* vision. The visions are greatly diversified in size, form, colouring, and other detail; but in essential character it is one vision.

Lastly, the prophet is one who speaks "of things pertaining to the kingdom of God." It seems to follow from this that, when he speaks of heathen nations, the primary object of his prophecy will still be to instruct God's people respecting the character and ways of their Invisible King.\* Israel greatly needed the lessons thus conveyed.<sup>2</sup> Two instances of special treatment may be noticed here. (a) In ch. xxxiv. and lxiii. 1—6, the opposition of Edom to Israel in prophecy is not simply that of *national hostility*. The antithesis is that of divergent spiritual character. Edom and Israel, twin-sons of the heir of Blessing, differed as widely as the love of the world and the love of God, as the impatience of unbelief and the patience of faith. If Israel, then, as a nation, despised its divine calling, it became *Edom*; and therefore must be a "people of God's curse" (xxxiv. 5). To stamp this with outward and visible evidence, Israel's land shall be laid desolate;—shall become as the *Arabah* of Idumea. Meanwhile the true Israel, God's faithful and elect servant, "formed for Himself, to shew forth His praise" (lxiii. 21), should "take root," and grow, and "fill the face of the world with fruit" (xxvii. 6). Thus the use of the term "*Edom*" in ch. xxxiv. prepares the way for the so often repeated "*Israel*" of Part II. The

<sup>9</sup> Cp. i. 10, viii. 20, li. 7.

<sup>1</sup> See especially the notes on ii., iv., v., xxv.—xxvii., liii., liv., lviii.—lxii., &c.

<sup>2</sup> Cp. xx. 6, xix. 24, xlvii. 10-15.

literal Israel has become desert; but out of the desert God's creative power calls forth a higher order of life and beauty. (*b*) In xiv. 4—23 we have a lyrical parable sung over the fallen king of Babylon. The language, especially of *vv.* 12—15, almost compels the mind to look out for an allegorical meaning, and to recognise in Babel the antithesis to Zion (xii. 6). As Zion, the centre of unity in the Davidic kingdom, is used as a type of "the city of the Lord of Hosts" (Ps. xlviii. 8),

so Babel, built at first to be a centre of unity to a God-defying people, stands as a type of the rebellious Power of Darkness. His false unity should end in utter discomfiture: while Zion, filled with the glory of God, should draw all nations towards it.<sup>3</sup>

<sup>3</sup> ii. 1-4, lx. 3-16. In the notes on Isaiah no attempt will be made to determine the question, how far a literal restoration of Jerusalem is to be looked for. The writer does not see that Scripture supplies materials out of which a definite judgment on this point can be formed.

# THE BOOK OF THE PROPHET

## ISAIAH.

- <sup>a</sup> Num. 12. 6. **CHAP. 1.** THE <sup>a</sup>vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, 2 Ahaz, *and* Hezekiah, kings of Judah. ¶ <sup>b</sup>Hear, O heavens, and give ear, O earth: for the LORD hath spoken, "I have nourished and brought up children, and they have rebelled against me." 3 <sup>c</sup>The ox knoweth his owner, and the ass his master's crib: 4 <sup>d</sup>but Israel <sup>e</sup>doth not know, my people <sup>f</sup>doth not consider. ¶ Ah sinful nation, a people <sup>g</sup>laden with iniquity, <sup>h</sup>a seed of evildoers, children that are corrupters: they have forsaken the LORD,

<sup>1</sup> Heb. *of hear'ness*

I. In this chapter a clear statement is made of the relation in which the people of Judah stand to God and God to them. He, their gracious Father, has been forsaken and slighted by them. The last vial of wrath is soon to be poured out; unless, giving up their wretched formalism, they resolve to aim at genuine purity and righteousness. If they will do this, God is ready to absolve them from all past guilt, and to reinstate them in their privileges. If they refuse, His sword will fall on them; consuming His adversaries and rescuing Zion out of their hands, that it may again become the "City of righteousness."

Throughout the chapter, the prophet's standing-point is the Covenant as set forth in Lev. xxvi. and Deut. xxviii.-xxxii.

It is also important to notice that, immediately after the consecration of Solomon's Temple, the issue of disobedience had been most definitely stated (1 K. ix. 9; see *r.* 4 note).

1. The title belongs to the Book (see 2 Chr. xxxii. 32); cp. Hos. i. 1; Amos i. 1; Micah i. 1; Jer. i. 1. *The Vision* was essentially one and the same throughout. Indeed, the very first prophecy, in ch. i., traverses the whole field of vision.

Judah and Jerusalem occupied the *centre* of the vision (see ii. 1). The Kingdom of Heaven was to embrace all nations; but the King was to spring "out of Judah" (Gen. xlix. 10), and to send forth His word out of Jerusalem (ii. 3). Other nations will be spoken of by the prophet, but only because of the relation in which they stand to Judah and Jerusalem, the heirs of the Abrahamic blessing.

2. *Hear, O heavens* [cp. Deut. xxxii. 1. The sum of Deut. xxxii., as of the Book of Isaiah, is—the casting off of Israel, the calling of the nations to occupy their place, and Israel's final restoration. Isaiah calls on the same unchanging witnesses as Moses

to hear what, after the experience of seven centuries, the Lord has to declare concerning His people's conduct. Cp. Ps. l. 3, 4; Micah vi. 1, 2.

*children*) So God condescended to call the Israelites (Deut. xiv. 1. Cp. xxxii. 5, 16, 18, 19). He had nourished &c., or had "made them great and set them on high" (so the same verbs are rendered in Ezek. xxxi. 4). Cp. Deut. iv. 6, xxxii. 13, 14.

*and they* (whom I so exalted) *have rebelled against me* [In Jer. ii. 28, 29; Amos iv. 4, the verb is used of apostasy. This charge was eminently true of Solomon, once so exalted (1 Chr. xxix. 25); but the immediate reference is probably to the prosperity of the nation under Uzziah. Uzziah's sin was one of most direct and high-handed rebellion (see 2 Chr. xxvi. 16, 18).

3. Israel, "My son, My firstborn" (Exod. iv. 22); "My people" to whom I have bound Myself by an everlasting Covenant (Gen. xvii. 7, 8)—as if utterly void even of such knowledge (*v.* 13) and reflexion (Ps. lxxxii. 5) as the irrational animals possess—had left Him Who had given them that goodly land, and worshipped gods of wood and stone as their "masters" (*baalim*, Judg. ii. 11 &c.; Hos. ii. 13, 17, xi. 2; 2 Chr. xxiv. 7).

4. "sinful nation," though called to be "a holy nation" (Exod. xix. 6; cp. Deut. xxviii. 9); "a people laden with iniquity," guilt-laden like the Amorites, whom they had displaced (Gen. xv. 16); "a seed of evildoers" (xxxii. 2), instead of being "a holy seed" (vi. 13, lxi. 9, lxxv. 23), they had become like Babylon's progeny (xiv. 20). *children that are corrupters* [Or, "that corrupt themselves" (Deut. iv. 16, 23, xxxii. 29). It is a strong word; implying that they had violated the order of the moral world or the fundamental provisions of the divine Law. Cp. Gen. vi. 12, 13; 2 Chr. xxvi. 16, xxvii. 2. "They have for-

they have provoked the Holy One of Israel unto anger, they are  
 5 <sup>1</sup>gone away backward. <sup>2</sup>Why should ye be stricken any more? <sup>3</sup>Why will ye revolt more and more: the whole head is sick, and the  
 6 whole heart faint. From the sole of the foot even unto the head  
 there is no soundness in it; but wounds, and bruises, and putrifying  
 sores: they have not been closed, neither bound up,  
 7 neither mollified with ointment. <sup>4</sup>Your country is desolate, <sup>5</sup>your cities are burned with fire: your land, strangers devour it  
 in your presence, and it is desolate, <sup>6</sup>as overthrown by strangers.

<sup>1</sup> Heb. alienated, or, separated, Ps. 58. 3.

<sup>2</sup> Heb. increase revolt.  
<sup>3</sup> Or, oil.

<sup>4</sup> Heb. as the overthrow of strangers.

<sup>5</sup> ch. 9. 13.  
 Jer. 2. 30.

<sup>6</sup> Jer. 4. 22.  
<sup>7</sup> Deut. 24. 51, 52.

saken the LORD" (r. 28, lxx. 11), as men forsake what they have come to think to be worthless. (cp. 1 K. ix. 9. "They have scorned," and disdainfully rejected (v. 19, xxx. 11), and so blasphemed (Num. xiv. 11, 23, xvi. 30) Deut. xxxi. 20) Him, "Whose Name is Holy" (lvii. 15) essentially; but Who, in marvellous condescension, had deigned to dwell in the midst of Israel to sanctify them (Exod. xxiv. 43, 46; Lev. xxi. 8).

they are gone away backward]. Or rather, they are gone backward estranged. God had taken them, when they were aliens, to be His children; had drawn them near to Himself (Deut. iv. 7); was leading them on to higher blessings; and they turned backward (Exod. xxxii. 8; Num. xiv. 1, 4) to the world and its "strange gods:" which were alien to man's true nature.

5. Rather. Wherefore will ye be still smitten, that ye revolt yet more? (cp. Ezek. xviii. 31. Why would they ignore God's chastening (cp. Lev. xxvi. 16; Ps. x. 13)?—why continue to "revolt" (Deut. xiii. 6. Cp. xxxi. 6, lix. 13), and thereby provoke the ever-advancing series of divine punishments, when already the body was one mass of festering stripe-wounds?

The verb rendered "smitten," as in liii. 4, is used in Deut. xxviii. 22, 27, 35; and exactly the same language is used in the description of Job's leprosy (Job ii. 7). It is not improbable, therefore, that the text may contain a reference to the signal punishment which followed upon Uzziah's invasion of the sanctuary (2 K. xv. 5; 2 Chr. xxvi. 20). A light stroke must alight on the nation, if it persist in unbelief. Already—"the whole head is sick," as Jehoram was (2 Chr. xxi. 18) when that incurable disease fell on him for his idolatries (do. rr. 12, 15). The body corporate was now suffering like him, for similar sins.

6. wounds &c.] "Sword-wounds, and livid wales, and festering scourge-wounds." The abscesses of the last had not been pressed out, to get rid of the suppuration; and the gaping sword-wounds had not been bound up with bandage; and the coagulated blood in stripe-bruises had not been mollified with oil. Priests and prophets and people resorted to measures of worldly policy (Hos. v.

13), which did not touch the cause of the malady. He Who had smitten could alone heal (Exod. xv. 26). He was most willing (Deut. xxxii. 39; Hos. vi. 1), but they refused (ix. 13).

7. The personification is now laid aside, and more direct language employed; chiefly (as before) taken from the Law.

Already Joel (ii. 3) and Amos (iv. 11) had described God's judgments on Israel in similar language.

Your country is desolate] Lit. "a desolation." Never had the land been so well cultivated as under Uzziah (2 Chr. xxvi. 10): but, out of sight, "wickedness was burning as a fire" (ix. 18).

your cities are burned with fire] The lot of that which has on it the stamp of apostasy (cp. Exod. xxxii. 20; Deut. xiii. 16; Lev. xxi. 9).

strangers devour your land (i.e., the soil and its products, Deut. xxviii. 33, 51) in your presence] While you look on in utter helplessness (Deut. xxviii. 33, 34).

The word "strangers" occurs twice in the verse; as if calling attention to the relation between their sin (r. 4) and its punishment. They had put themselves under the care of "strange gods" (Deut. xxxii. 16; Ps. xlii. 20); let them find out the value of those "alien" protectors. (cp. the similar law of retribution in Jer. v. 19).

More pitiless than the hard, unrelenting foreign conqueror were these alien gods: mocking the hunger and thirst of man's soul; leaving his spiritual nature oppressed with an intolerable sense of desolation.

overthrown by strangers] Lit. "like the overthrow of strangers." The word for "overthrow" is elsewhere used only in reference to the destruction of Sodom and Gomorrah (xiii. 19; Deut. xxix. 23; Amos iv. 11). [Hence some read here "as the overthrow of Sodom."]

The country is desolated as by an overthrow wrought remorselessly by foreigners; who, however, were instruments of Him, Whom Israel had provoked (Ezek. xi. 9):—missiles, by which He performed His "strange work" (xxviii. 21):—as much His missiles, as were the fire and brimstone rained down from heaven (cp. xlv. 4, 5). How early, and how fully, Judah was fore-

- <sup>1</sup> Job 27. 18.  
<sup>2</sup> Lam. 2. 6.  
<sup>3</sup> Jer. 4. 17.  
<sup>4</sup> Lam. 3. 22.  
<sup>5</sup> Rom. 9. 20.  
<sup>6</sup> Gen. 10. 24.  
<sup>7</sup> Deut. 32. 32.  
<sup>8</sup> Ezek. 16. 46.  
<sup>9</sup> Ps. 50. 8.  
<sup>10</sup> Jer. 6. 20.  
<sup>11</sup> Mic. 6. 7.  
<sup>12</sup> Ex. 23. 17.  
<sup>13</sup> Matt. 15. 9.  
<sup>14</sup> Joci. 1. 14.
- 8 And the daughter of Zion is left <sup>1</sup>as a cottage in a vineyard, as  
 9 a lodge in a garden of cucumbers, <sup>2</sup>as a besieged city. "Except  
 the LORD of hosts had left unto us a very small remnant, we  
 should have been as <sup>3</sup>Sodom, and we should have been like unto  
 10 Gomorrah. ¶Hear the word of the LORD, ye rulers <sup>4</sup>of Sodom;  
 11 give ear unto the law of our God, ye people of Gomorrah. To  
 what purpose <sup>5</sup>is the multitude of your <sup>6</sup>sacrifices unto me? saith  
 the LORD: I am full of the burnt offerings of rams, and the fat  
 of fed beasts; and I delight not in the blood of bullocks, or of  
<sup>7</sup>lamb, or of <sup>8</sup>the goats. When ye come <sup>9</sup>to appear before me,  
 who hath required this at your hand, to tread my courts?  
 13 Bring no more <sup>10</sup>vain oblations; incense is an abomination unto  
 me; the new moons and sabbaths, <sup>11</sup>the calling of assemblies,  
 I cannot away with; <sup>12</sup>it is <sup>13</sup>iniquity, even the solemn meeting.

<sup>1</sup> Heb. *great he goats*.

<sup>2</sup> Heb. *to be seen*.

<sup>3</sup> Or, *grief*.

warned on this point, is strikingly shewn by  
 2 Chr. xii. 1-12.

8. Amidst the overthrow, one object is seen erect, "the daughter of Zion;"—the faithful Church, still loyal to the King Whose throne was on Zion (Ps. ii. 6; cp. x. 24, xii. 6). She survived, but without her rightful heritage of external strength and beauty;—most unlike the city which God had founded "on the holy mountains" (Ps. lxxxvii. 1).

*as a cottage*] Rather, *as a booth*, or temporary cot, reared to shelter the solitary watcher of a vineyard.

*a lodge*] Or, "lodging-place;" a rude hut, standing on piles, in which a man was stationed by night to scare away wild animals.

9. *had left unto us &c.*] Or, "caused a small remnant to survive;" enabling it to escape the general corruption, and so to be like seed to preserve the continuity of the Abrahamic Church. The prophet, who began with reproving the "sinful nation," now identifies himself with it, saying, "Except He had left unto us."

*as Sodom*] Whose "pride, fulness of bread, and abundance of idleness," were reproached in Jerusalem. Cp. iii. 9; Jer. xxiii. 14.

10. *rulers of Sodom*] Rather, *judges* (cp. marg. ref.).

The appeal made in vv. 1-20 seems to imply that they tried to compensate for their unrighteous lives (iii. 15; v. 23) by scrupulous (perhaps, extravagant) performance of ceremonial observances.

11. *To what purpose &c.*] Or, "of what worth to Me (cp. Gen. xxvii. 46) is your multiplying of sacrifices?" They employed sacrifice, as if it were a benefit to God, and laid Him under an obligation; whereas it was a boon, the greatest possible boon, to themselves.

*saith the Lord*] The Hebrew phrase is not the one commonly so rendered in A. V., but a rare form, almost characteristic of Isaiah (v. 18, xxxiii. 10, xli. 21, lxvi. 9, elsewhere only in Ps. xii. 5). In all these instances it indicates, that what is said is meant to put

a decisive termination to a long-pending controversy.

*I am full of*] Or, "sated with" these abundant but unsanctified offerings. The animals here mentioned were all of them offered on the New-moon, the Passover, the Feast of Weeks, the Feast of Trumpets, the Day of Atonement, and the Feast of Tabernacles (Num. xxviii., xxix.); but offered as they were without penitence, without faith, without love, they were worse than an empty pageant;—they were a dangerous delusion.

*I delight not in*] Or, "I have no pleasure in . . ."

12. They entirely mistook the purpose of those holy days. What they were commanded to do was "to appear," or present themselves, "before the Lord" (Exod. xxxiv. 23, 24; Deut. xvi. 16); that they might renew their communion with "the living God" (Ps. xlii. 2). What they actually did was to *trample* the sacred courts with crowds of mere animals; the pretended worshippers as little realizing the presence of the Holy One as the brute creatures did. The prophet's rebuke was repeated by our Lord in act, when He cleansed the Temple area (Matt. xxi. 12, 13).

13. Lit. "Ye shall no more bring the 'minchah' (meal-offering) of vanity." The minchah, which generally had incense joined with it (Lev. ii. 1-3), formed part of the burnt-offering on festival-days (Num. xviii. 12 &c.). "Incense" unaccompanied by the upward breathings of devotion, far from being a fragrant odour, was "*an abomination*" to God; was an offensive thing that had the odour of death (cp. xiv. 19; Heb. ix. 14).

The unbelief here reproved brought down the Temple-service to the level of heathenism; turning it into a mere system of magical rites. How could the All-Holy do otherwise than abhor such degrading worship? It also paved the way for Uzziah's profanation of the sanctuary.

*I cannot away with*] Or, "endure." Year after year, the cycle of "new moon and

14 Your <sup>now</sup> moons and your <sup>appointed</sup> feasts my soul hateth:  
15 they are a trouble unto me; <sup>I</sup> am weary to bear *them*. And  
<sup>when ye spread forth your hands, I will hide mine eyes from</sup>  
<sup>you:</sup> <sup>yea, when ye <sup>make</sup> many prayers, I will not hear:</sup> your  
16 hands are full of <sup>blood</sup>. <sup>Wash you, make you clean; put away</sup>  
<sup>the evil of your doings from before mine eyes;</sup> <sup>cease to do</sup>  
17 evil; learn to do well; <sup>seek judgment,</sup> <sup>relieve the oppressed,</sup>  
18 judge the fatherless, plead for the widow. ¶ Come now, and  
<sup>let us reason together,</sup> saith the LORD: though your sins be as  
scarlet, <sup>they shall be as white as snow;</sup> though they be red like  
19 crimson, they shall be as wool. If ye be willing and obedient,

<sup>Num. 28. 11.</sup>  
<sup>Lam. 2. 6.</sup>  
<sup>ch. 43. 24.</sup>  
<sup>Job 27. 9.</sup>  
<sup>Ps. 134. 2.</sup>  
<sup>Jer. 14. 12.</sup>  
<sup>Mic. 3. 4.</sup>  
<sup>Ps. 68. 18.</sup>  
<sup>1 Tim. 2. 8.</sup>  
<sup>ch. 59. 3.</sup>  
<sup>Jer. 4. 14.</sup>  
<sup>Amos 5. 15.</sup>  
<sup>Rom. 12. 9.</sup>  
<sup>Jer. 22. 3.</sup>  
<sup>Mic. 6. 8.</sup>  
<sup>Zech. 7. 9.</sup>

<sup>1</sup> Heb. multiply prayer.

<sup>2</sup> Heb. bloods.

<sup>3</sup> Or, righten.

<sup>1</sup> ch. 43. 28. Mic. 6. 2. <sup>2</sup> Ps. 51. 7. Rev. 7. 11.

sabbath" and festivals ran its round: but all to no purpose. All was heartless, meaningless, and therefore hardening. This could no longer be tolerated.

*the solemn meeting*] So the convocation held on the eighth day of the Feast of Tabernacles is styled (Lev. xxiii. 36, Num. xxix. 35); and in Deut. xvi. 8 the convocation held on the Seventh Day of the Passover has the same title. The most specially religious of assemblies, which should, if anything could, have lifted up men's souls out of their worldliness, was a mass of unreality and insincerity; was "ungodliness" (*aven*, Hos. iv. 15) concentrated and intensified. Men came forth from their "solemn meeting" prepared to sin with less scruple (cp. lviii. 4).

14. The *set feasts*, or days of "holy assembly" were the Weekly Sabbath, the Three Great Festivals, the Feast of Trumpets, and Day of Atonement (Lev. xxiii. 1).

*they are a trouble unto me*] Lit. "they are a cumberance upon Me" (cp. Dent. i. 12).

*I am weary to bear them*] Or, "wearied in bearing with them;" in "forbearing" to punish.

15. When "distress and anguish" came upon them (Prov. i. 27, 28), then they would *spread forth their hands* (lit. "palms") towards heaven in agony and alarm (Jer. iv. 31), and would "multiply prayer;" but in vain. Prayer (as the Hebrew word implies) is that which is interposed between God and man to re-adjust the disordered relation between them. Such prayer is offered by those who lift up "holy hands" (1 Tim. ii. 8; Ps. xxiv. 4). But their hands were "full of blood," or, of blood-guilt; literally (v. 21; 2 Chr. xxiv. 22) and figuratively. Their hands were full of "bribes" (cp. xxxiii. 15; Ps. xxvi. 9, 10) which purchased the ruin of widows and orphans;—it was "the price of blood."

16. *Wash you*] As the priests before ministering had to wash their hands and feet on pain of death (Exod. xxx. 19—21. Cp. Ps. xxvi. 6).

To remove their ill-doings from before the All-seeing Eyes (Prov. xv. 3) was in fact altogether to "cease" from it. They

had been systematically "evildoers" (v. 4).

17. *Learn to do well*] Or, "to do good." *seek*] Or, "seek out, judgment"—the embodiment of justice and equity in act; the vindication of right.

*relieve the oppressed*] Rather, *redress wrong*. The word for "wrong" (derived from the verb "to ferment") seems to mean, according to Jewish tradition, obtaining property by chicanery;—wrong got out of right by the working of legal artifice, a vinegar is got out of wine by fermentation.

*judge the fatherless*] See that they have justice (v. 23); that their inheritance be not taken away by fraud, or by the hearing of their cause being constantly adjourned.

*plead for the widow*] And vindicate her claims (cp. 2 K. viii. 3—6; Luke xviii. 3—5). The orphan and widow were from the first taken by God under His special tutelage (Exod. xxii. 22—24; Deut. x. 18; Ps. lxxviii. 5).

This being done, abundant mercy was ready to meet them.

18. *reason together*] Or, "confer together;" though such a conference could only issue in their acknowledging themselves deeply guilty (cp. Ps. li. 4).

*as scarlet*] Or, "scarlet robes" (Prov. xxxi. 21). 'Though the sins be glaring and habitual.' Red is the colour of blood; and sin can be purged only by blood-shedding. Cp. Num. xix. 2, 6, 9. Scarlet and crimson were also the *finest* of dyes; least capable of being washed out.

Through the mercies of God in Christ the justified sinner may be *transfigured* in mind, and even his body be made a holy sacrifice to God (Rom. xii. 1, 2);—that body of flesh and blood, which shall hereafter be transfigured (Phil. iii. 21) so as to be like *His* body, Whose "raiment was white as the light" (Matt. xvii. 2; Mark ix. 3).

19. *If ye be willing*] If ye "consent" and *hearken* to the invitation given you. Without the consent of their will, God could not save them; and how often had they deliberately refused that consent.

- <sup>a</sup> Num. 23. 20 ye shall eat the good of the land: but if ye refuse and rebel, ye  
<sup>19.</sup> shall be devoured with the sword: <sup>a</sup>for the mouth of the Lord  
<sup>Tyt. 1. 2.</sup> 21 hath spoken it. ¶ How is the faithful city become an harlot!  
<sup>Jer. 2. 20.</sup> it was full of judgment; righteousness lodged in it; but now  
<sup>a</sup> Jer. 6. 28. 22 murderers. <sup>a</sup>Thy silver is become dross, thy wine mixed with  
<sup>Ezek. 22. 18,</sup> 19. 23 water: thy princes are rebellious, and companions of thieves:  
<sup>Hos. 9. 15.</sup> every one loveth gifts, and followeth after rewards: they judge  
<sup>Prov. 29.</sup> 24 not the fatherless, neither doth the cause of the widow come  
<sup>24.</sup> unto them. Therefore saith the Lord, the Lord of hosts, the  
<sup>Jer. 22. 17.</sup> mighty One of Israel, Ah, <sup>a</sup>I will ease me of mine adversaries,  
<sup>Hos. 4. 18.</sup> 25 and avenge me of mine enemies: and I will turn my hand upon  
<sup>Mic. 3. 11.</sup> the good of the land; <sup>a</sup>for the mouth of the Lord  
<sup>Jer. 6. 28.</sup> hath spoken it. ¶ How is the faithful city become an harlot!  
<sup>Deut. 28 63.</sup> it was full of judgment; righteousness lodged in it; but now  
<sup>Ezek. 5. 13.</sup> 22 murderers. <sup>a</sup>Thy silver is become dross, thy wine mixed with  
<sup>24.</sup> 23 water: thy princes are rebellious, and companions of thieves:  
<sup>24.</sup> every one loveth gifts, and followeth after rewards: they judge  
<sup>24.</sup> not the fatherless, neither doth the cause of the widow come  
<sup>24.</sup> unto them. Therefore saith the Lord, the Lord of hosts, the  
<sup>24.</sup> mighty One of Israel, Ah, <sup>a</sup>I will ease me of mine adversaries,  
<sup>24.</sup> 25 and avenge me of mine enemies: and I will turn my hand upon

the good of the land] Lit. its "goodness;" its best and kindest fruit (Gen. xlv. 23).

20. devoured with the sword] The metaphor was easier in Hebrew, as "the mouth of the sword" was a very common phrase. Outwardly the sword might be the Assyrian's or the Chaldean's: really it was God's own sword of justice (xxvii. 1; Lev. xxvi. 25).

21. After the above appeal, there seems to be a pause. As no actual assent is forthcoming, the prophet sinks back into the tone of elegy. The "how" is (cp. Lam. i. 1) not so much an expression of wonder as an admission made by reluctant grief, "How true is it!"

The city (or "citadel," *v.* 26, xxii. 2 &c.) is Zion (*v.* 27); but Zion viewed as a type of the visible Church, which had been betrothed to God at Sinai with Covenant-vows, and had afterwards been honoured with fresh pledges of divine love in the promise given to David (2 S. vii. 24, 25 &c.). She has now broken her plighted troth. Zion—the heiress of those rich promises—had been seduced by worldly prosperity into a proud rejection of her God (cp. Deut. xxxi. 16; Hos. ii. 5).

righteousness lodged in it] As in a home. No deeds of darkness could harbour there.

but now murderers] Or, "assassins." The word occurs only in one other place (2 K. vi. 32). Uzziah's grandfather had been guilty of the blood of Zechariah (2 Chr. xxiv. 20–22); and his father had been assassinated by conspirators (2 K. xiv. 19). But these were only faint presages of what occurred in the reign of Manasseh (2 K. xxi. 16, xxiv. 4).

Among the numerous analogies that may be traced in the history of the two overthrow of Jerusalem, by the Chaldeans and by the Romans, this is one. The generation which rejected the final offers of mercy from the mouth of Him to Whom Isaiah bore witness (Matt. xxiii. 37), sealed their own doom by "rejecting the Holy One" and "desiring a murderer to be granted unto them" (Acts iii. 14). Before long, brigandage and assassination spread over the land; ever most malignant in Jerusalem itself. Eventually the Sicarii brought on the fatal siege, and were one main cause of its horrors.

22. Religious apostasy led to a deterioration

of moral character: instead of true righteousness, there was only an outward, formal, self-justifying, legalism.

thy wine mixed] Or, "enervated." The good wine of Divine Wisdom (Prov. ix. 5) was diluted with the water of human traditions.

23. The "princes" were "rebellious," or "lawless" (see xxxi. 2, note): resisting parental and other rightful authority; and "accomplices of thieves," since they winked at injustice (Ps. l. 18). It was the "princes of Judah" who drew king Joash on to his great crime (2 Chr. xxiv. 17).

neither doth come unto them] It cannot find access to them; for it has got no silver keys with which to open the closed doors of the unjust judge. But there is a Judge, Who takes cognizance of it, viz.:—

24. the Lord] An unusual form (*ha-Adon*), occurring in Exod. xxiii. 17, xxxiv. 23 &c., elsewhere only in Isaiah and (after a quotation from Isaiah) in Mal. iii. 1. It designates God as the Supreme Administrator and Judge. In all the passages in Isaiah it is followed by "the Lord of Hosts," and is connected with a sentence of divine retribution. Cp. James v. 4; Rev. xvi. 7.

the mighty One of Israel] Mighty to accomplish His purpose regarding Israel, even when they by their sins seem to have frustrated it; mighty to make His spiritual Israel triumph, even though they appear for a while to be overwhelmed beneath the persecution of their carnal-minded brethren.

Cp. the expression, "the mighty One of Jacob" (Gen. xlv. 24).

Ah, &c.] Or, "Alas!" He sighs at being compelled to use this severity. He will rid Himself of those who have so long tried His forbearance (*v.* 14). Lit. "I will comfort me from" them.

mine enemies] The unfaithful in Israel. By their rebellion against God they made common cause with him—the enemy—who from the beginning had set himself to exterminate the heirs of promise. The "vengeance," therefore, is for the deliverance of His suffering elect (Luke xviii. 3–8, xxi. 22): He was persecuted in them (Zech. ii. 8; cp. Acts ix. 5); in avenging their cause, He was avenged. Cp. Ps. xli. 5.

25. I will turn] Or, bring back. That

thee, and <sup>1</sup>purely purge away thy dross, and take away all thy tin: and I will restore thy judges <sup>2</sup>as at the first, and thy counsellors as at the beginning: afterward <sup>3</sup>thou shalt be called, The city of righteousness, the faithful city. Zion shall be redeemed with judgment, and <sup>4</sup>her converts with righteousness. And the <sup>5</sup>destruction of the transgressors and of the sinners <sup>6</sup>shall be together, and they that forsake the LORD shall be consumed. For they shall be ashamed of "the oaks which ye have desired," and ye shall be confounded for the gardens that ye have chosen. For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. <sup>7</sup>And the strong shall be <sup>8</sup>as tow, <sup>9</sup>and the maker of it as a spark, and they shall both burn together, and none shall quench *them*.

<sup>1</sup> Jer. 6. 29.  
<sup>2</sup> Mal. 3. 3.  
<sup>3</sup> Jer. 33. 7.  
<sup>4</sup> Zech. 8. 3.

<sup>5</sup> Job 31. 3.  
<sup>6</sup> Ps. 1. 6.

<sup>7</sup> ch. 57. 5.  
<sup>8</sup> ch. 65. 3.

<sup>9</sup> Ezek. 32. 21  
<sup>10</sup> ch. 43. 17.

CHAP. 2. THE word that Isaiah the son of Amoz saw concerning

<sup>1</sup> Heb. according to pureness.

<sup>2</sup> Or, they that return of her.

<sup>3</sup> Heb. breaking.  
<sup>4</sup> Or, and his work.

"strong hand," which had been lifted up to redeem Israel out of Egypt (Ps. lxxxix. 13), should again be put forth for a higher work of redemption. Cp. xi. 11, xxvi. 11. The words are addressed to *captiv* Zion (cp. r. 27), for her encouragement.

*and purely purge away* Lit. "will smelt out as with borax" (or, with alkali); the salt being used as a flux in melting the metal.

*all thy tin* Or, "lead;" by which the silver (r. 22) had been debased.

The fire of the Babylonish captivity purged out the old idolatrous alloy.

*as at the first* Dent. i. 16, 17:—or, 1 K. x. 9, the realization of which should be seen "in the latter day" (cp. ii. 1-4); in "the times of the restoration of all things" (Acts iii. 21. Cp. r. 21 note).

*city of righteousness* The vision of lx. 14 has dawned on the prophet's eye.

*redeemed with judgment* When His just punishment (v. 16, xxviii. 17) had done its work on Zion and brought her sons to penitence, then it would be "a righteous thing with God" (2 Thess. i. 6) to "redeem her from the enemy" (Pss. lxxviii. 42, cvii. 10, cvii. 2. Cp. Deut. xxxii. 41; Ps. lxxii. 1-14).

*her converts* Lit. "her returning ones:" that "return to the Lord" (x. 21; cp. Deut. iv. 30); that "turn away from transgression" (lix. 20).

*transgressors* being they who "rebelled" (r. 2); the "sinners" and "they that forsake the Lord" being as in r. 4.

*the verse* is generally referred to idolatry:—the "oak" being "the green tree" under which they set up images (2 K. xvii. 10), and the "gardens" (cp. marg. reff.), possibly, like those of Daphne, near Antioch. They who trusted in idols would be left in helpless disappointment

(xx. 5, xlv. 9, xlv. 16) in the day of vengeance.

*they* He was speaking of "the sinners;" he suddenly turns round to the men of his own generation, and says, You are the men, who are thus storing up shame and confusion.

*whose leaf fadeth* So they confess their state to be (lxiv. 6). They were without vitality; because they had not "chosen life" (Deut. xxx. 20). God is the only "Tree of Life;" without Him is no Paradise possible. Cp. Jer. xvii. 5-8.

*a garden that hath no water* They had "forsaken the Fountain of living water;" and the cisterns they had hewed out were "broken" and "could hold no water" (Jer. ii. 13). The contrast is given in lviii. 11.

*And the strong* The strong man; glorying in outward greatness. Cp. Amos ii. 9. If Israel fell back into the Amorite's sin of proud self-confidence, he must perish like him.

*and the maker of it* Render (as in marg.) his work; all that he in his self-confidence has so laboriously produced (lix. 6); whether his worldly schemes or his idols.

*as a spark* A man's own sin being made to light up the fire of penal retribution (cp. i. 11; cp. Ps. ix. 16).

*none shall quench them* For the fire is maintained by the holy love of Him Whose "name is Jealous" (Ex. xxxiv. 14); and His loving Jealousy burns with "a most vehement flame" (Song of Sol. viii. 6, 7).

II.—VI. These five chapters are intimately united in fact.

In ch. i. the prominent figure is Justice coming to the help of rejected mercy, and pouring out vengeance on the sinful: in ch. ii.—vi. it is Mercy, by means of justice, triumphant in the restoration of holiness. The characteristic of ii.—vi. is, that though the menaces of the Law—the characteristic of ch. i.—are still heard in them



p ver. 19, 21.  
 Rev. 6, 15.  
 q ver. 17.  
 ch. 6, 15.  
 r ch. 4, 1.  
 Jer. 30, 7, 8.  
 Ezek. 38, 14,  
 19.  
 Hos. 2, 10.  
 Amos 9, 11.  
 Obad. 8.  
 Mic. 4, 6.  
 Zeph. 3, 11.  
 Zech. 9, 16.  
 s ch. 14, 8.  
 Ezek. 31, 3.  
 t ch. 30, 25.  
 u [Kin. 10, 22.  
 v ver. 11.  
 w ver. 11.  
 x Hos. 10, 8.  
 Luke 23, 30.  
 Rev. 6, 16.  
 y 2 Thess.  
 1, 9.  
 z ch. 30, 32.  
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 c ch. 30, 22.

10 therefore forgive them not. ¶<sup>p</sup>Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty. The <sup>q</sup>lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted <sup>r</sup>in that day. For the day of the LORD of hosts shall be upon every one *that is* proud and lofty, and upon every one <sup>s</sup>that is lifted up; and he shall be brought low: and upon all <sup>t</sup>the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Bashan, and <sup>u</sup>upon all the high mountains, and upon all the hills *that are* lifted up, and upon every high tower, and upon every fenced wall, <sup>v</sup>and upon all the ships of Tarshish, and upon all <sup>w</sup>pleasant pictures. <sup>x</sup>And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted <sup>y</sup>in that day. And <sup>z</sup>the idols he shall utterly abolish. And they shall go into the <sup>a</sup>holes of the rocks, and into the caves of <sup>b</sup>the earth, <sup>c</sup>for fear of the LORD, and for the glory of his majesty, when he ariseth <sup>d</sup>to shake terribly the earth. ¶<sup>e</sup>In that day a man shall cast <sup>f</sup>his idols of silver, and

<sup>1</sup> Heb. *pictures of desire.*

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brought low,—he, whose intelligence and sense of personal dignity (Jer. v. 5) might have saved him from such a degradation. They, in their self-will, choose to have it so:—therefore, in stern reality, it shall be so. Better for them to be laid low in misery, than to be the abject slaves of sin.

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The same word is used (Ex. xxviii. 21, 22) of the rock, in whose cleft Moses was hid, while "the glory of the Lord passed by"—a fitting image of the temporary resting-place of the blessed. Cp. xxvi. 20, 21. *hide thee in the dust!* In humiliation (Job xl. 12, 13. Cp. xiv. 13).

*for fear of the LORD!* Or, "from before the terror of the LORD" (so in vv. 19, 21).

11. *the haughtiness of (great) men!* As in v. 9.

*shall be exalted!* Shall stand a high and safe asylum; like an impregnable rock-fortress.

*that day!* Already spoken of by Joel (i. 15, ii. 1, 31, iii. 14). Cp. marg. ref.

12. *For the day...* More exactly; "For the Lord hath a day" in reserve; ready to

come upon (or, against) all *that is proud and high, and upon* (or, against) all *that is lifted up.*

13. The noblest and most durable trees, on the loftiest mountain ranges, stand as symbols of mighty warriors (x. 34; Amos ii. 9).

14. *mountains... hills...* Symbolizing kingdoms (see v. 2 note).

16. *ships of Tarshish!* Such as were built for the Ophir-trade at the ports of the Elanitic Gulf (1 K. xvii. 48). Uzziah had recovered and rebuilt Elath at the beginning of his reign (2 K. xiv. 22). Cp. Ps. xlviii. 7. *pleasant pictures!* The word seems (from Lev. xxvi. 1) to have included sculptures and fresco-paintings. Cp. Ezek. viii. 12.

17. Or, *the haughtiness of great men shall be brought low.*

18. *And the idols...* The marginal rendering gives the correct sense. Lit. "and the idols—the whole (mass) shall flit away" like the phantom of a dream. Cp. Jer. x. 11; Zech. xiii. 2. The Babylonish Captivity did make an utter end of Jewish idolatry.

19. *holes!* Or, "caves." (Cf. the "cave" of Machpelah (Gen. xxiii. 9 &c.). *the caves of the earth!* Or, "caverns of the dust" (as in v. 10).

*when he ariseth!* Out of seeming inaction (xxvi. 2, xxxiii. 10; Ps. vii. 6, ix. 19).

*to shake terribly!* The imagery may, perhaps, be drawn from the great earthquake which took place in Uzziah's reign (Amos i. 1). That physical convulsion was a presage of the shaking of the Jewish polity; and this in its turn was a type of a vaster commotion, extending to "all nations." Cp. Hag. ii. 22.

20. *a man shall cast!* Rather, *man* (v. 22) shall *cast away*. Mankind shall wake up to a sense of their true relation to God.

his idols of gold, <sup>1</sup>which they made *each one* for himself to worship, to the moles and to the bats; <sup>2</sup>to go into the clefts of the rocks, and into the tops of the ragged rocks, <sup>3</sup>for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth. ¶/Cease ye from man, whose <sup>4</sup>breath is in his nostrils: for wherein is he to be accounted of?

**CHAP. 3.** FOR, behold, the Lord, the LORD of hosts, <sup>5</sup>doth take away from Jerusalem and from Judah <sup>6</sup>the stay and the staff, <sup>7</sup>the whole stay of bread, and the whole stay of water, <sup>8</sup>the mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient, the captain of fifty, and <sup>9</sup>the honourable man, and the counsellor, and the cunning artificer, and the <sup>10</sup>eloquent orator. And I will give <sup>11</sup>children to be their princes, and babes shall rule over them. And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable. When a man shall take hold

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to the moles...]. So confessing how blind they themselves had been.

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III. The conversion of the nations (ii. 2-4) would be preceded by judgments, beneath which idolatry would be wholly annihilated (ii. 18); and the vanity of man, when separated from his God, would be made evident (ii. 22). But judgment must "begin at the house of God." So now the prophet turns to Judah and Jerusalem, and declares God's sentence (v. 1, 8, 13, 14) against the mighty and wise (v. 2-7), the gay and beautiful (v. 16-24).

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piness was entirely dependent upon their maintaining His covenant. (Cp. especially Amos viii. 11; Jer. xiv. 2, 3; Ezek. vii. 19.

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5. Render: And the people shall oppress every one another, **yea every one his friend; and then shall deal proudly, the youth against &c.** The word for "deal proudly" is that from which Egypt had the symbolic name "Rahab" (see xxx. 7 note). They would now be animated by the insolent, rebellious, spirit of Egypt; for they were no longer God's people. He had withdrawn His presence. Anarchy followed.

6-8. The whole nation, deprived of its support, is now "stumbling" (better than "ruined," r. 8) in utter weakness; each seeking support from the other, but all alike helpless by the fall of each over "the stumbling-block of his iniquity" (Ezek. vii. 19). Such is the force of the allegory, when interpreted in the light of Lev. xxvi. 37; with Jer. xlv. 12, 16, l. 32 as comments.

There was but One, Who could "bind up" (r. 7); the same Who had wounded (xxx. 26, lxi. 1; Hos. vi. 1; cp. Hos. xiv. 1). But He, the all-wise physician, saw need first to cauterize the wound (r. 24), with "the spirit of judgment and the spirit of burning" (iv. 4 note). No human being could do this.

6. The general weakness should be shared

2<sup>a</sup> ver. 19, 21.  
 Rev. 6. 15.  
 9 ver. 17.  
 ch. 5. 15.  
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 Jer. 30. 7, 8.  
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 18.  
 Hos. 2. 16.  
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 Ezek. 31. 3.  
 ch. 30. 25.  
 1<sup>a</sup> Kin. 10. 22.  
 2<sup>a</sup> ver. 11.  
 3<sup>a</sup> ver. 11.  
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 13 that is lifted up; and he shall be brought low: and upon all the  
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 oaks of Bashan, and upon all the high mountains, and upon all  
 15 the hills that are lifted up, and upon every high tower, and upon  
 16 every fenced wall, and upon all the ships of Tarshish, and upon  
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4. *children*] Or, *youths* (1 Sam. ii. 17), such as another Rehoboam (1 K. xii. 8 ff.). Cp. marg. ref.

5. *Render: And the people shall oppress every one another, yea every one his friend; and they shall deal proudly, the youth against &c.* The word for "*deal proudly*" is that from which Egypt had the symbolic name "*Rahab*" (see xxx. 7 note). They would now be animated by the insolent, rebellious, spirit of Egypt; for they were no longer God's people. He had withdrawn His presence. Anarchy followed.

6-8. The whole nation, deprived of its support, is now "*stumbling*" (better than "*ruined*," v. 8) in utter weakness; each seeking support from the other, but all alike helpless by the fall of each over "*the stumbling-block of his iniquity*" (Ezek. vii. 19). Such is the force of the allegory, when interpreted in the light of Lev. xxvi. 37; with Jer. xli. 12, 16, l. 32 as comments.

There was but One, Who could "*bind up*" (v. 7); the same Who had wounded (xxx. 26, lxi. 1; Hos. vi. 1; cp. Hos. xiv. 1). But He, the all-wise physician, saw need first to *cauterize* the wound (v. 24), with "*the spirit of judgment and the spirit of burning*" (iv. 4 note). No human being could do this.

6. The general weakness should be shared

- of his brother of the house of his father, *saying*, Thou hast clothing, be thou our ruler, and *let* this ruin be under thy hand: 7 in that day shall he <sup>1</sup>swear, saying, I will not be an <sup>2</sup>healer; for in my house *is* neither bread nor clothing: make me not a ruler of the people. ¶ For "Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the LORD, to provoke the eyes of his glory. The show of their countenance doth witness against them; and they declare their sin as <sup>3</sup>Sodom, they hide *it* not. Woe unto their soul! for they have rewarded evil unto themselves. ¶ Say ye to the righteous, *that it shall be well with him*: <sup>4</sup>for they shall eat the fruit of <sup>5</sup>their doings. Woe unto the wicked! *it shall be ill with him*: for the reward of his hands shall be <sup>6</sup>given him. ¶ *As* for my people, <sup>7</sup>children are their oppressors, and women rule over them. O my people, <sup>8</sup>they which lead thee cause thee to err, and <sup>9</sup>destroy the way of thy paths. The LORD standeth up <sup>10</sup>to plead, and standeth to judge the people. The LORD will enter
- <sup>1</sup> Mic. 3. 12. <sup>2</sup> Gen. 13. 13, 20. <sup>3</sup> Eccles. 8. 12. <sup>4</sup> Ps. 128. 2. <sup>5</sup> Ps. 11. 6. <sup>6</sup> Eccles. 8. 13. <sup>7</sup> ver. 4. <sup>8</sup> ch. 9. 16. <sup>9</sup> Mic. 6. 24.

<sup>1</sup> Heb. *lift up* the hand, Gen. 14. 22. <sup>2</sup> Heb. *binder up*. <sup>3</sup> Heb. *done to him*. <sup>4</sup> Or, *they which call thee blessed*. <sup>5</sup> Heb. *swallow up*.

even by the favoured houses,—the house of Levi and the house of David. Though some faithful men remained, yet none could undertake charge of the "ruin" (lit. "mass of stumbling"). When Judah had been "made naked" by Ahaz (2 Chr. xxviii. 19), the nation's doom was sealed. Not Hezekiah or Josiah, nor Isaiah or Jeremiah, could supply "clothing" to hide "the shame of their nakedness" (Rev. iii. 18).

*clothing*] Such raiment as was among the necessities of life (Ex. xxii. 27; Deut. x. 18).

*ruler*] Or, *judge* (i. 10 note). The words are nearly those which were addressed to Jephthah (Judg. xi. 6), at a time when Israel had "forsaken the Lord," and was in extremity of trouble (do. x. 9-14). But now no "mighty man of valour" would be forthcoming. (cp. 2 Chr. xxxi. 16).

7. *I will not be an healer*] Or, "binder up," "surgeon;"—to dress the festering wounds of the nation.

8. *against the LORD*] Strictly, "towards." They have directly turned towards Him, to affront Him; as Uzziah had done by his defiant profanation of the sanctuary.

His "eyes of glory" beamed forth from His Temple in love, ready to bless His faithful people (1 K. ix. 3); but also to destroy the sinners (Amos ix. 4, 8).

9. *The show of their countenance*] Its bold, staring effrontery.

*as Sodom*] Whose sin cried to heaven (marg. refl.); whose inhabitants set the seal to their own condemnation by endeavouring to destroy the one righteous man, who reprobated them.

*they have rewarded evil unto themselves*] According to the Law laid down in Lev. xxvi.; Deut. xxviii.—xxx.; and here summed up in vv. 10, 11. The bitter "wages" of sin, when earned, may not be declined.

10. *that it shall be well with him*] Lit. "that (it is) good" (cp. Gen. i. 4, 10, 18, 21. 25). The righteous man is in harmony with his Creator's designs, and has His blessing resting upon him; so that his work shall bear fruit (Ps. lviii. 11).

11. *it shall be ill with him*] Lit. "(it is) evil."

*the reward of his hands*] Or, "the award of his own hands." They have chosen the vine of Sodom; their grapes will be grapes of gall. Cp. Deut. xxxii. 32.

12. *children are their oppressors*] Rather, *its oppressors are babes*; unable to discern between good and evil (Heb. v. 13, 14); pleased with sweetmeats or toys, and ruled over by women. From the time of Solomon downward God's order (Gen. iii. 16) had been inverted:—even this wisest of men fell into the puerility of scepticism and superstition; and under the teaching of his queens learnt to prattle about Chemosh and Milcom. His name stands at the head of the list of Israel's oppressors (1 K. xii. 4). In after days, among the very worst propagators of idolatry were queens Maachah (1 K. xv. 13) and Jezebel's daughter Athaliah (2 K. xi. 1, 18).

*they which lead thee cause thee to err*] Or, *they which direct thee lead thee astray* (cp. Jer. l. 6; Micah iii. 5). The marginal rendering, "they which call thee happy" (Mal. iii. 12, 15), represents vividly the method adopted by the false prophets.

*destroy the way of thy paths*] Obliterate the way-marks, by which thy paths (across the world's wilderness to the Mount of God, ii. 3) were to be made plain.

13. *the LORD standeth up*] Or, "hath come forward" (cp. Ps. lxxii. 1).

*to judge the people*] The peoples (Ps. vii.

into judgment with the ancients of his people, and the princes thereof: for ye have <sup>1</sup>cut up <sup>2</sup>the vineyard; the spoil of the  
 15 poor <sup>3</sup>is in your houses. What mean ye <sup>4</sup>that ye <sup>5</sup>beat my people to pieces, and grind the faces of the poor? saith the Lord God  
 16 of hosts. ¶ Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and  
 17 wanton eyes, walking and <sup>6</sup>mincing as they go, and making a tinkling with their feet: therefore the Lord will smite with <sup>7</sup>a scab the crown of the head of the daughters of Zion, and the  
 18 Lord will <sup>8</sup>discover their secret parts. In that day the Lord will take away the bravery of <sup>9</sup>their tinkling ornaments about <sup>10</sup>their feet, and <sup>11</sup>their <sup>12</sup>cauls, and <sup>13</sup>their <sup>14</sup>round tires like the moon, the  
 20 <sup>15</sup>chains, and the bracelets, and the <sup>16</sup>mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the <sup>17</sup>tablets,

<sup>1</sup> ch. 5. 7.  
 Matt. 21. 33.  
<sup>2</sup> ch. 58. 4.  
 Mic. 3. 2.

<sup>7</sup> Deut. 28. 27.  
<sup>8</sup> ch. 47. 2.  
 Jer. 13. 22.  
<sup>9</sup> Nah. 3. 5.  
<sup>10</sup> Judg. 8. 21.

<sup>1</sup> Or, burnt.

<sup>2</sup> Heb. deceiving with their eyes.

<sup>3</sup> Or, tripping nicely.

<sup>4</sup> Heb. make naked.

<sup>5</sup> Or, networks.

<sup>6</sup> Or, sweet balls.

<sup>7</sup> Or, spangled ornaments.

<sup>8</sup> Heb. houses of the soul.

8) : all the peoples of the world ; but first of all (v. 14) His own special people.

14. for ye] Or, "And you" &c. : God addresses them. You—the kings and princes, priests and prophets—the guardians and dressers of My vineyard (v. 7), have done the part of ravenous beasts in it.

15. grind the faces of the poor] Or, their persons and causes. It would seem to mean—grinding them down by unjust decisions, so that they may be afterwards devoured. Cp. Ps. xiv. 4; Luke xx. 47. The social injustice, to which the words in the first instance refer, was the sign of a far deeper wrong done to God's people. Cp. 1 Sam. ii. 17. The selfishness of the rulers of Judah, in addition to its cruel infliction of temporal wrong, deprived the poor of the practical evidence of religion. What were the gorgeous ceremonials of the Temple to them but a mockery? The victims offered in sacrifice were, in fact, spoil taken from the poor (cp. x. 2, lxi. 8; Prov. xxx. 12-14). Hence it is a prominent trait in the character of the Righteous King that He will "judge the poor" (xi. 4; Ps. lxxii. 12, 13).

16-24. These verses were, no doubt, applicable, in a literal sense, to the ladies of Jerusalem. The worldliness of the people was reflected in the luxury of the females, and the costly variety of their robes and ornaments; some of them, it would seem, imitated from the sacerdotal vestments, and others certainly borrowed from idolatry. But that a deeper meaning lay beneath the literal, may be inferred from the relation in which these verses stand to vv. 25, 26. Under the description of female attire, an allegory was aimed at the Levitical Church as a whole.

The multiplied external decoration of "the daughters of Zion" being the expression of inward pride and impurity, only made their deformity in God's sight the greater; and themselves less like the

"holy women of old time" (1 Pet. iii. 3, 4). Further, this social immodesty, as it was the offspring, so was it also a symbol, of the religious irreverence, which made ornate ceremonial observances a cover for habitual neglect of the duties enjoined by the Second Table of the Law.

16. "Stretched forth necks," or, "throats" (lviii. 1 marg.); as when a person is shouting. "Wanton eyes," or, "staring with their eyes;" many MSS. and editions have another reading, which means "lying," or "dealing falsely" (lviii. 8). "Mincing;" or "taking affectedly short steps," is a word from which the noun for "phylacteries" is derived. These were fastened on the brow "between the eyes" and had written on them, among other passages, Deut. vi. 4-9. "Making a tinkling;" see v. 18.

18. the bracelets] Rendered "comely" in iv. 2. The word is applied to the Temple (lx. 7, lxiv. 11) and to the priestly robes (Exod. xxviii. 2, 40. Cp. lii. 1). "Tinkling ornament," were anklets of silver, ivory, or even gold, such as are still used in Syria, Egypt, and India.

"Cauls," or caps of network. "Round tires like the moon" or, crescents. This and the "chains" (or eardrops, v. 19) are the words used of the ornaments taken from the kings of Midian (Judg. viii. 26). These trinkets formed part of the ephod, after which "all Israel went a whoring" (Judg. viii. 27).

19. mufflers] Or, veils:—light and tremulous.

20. "Bonnets," used of the priestly headbands (Ex. xxxix. 28). "Ornaments of the legs," or, stepping-chains; which fastened the two anklets together. "Headbands," or, sashes (Jer. ii. 32). "Tablets," or, scent-boxes; lit. as in marg. "Earrings" were rather amulets; charms, worn as a protection against evil.

- 21, 22 and the earrings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the 23 crisping pins, the glasses, and the fine linen, and the hoods, and 24 the vails. And it shall come to pass, *that* instead of sweet smell there shall be stink; and instead of a girle a rent; and instead of well set hair <sup>a</sup>baldness; and instead of a stomacher a girding 25 of sackcloth; and burning instead of beauty. Thy men shall 26 fall by the sword, and thy <sup>1</sup>mighty in the war. <sup>2</sup>And her gates shall lament and mourn; and she *being* <sup>3</sup>desolate <sup>4</sup>shall sit upon 4. the ground. AND <sup>a</sup>in that day seven women shall take hold of one man, saying, We will <sup>b</sup>eat our own bread, and wear our

<sup>a</sup> ch. 22. 12.

Mic. 1. 16.

<sup>1</sup> Jer. 14. 2.

Lam. 1. 4.

<sup>a</sup> Lam. 2. 10.<sup>a</sup> ch. 2. 11.<sup>b</sup> 2 Thess. 3.

12.

<sup>1</sup> Heb. *might*.<sup>2</sup> Or, *emptied*.<sup>3</sup> Heb. *cleansed*.

22. "Changeable suits..." or, festal robes; elsewhere only in Zech. iii. 4. "Wimples," or, "shawls" (Ruth iii. 15). "Crispin pins," or, *sachels*; or, purses.

23. "Glasses," or, mirrors of polished metal (cp. viii. 1 note). "Fine linen," or, muslin. "Hoods," rather, *diadems* (Ixii. 3; Zech. iii. 5); an allied noun is used of the priestly "mitre" (Ex. xxviii. 37). "Vails," or, scarfs (Song of Sol. v. 7).

24. Or, *instead of sweet spices* (Ex. xxx. 23 &c.) *shall be rot*.—The latter noun occurs elsewhere only in v. 24; but its verb is used in Lev. xxvi. 39: "They that are left of you shall *pine away* in their iniquity." A "girdle," or, "a well-girt dress;" girdle and robe are torn asunder by ("a rent") the hand of violence. "Well set hair;" lit. carved work (Ex. xxv. 36); so elaborate was the setting of the ringlets. "Baldness," the hair being shorn as in deep mourning (Amos viii. 10).

A cognate word to "stomacher" is used (Num. xv. 38) of the blue lace put by Israelites on the tassel of their garments—the tassel, which was to remind them Whose they were.

*burning*] Here only. The parallel word in Arabic is commonly used of *cavity*. The wise and good Surgeon came near and removed the gay clothing, and there was seen a festering cancer beneath, which called for the application of "the spirit of burning" (iv. 4).

25. The last word has disclosed the aim of the allegory. Zion herself is to be laid low. The transition is made by the use of a peculiar word for "men;" a word used (Deut. ii. 34, iii. 6) of the men of the Amorite cities that were devoted to destruction (cp. i. 31 note). Zion must be laid under the like ban. "Thy mighty," lit. "thy might;" the entire body of her mighty men (v. 2). The earlier portion of the chapter appears to be summed up in v. 25; the latter in v. 26.

26. *gates*] Or, *doors* of the queenly city's palace:—or, perhaps, of the Temple, once gladdened by thronging crowds of worshippers.

*lament and mourn*] As those who make

wailing for the dead. There are none else to mourn with the disconsolate Zion.

*she being desolate* &c.] Lit. "and she shall be purged; on the earth shall she sit." Cp. xlvii. 1. A Roman medal represents "*Judea Capta*" as a woman sitting in an attitude of despairing grief.

As regards the application here of the words "she shall be purged" ("free," Num. v. 19, 28) we must bear in mind the complex character that belongs to Zion. As the visible Church, she had been unfaithful;—therefore the "bitter waters" must take effect on her (cp. Jer. ii. 19). They must work out their curse on the body ecclesiastical. But the true Church, the Holy Seed (vi. 13), could not perish. What to the outward polity was a cause of death, should be only "*purification*" to the true Zion. The faithful Church would arise after passing through this ordeal, and "put on her beautiful garments" (lii. 1).

IV. At the end of ch. iii. we had the picture of Zion, her royal house and her Temple, in desolation (iii. 25, cp. Amos ix. 10). But as did Amos, so Isaiah here comes forward with a repeated "In that day" (v. 1, 2) to speak of a restored and ennobled Zion.

1. *seven women*, &c.] The key to the meaning is supplied by 2 Chr. vii. 12-22 (=1 K. ix. 1-9).

What if Israel had slighted her privileges, and been cast away? God's purpose should not fail. Her loss should be supplied "sevenfold" (cp. i. S. ii. 5). Seven women should "take hold of" the Covenant established in, and by, "*the man* whose name is The Branch" (Zech. vi. 12). Who should "build the Temple of the Lord," and Himself "bear the glory," and "sit as a priest upon His throne" (do. v. 13). In Rev. i.-iii., *seven* is the mystical number of the branches of the Catholic Church; whose calling is to "hold fast the name" (ii. 13) of Him Who was "*like unto the Son of Man*," yet was "the First and the Last."

*We will eat our own bread*] These new communities would not be, like Israel of old, planted down by Him in earthly Canaans under promises like those of Lev. xxvi. 4-10; Deut. xxviii. 2-24. Their

own apparel: only <sup>1</sup>let us be called by thy name, <sup>2</sup>to take away  
<sup>2</sup>our reproach. In that day shall <sup>3</sup>the branch of the LORD be  
<sup>3</sup>beautiful and glorious, and the fruit of the earth shall be ex-  
<sup>3</sup>cellent and comely <sup>4</sup>for them that are escaped of Israel. And  
it shall come to pass, *that he that is left in Zion, and he that*  
*remaineth in Jerusalem, shall be called holy, even every one*  
<sup>4</sup>that is <sup>5</sup>written <sup>6</sup>among the living in Jerusalem: when <sup>7</sup>the  
Lord shall have washed away the filth of the daughters of Zion,  
and shall have purged the blood of Jerusalem from the midst  
thereof by the spirit of judgment, and by the spirit of burning.

<sup>1</sup> Heb. let thy name be  
called upon us.

<sup>2</sup> Or, take thou away.  
<sup>3</sup> Heb. beauty and glory.

<sup>4</sup> Heb. for the escaping of Israel.  
<sup>5</sup> Or, to life.

<sup>6</sup> Luke 1. 25.

<sup>7</sup> Jer. 23. 5.

Zech. 3. 8.

<sup>8</sup> ch. 60. 21.

<sup>9</sup> Phil. 4. 3.

<sup>10</sup> Rev. 3. 5.

<sup>11</sup> Mal. 3. 2.

request would be for the spiritual portion  
of Israel's privileges.

*thy name*] God's name (Deut. xxviii. 9,  
10).

*our reproach*] The reproach of *barrenness*  
(Gen. xxx. 23). This reproach belonged to  
Jew and Gentile alike by nature (Eph. ii.  
3; v. 11). Only when "quickened together  
with Christ" (Eph. ii. 5), could any bring  
forth "the fruit of the Spirit."

**2. the branch of the LORD** Not the same  
word as in xi. 1. The word here used is the  
one that occurs in marg. refl. of King  
Messiah. It denotes a budding or springing  
plant: "a sprout." The sentence (Deut.  
xxix. 23) on the unfaithful land is to be re-  
moved by One in Whom is divine life (1 Cor.  
xv. 45, 47).

*beautiful and glorious....excellent and  
comely*] Better, *for ornament and for glory*  
*...for majesty* (ii. 10, 19, 21) and *for beauty*.  
The words "glory" and "beauty" are  
those used of the priestly robes (Ex.  
xxviii. 2, 40). His holiness would be the  
reality, of which the "holy attire" was but  
a figure. Cp. xxviii. 5.

He Who was "the sprout of the Lord"  
was also "the fruit of the earth."

HE was the grain of wheat, which re-  
deeming love sowed in the earth on Good-  
Friday: which began to break through the  
ground and grow toward heaven on Easter  
Sunday; whose golden blade ascended hea-  
venward on Ascension-day; whose myriad-  
fold ear bent down to the earth on the day  
of Pentecost, and poured out the grains  
from which the Holy Church not only was  
born, but still continues to be born.

*them that are escaped of Israel*] Who have  
survived that crisis of judgment. That  
there should be such a remnant had been  
foretold by Joel (ii. 32). Of this, historical  
types were supplied by the deliverance which  
Isaiah himself lived to see (xxxvii. 31), and  
by the remnant which returned from Baby-  
lon. But the prophecy was adequately ful-  
filled only in those who saved themselves  
(Acts ii. 47) from the generation which  
rejected Christ. \* That remnant was the  
germ of the Church Catholic: made such by  
being incorporated into the True Vine.

Partaking of His vital power, they "brought  
forth much fruit" (John xv. 5, 8); "fruit  
in all the world" (Col. i. 6; cp. Rom. i. 13);  
a testimony to the mighty power of Him in  
Whom alone they gloried (1 Cor. i. 31).

**3. called holy**] Realizing Israel's original  
vocation (Ex. xix. 6; Deut. xxviii. 9).  
So the first Christians were actually called  
(Acts ix. 13; cp. Rom. i. 5-7).

*written among the living*] Or, "unto life;"  
registered as heirs of eternal life (Luke x.  
20; cp. Ex. xxxii. 32, 33; Ps. lxix. 28;  
Dan. xii. 1; Heb. xii. 23).

4-6. It is better to put a full stop at the  
end of v. 3, and a colon at the end of v. 4;  
and to commence v. 5, "Then will the Lord  
create."

The verses teem with allegory. The two  
leading truths figured in them are: (1) The  
Church can become truly God's house only  
when it is a purified "whole offering," a  
"living" sacrifice (Rom. xii. 1, 2). (2)  
When that is realized, then it is filled with  
divine glory,—is the true spouse of Christ,  
—and has His protection.

**4. when the Lord shall have washed away**  
*Their efforts* had been altogether superficial  
(cp. i. 16, 25); mere ritual cleansing; so  
that their "righteousnesses were as a filthy  
garment" (Isiv. 6). Therefore God Himself  
must cleanse her (i. 25; Ezek. xxxvi. 17-31).

*the filth of the daughters of Zion*] i.e. of the  
generation that was "pure in its own eyes"  
(Prov. xxx. 12). This purification was  
not effected by the Babylonish Captivity  
(cp. Mal. iii. 1, 2).

*purged*] A rare word, used (2 Chr. iv. 6;  
Ezek. xl. 38) of rinsing parts of the "burnt-  
offering." Cp. Jer. li. 34.

*the midst thereof*] Or, "within her" (cp.  
Deut. xiii. 5). The same word is used of  
"the inwards" of the burnt-offering, which  
were to be "washed with water" (Lev.  
i. 9, 13) before being offered. Only when  
the Law was written in the "inward  
parts" of Israel (Jer. xxxi. 33) could they  
become truly His people;—only so could  
the Holy One dwell "in the midst of  
Zion" (xii. 6).

*the spirit of burning*] Or, "of extermina-  
tion." It is evident that "washing"—by



- 5 And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, <sup>a</sup>a cloud and smoke by day, and <sup>b</sup>the shining of a flaming fire by night: for upon all the glory <sup>c</sup>6 shall be <sup>a</sup>a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and <sup>b</sup>for a place of refuge, and for a covert from storm and from ruin.
- <sup>a</sup> Ex. 13. 21.  
<sup>b</sup> Zech. 3. 5.  
<sup>c</sup> ch. 25. 4.

CHAP. 5. NOW will I sing to my wellbeloved a song of my beloved

<sup>1</sup> Or, *abode*.

<sup>2</sup> Heb. *a covering*, ch. 8. 14.

"a spirit"—and that "of burning," must be allegorical. The allegory is explained only, and fully, by the New Testament.

John Baptist spoke of the King, Whose approach he heralded, as one Who should "baptize with the Holy Spirit and with fire;" and the effect of this would be to "thoroughly purge His threshing-floor" &c. (Matt. iii. 12). This twofold result—on the hearts of individuals, and on the Church as a community—is more plainly set forth by St. Paul (cp. 1 Cor. v. 13 with vi. 11; 2 Cor. vi. 14-18 with vii. 1). In this twofold cleansing we have the explanation of the enigmatic relation between the "daughters of Zion," and "the daughter of Zion." The latter term represents the community: the former its individual members. Both processes of cleansing go on together. Under the old Covenant the "burning" of the apostate city was to be a literal one (Deut. xiii. 16); and when Josephus saw the flames approaching the Temple, he exclaimed, "It is God Himself, Who, siding with the Romans, is bringing on it *purgative fire*, and is sweeping away a city laden with such pollutions." The first Temple was doomed to fire because Manasseh "filled Jerusalem with innocent blood" (2 K. xxi. 16); can it be doubted that the second Temple suffered from a like cause? See Matt. xxvii. 24, 25. From the guilt of that crime, however, the people shall be cleansed "in that day" (Zech. xii. 10, xiii. 1).

5. Of old the cloud rested only on the Tabernacle into which the priests alone went (Ex. xl. 34-38); now the cloud of mediatorial glory is over "every place" in the Church universal—the part which is militant or the part which is expectant. For now the Church is "His body, the fulness of Him Who filleth all in all" (Eph. i. 23). *the shining of a flaming fire*] Lit. "the brightness of a fire of flame." "Myriads of angels" (Heb. xii. 22); ministers of God's good pleasure are as "a flaming fire" (Ps. civ. 4), to protect the Church in "the night;" comforting the night of affliction with heavenly visions confirmatory of God's Covenant. Cp. Gen. xxviii. 11, 12.

*a defence*] Or, "a canopy," like that under which a marriage ceremony was performed. (Ps. xix. 5). Over the whole Church "builded together for a habitation of God through the Spirit" (Eph. ii. 22), mystically

described as "the King's daughter, *all-glorious inwardly*," (Ps. xlv. 13), there is spread the cloud by day and fire by night. So the bride is borne across the wilderness of human history until the time of her outward glorification arrives.

6. *a tabernacle*] Or, "booth." The Tabernacle, for which David took so much thought—the Temple for which he made so much provision—the royal house which he founded—this has all "fallen," as Israel fell, by the "iniquity" that grew up within it (Hos. xiv. 1). Now it is raised up to be "for a shadow &c., from storm and rain." Nearly the same description is given in xxvii. 2 of the Righteous King Himself, "a man (see c. 1 note) shall be as a hiding-place from the wind, and a covert from the storm; as the shadow of a great rock in a weary land."

The "Branch of the Lord" is Himself the restored "Tabernacle of David." The Lord Himself is the Church's "shadow by day" (Ps. cxxi. 5, 6), and her "shadow from heat" (xxv. 4).

V. This ch. is closely connected with ch. iv. to which it is a mournful antithesis. Sentence, formally pronounced upon Israel and Judah, is introduced by a parable (cp. 2 Sam. xii. 1-12), in which their guilt is set forth.

The comparison of Israel to a vineyard (cp. Gen. xlix. 11, 22; Song of Songs viii. 12-14) is drawn out in Ps. lxxx. 8-16.

Here special reference is intended to the Davidic Covenant, and to the Temple of Solomon as the seal of that Covenant: although the parable applies to Israel at large (c. 7). Israel, the "seed of Abraham, the friend of God" (xli. 8), was a Vine of a noble stock, whose wine was to "gladden God and men" (Judg. iv. 13). It was planted amidst rich privileges, temporal and spiritual;—in a land that flowed with milk and honey and had the sanctifying presence of the Holy One with it. If the Vine had produced its fruit, it would have been a "blessing to all nations" (cp. Gen. xv. 6); but, in the first cycle of its history, it was seduced by the world; and became "a mockery" to its neighbours. The blessing of Abraham was not realized under the "Tabernacle at Shiloh." Richer privileges still were granted to David's house. The "mercies" granted to David were not realized under the Temple built by Solomon,

touching <sup>a</sup>his vineyard. My wellbeloved hath a vineyard in <sup>1a</sup>a  
<sup>2</sup>very fruitful hill: and he <sup>2</sup>fenced it, and gathered out the stones  
thereof, and planted it with the choicest vine, and built a tower  
in the midst of it, and also <sup>3</sup>made a winepress therein: <sup>b</sup>and he  
looked that it should bring forth grapes, and it brought forth  
<sup>3</sup>wild grapes. And now, O inhabitants of Jerusalem, and men  
of Judah, 'judge, I pray you, betwixt me and my vineyard.  
<sup>4</sup>What could have been done more to my vineyard, that I have  
not done in it? wherefore, when I looked that it should bring  
<sup>5</sup>forth grapes, brought it forth wild grapes? And now go to;  
I will tell you what I will do to my vineyard: <sup>d</sup>I will take  
away the hedge thereof, and it shall be eaten up; and break  
<sup>6</sup>down the wall thereof, and it shall be <sup>e</sup>trodden down: and I  
will lay it waste: it shall not be pruned, nor digged; but there  
shall come up briers and thorns: I will also command the clouds  
<sup>7</sup>that they rain no rain upon it. For the vineyard of the LORD

<sup>a</sup> ch. 27. 2.  
Jer. 2. 21.  
Matt. 21. 33.

<sup>b</sup> Deut. 32. 6.  
ch. 1. 2, 3.

<sup>c</sup> Rom. 3. 4.

<sup>d</sup> Ps. 80. 12.

<sup>1</sup> Heb. ~~the~~ horn of the son of oil. <sup>2</sup> Or, made a wall about it. <sup>3</sup> Heb. for a treading.  
<sup>4</sup> Heb. hewed.

the "well-beloved of the Lord" (2 Sam. xii. 24, 25). What more could be done, than had been done? The infinite goodness of God found a way of doing more. "I will send MY BELOVED SON" (Luke xx. 13). When it was found that even His "gracious" Presence (John i. 14) only intensified the malignity of the "children of Abraham" (John viii. 39), then the vineyard was finally given up to burning.

1. The "Well-beloved" is (not, as the Targum, Israel, but) the Divine Person spoken of in iv. 2.

*in a very fruitful hill*] See marg. When David was anointed king over Israel, the whole vineyard region became a "Horn of the Son-of-oil," or "of the Anointed" (cp. Zech. iv. 14 marg.). The Davidic Covenant was limited to a son of David, and Solomon, anointed with the oil of the sanctuary, might well have seemed about to inaugurate the period of "blessing to all nations;" but he fell away into sensuality. Only when the Christ, "the true Vine," shall have been planted in the earth, can the promise to David, or the oath to Abraham, be realized. In Him—the King and King's Son (Ps. lxxii. 1)—the Vineyard shall be extended "from sea to sea" (do. 8), and all nations shall be filled with benediction (do. 17).

2. The Law was like a fence to separate Israel from the idolatrous nations. Even the physical geography of Palestine, with its Desert, Sea, Lebanon, and Jordan, assisted in securing their isolation.

*the stones*] Which made the land barren; i.e. the idolatrous races of Canaan (Pss. xlv. 2. lxxx. 8; cp. Matt. iii. 9).

*planted it*] Israel was to have been, as Paradise might have been (Gen. ii. 8), a centre of dispersion, from which the rivers of the water of life, and the fruit of the tree of life, should spread over the world.

*the choicest vine*] Cp. Jer. ii. 21.  
*a tower*] Jerusalem, or Zion: the City where God's priests and prophets kept watch (2 K. xvii. 9; Jer. vi. 17. Cp. xxvii. 3).

*made a winepress*] Rather, **hewed out a wine-vat**; a reservoir into which the wine should run:—the Temple; as the receptacle of the gifts and offerings, which should testify of the people's gratitude to God.

*he looked...*] Or, **waited for...** So in i. 7. Cp. James v. 7.

*wild grapes*] Or, grapes that never ripened;—no better than the small, harsh-flavoured, berries of the wild vine. Some make the song to end here. But it is better to suppose it continued to the end of v. 6.

4. Or, "What more can be done...?"

5. *eaten up*] Or, "burnt" (see iii. 14, iv. 4).

*trodden down*] As by the feet of animals (see i. 12 note). Cp. Luke xxi. 24. For 1800 years it has been so trampled on "by the Gentiles."

6. The sentence is like an echo of the curse in Gen. iii. 18. But here the range of the curse is quite different. The world at large is blessed (iv. 2, xiv. 8) through the Second Adam;—it is only one small spot that is unblest. Even literally the sentence has been fulfilled. No country in the world has such variety and abundance of thorny plants as Palestine in its present desolation.

*I will also command the clouds*] Here the allegory suddenly unveils itself. The Speaker is One, at Whose bidding the clouds alter their course (cp. Amos iv. 7). Yet underneath the discovered meaning, there lies a yet further allegory. The doctrine of the Law and the Prophets had long dropped on Israel as "rain and dew" (Deut. xxxii. 2. Cp. lv. 10). These should now be withdrawn.

- of hosts <sup>is</sup> the house of Israel, and the men of Judah <sup>1</sup>his pleasant plant: and he looked for judgment, but behold <sup>2</sup>oppression; 8 for righteousness, but behold a cry. ¶ Woe unto them that join <sup>3</sup>house to house, *that* lay field to field, till *there be* no place, that 9 <sup>4</sup>they may be placed alone in the midst of the earth! <sup>5</sup>“In mine ears *said* the LORD of hosts, <sup>6</sup>Of a truth many houses shall be 10 desolate, *even* great and fair, without inhabitant. Yea, ten acres of vineyard shall yield one <sup>7</sup>bath, and the seed of an homer 11 shall yield an ephah. ¶ <sup>8</sup>Woe unto them that rise up early in the morning, *that* they may follow strong drink; that continue until 12 night, *till* wine <sup>9</sup>inflammeth them! And <sup>10</sup>the harp, and the viol,

<sup>1</sup> Mic. 3. 2.

<sup>2</sup> ch. 22. 14.

<sup>3</sup> See Ezek. 45. 11.

<sup>4</sup> Prov. 23.

29, 30.

Eccles. 10.

16.

<sup>5</sup> Amos 6. 5.

<sup>1</sup> Heb. *plant of his pleasures*.

<sup>2</sup> Heb. *a scab*.

<sup>3</sup> Heb. *ye*.

<sup>4</sup> Or, *this is in mine ears*,  
saith the LORD, &c.

<sup>5</sup> Heb. *If not, &c.*

<sup>6</sup> Or, *pursue them*.

7. *his pleasant plant*] Lit. “the plant of His delight” (cp. Prov. viii. 31).

From the first “Judah was God’s sanctuary” (Ps. cxiv. 2), in virtue of the promise in Gen. xlix. 10. Judah’s pre-eminence lay in the fact, that from him “Salvation” was to come (John iv. 22) through Him Who “was from the beginning with God” (John i. 2). “Judgment,” as frequently, represents the execution of justice and equity (i. 17—cp. Matt. xxiii. 23). The word rendered “oppression” occurs only here, and might mean “partizanship,” “favouritism:” or, again, “wrongful annexation.”

*a cry*] From those who were wronged or oppressed (Job xxxiv. 28; Ps. ix. 12).

In the Hebrew the words in each pair,—“judgment...oppression,” “righteousness...a cry”—are marked by strong assonance: intimating that the worthless grapes bore an outward resemblance to the good,—while in reality they were quite of an opposite quality. Cp. the character of those reproved in Matt. xxiii. 28.

As a series of “Woes” (rr. 8-22) follows the Parable of the Vineyard here, so a like series was denounced by our Lord shortly after His utterance of His “Vineyard” Parable (Matt. xxiii. 13-29); followed by the sentence (xxiii. 38, xxiv. 2), and the prediction of “the Son of Man coming” (xxv. 31; cp. xxiv. 30);—corresponding to what is depicted in the Vision of ch. vi.

8. *house...field...*] Violating the fundamental law of property in Israel (Num. xxxvi. 7). Cp. Lev. xxv. 23, 24. The injustice here reproved presupposed ungodliness. Where the righteous God is not served and obeyed, men easily come to disregard the rights of person or property. The typical instance of this wrong was the seizure of the vineyard of Naboth (1 K. xxi. 1-7).

This reproach is the more striking as being delivered shortly before Uzziah’s death, which took place in a jubile year (vi. 1).

*till there be...*] Rather, *till there is no room, and ye are made to dwell alone within the land*. They acted as if they, and they only, had a title to the land (cp. Job xxii. 8); all

others being mere bondmen or vagrants: nay, and as if God Himself no longer “dwelt” in the land (Ezek. viii. 12, ix. 9).

9. It was now revealed to him simply as a word. In vi. 11 the same sentence is communicated to him formally in a vision.

10. The desolation here spoken of looks as if it were caused by the direct action of God’s curse (Lev. xxvi. 20). Cp. xxiv. 7; Joel i. 10-12). The acre (as much as a man could plough with a yoke of oxen in one day) was, probably, about two-thirds of an English acre or 3200 sq. yds. “Ten acres” therefore, might, at a low estimate, be expected to produce not less than 32,000 pints of wine, or 500 baths. Instead of which it produced but one.

*the seed of an homer*] Seed sufficient to fill a homer, which was ten ephahs, or ten bushels: enough seed for ten “acres.” If the harvest-produce were fifty-fold the seed sown, the homer-full would have yielded 500 ephahs. It produced but one ephah; the amount of Ruth’s gleanings in one day (Ruth ii. 17).

11-17. The radical cause of the national guilt is here assigned, though only one of its

long in coming to its completion (cp. v. 19); they surrendered themselves blindly to the pursuit of physical enjoyment (xxviii. 7).

The outward intoxication did but symbolize the inward—the intoxication of *pride* (xxviii. 3).

From Micah ii. 11 it would seem that the unfaithful prophets urged on, instead of checking, the national malady.

11. *follow strong drink*] Lit. “pursue” it: instead of “pursuing to know the Lord” (Hos. vi. 3).

*continue until night*] Or, *linger on in the twilight*; through the twilight into “the black and dark night” (Prov. vii. 9).

12. The instruments of music, of old used by the prophets to celebrate God’s praises (1 S. x. 5), are now monopolized by their festivities.

the tabret, and pipe, and wine, are in their feasts: but <sup>k</sup>they regard not the work of the LORD, neither consider the operation <sup>l</sup>of his hands. ¶<sup>m</sup>Therefore my people are gone into captivity, <sup>n</sup>because they have no knowledge: and <sup>o</sup>their honourable men <sup>p</sup>are famished, and their multitude dried up with thirst. Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. And <sup>q</sup>the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled: but the LORD of hosts shall be exalted in judgment, and <sup>r</sup>God that is holy shall be sanctified in righteousness. Then shall the lambs feed after their manner, and the waste places of <sup>s</sup>the fat ones shall strangers eat. ¶<sup>t</sup>Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope: <sup>u</sup>that say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we

<sup>k</sup> Job 34. 27.  
<sup>l</sup> Ps. 28. 5.  
<sup>m</sup> Hos. 4. 6.  
<sup>n</sup> ch. 1. 3.  
<sup>o</sup> Luke 19. 44.  
<sup>p</sup> ch. 11. 17.  
<sup>q</sup> ch. 10. 16.  
<sup>r</sup> ch. 66. 5.  
<sup>s</sup> Jer. 17. 15.  
<sup>t</sup> Amos 5. 13.  
<sup>u</sup> 2 Pet. 3. 3.

<sup>1</sup> Heb. *their glory are men of famine.*    <sup>2</sup> Or, *the holy God.*    <sup>3</sup> Heb. *the God the holy.*

*they regard not*] Or, "look not towards," as an object of trust. And "therefore" (v. 13) —because of their want of consideration—He must compel them to understand it; e.g. by famine and captivity (v. 13).

<sup>13.</sup> *my people*] Still His (iii. 12): but on that very account to be punished (Amos iii. 2). *because they have no knowledge*] Or, "for lack of knowledge" (Hos. iv. 6). Others render, "without knowing it," or, "unawares."

The words of 1 S. iv. 21, "*The glory is departed from Israel*," are the words here rendered by "*honourable men*" and "*gone into captivity*." From that Philistine captivity the Ark of God was recovered; and was brought up by David to Zion with psalms celebrating the triumph of the "King of Glory." So too, after the proclamation of banishment pronounced on David's house in this chapter, the Glory of the Holy One is proclaimed more distinctly than ever (ch. vi).

<sup>14.</sup> *enlarged herself*] Or (as in Hab. ii. 5), *enlarged her desire*.

*and their glory &c.*] Or, *and her* (the nation's) *glory, and her multitude, and her noise, and he that rejoiceth in her, shall descend*;—descend from that height of exultation into the silence of Hades. Cp. xiv. 11.

<sup>15.</sup> See ii. 9 note.

<sup>16.</sup> In that hour of righteous retribution God's absolute supremacy and holiness shall stand out clearly to view.

*shall be sanctified*] Manifested to be holy, and so regarded with godly reverence (Lev. x. 3). When Moses and Aaron were excluded from the land of Canaan, God "was sanctified in them" (Num. xx. 13). So He would be sanctified in exiled Israel (Ezek. xx. 41).

<sup>17.</sup> When this judgment fell, was "the congregation of the Lord to be as sheep that had no shepherd"? (Num. xxvii. 17.) Not so. While Israel's outward privileges were

withdrawn, the "lambs" of the flock should be provided for;—they "*should feed after their manner*," lit. "*according to their grazing*." The "meek should eat, and be satisfied" (Ps. xxii. 26), because "the Lord was their shepherd" (Ps. xxiii. 1). Cp. Zeph. iii. 11-13.

As "strangers" (or "sojourners") would occupy the land, so Gentiles would succeed to the spiritual inheritance (Matt. xxi. 41-43).

<sup>18, 19.</sup> Bold, defiant, infidelity is now depicted. This was the crowning act of impiety, which brought on the judicial sentence of ch. vi.

<sup>18.</sup> Not content with the ordinary progress of iniquity, they spin ungodly theories, by which to "draw" their massive loads of sin more readily through the land. Such theories were really "cords of vanity" (cp. xxviii. 14, 15);—yet with them "the men of vanity" (Ps. xxvi. 4) seduced worldly minds to sin.

*as with a cart rope*] As if they had yoked themselves, like bullocks, to drag onward their piles of ungodliness.

<sup>19.</sup> They employ the language of piety (cp. Ps. lxxi. 12), as if they "*desired* the day of the Lord" (Amos v. 18—20); as if they felt secure of a high place in Messiah's Kingdom. But their challenge really meant:—"Isaiah is constantly telling us of a great work that God is carrying on among us in pursuance of a mysterious plan. We can see no traces of it. King Uzziah's policy we do understand. It has given us peace, and reputation abroad; internal prosperity, and good incomes, and freedom from those old religious scruples. But the prophet's views are high above out of our sight. Oh that the 'counsel' he preaches so much would make speed, that we may have an opportunity of seeing it. Oh that some one would mount up to heaven or go across the seas (Deut. xxx. 12,

- 20 may know it! ¶ Woe unto them <sup>1</sup>that call evil good, and good evil: that put darkness for light, and light for darkness; that  
 21 put bitter for sweet, and sweet for bitter! ¶ Woe unto them that  
 are <sup>2</sup>wise in their own eyes, and prudent <sup>3</sup>in their own sight!  
 22 ¶ Woe unto them that are mighty to drink wine, and men of  
 23 strength to mingle strong drink: which <sup>4</sup>justify the wicked for  
 reward, and take away the righteousness of the righteous from  
 24 him! Therefore <sup>5</sup>as <sup>6</sup>the fire devoureth the stubble, and the  
 flame consumeth the chaff, so <sup>7</sup>their root shall be as rottenness,  
 and their blossom shall go up as dust: because they have cast  
 away the law of the LORD of hosts, and despised the word of  
 25 the Holy One of Israel. <sup>8</sup>Therefore is the anger of the LORD  
 kindled against his people, and he hath stretched forth his hand  
 against them, and hath smitten them: and <sup>9</sup>the hills did tremble,  
 and their carcases were <sup>10</sup>torn in the midst of the streets. ¶ For  
 all this his anger is not turned away, but his hand is stretched  
 26 out still. And he will lift up an ensign to the nations from

<sup>1</sup> Prov. 3. 7.  
 Rom. 1. 22.  
 & 12. 18.  
<sup>2</sup> ver. 11.  
<sup>3</sup> Prov. 17. 15.  
 & 24. 24.  
<sup>4</sup> Ex. 15. 7.  
<sup>5</sup> Job 18. 16.  
 Hos. 9. 16.  
 Amos 2. 9.

<sup>6</sup> 2 Kin. 22.  
 13. 17.

<sup>7</sup> Jer. 4. 24.  
<sup>8</sup> Lev. 26. 14.  
 &c.  
 ch. 10. 4.  
<sup>9</sup> ch. 11. 12.

<sup>1</sup> Heb. that say concerning  
 evil, it is good, &c.

<sup>2</sup> Heb. before their face.  
<sup>3</sup> Heb. the tongue of fire.

<sup>4</sup> Or, as dung.

13), and bring it near to us, that we might know it,—and judge of it.” An immediate answer to this taunt is given in plain language in vv. 24–30. A further answer is supplied by the vision of ch. vi.; and other replies are given later on (viii. 3, cp. the name; xlv. 12, 13).

20. It is an “evil and a bitter thing to forsake the Law!” (Jer. ii. 19); they called it good. It is “good to be near to God” (Ps. lxxiii. 28); they “removed their heart far from Him” (xxiv. 13). Infidel theories, which allowed them to “walk on still in darkness” (Ps. lxxvii. 5), were to them “enlightened” views. The light of divine truth (cp. Eph. v. 8–14) was to them “even as the shadow of death” (Job xxiv. 17). They swallowed sin, that bitter thing (Jer. ii. 19), as “sweet” (Prov. ix. 17); they disrelished what was “sweeter than honey” (Ps. xix. 10). Thus they counterworked the plan of Divine Wisdom. Cp. Prov. xxvii. 7.

21. *prudent in their own sight* Lit. “before their own face.” “There is no fear of God before their eyes” (Ps. xxxvi. 1). They are their own oracle. They walk “in the stubbornness of their own heart” (Deut. xxix. 19); worshipping their own successful policy (cp. x. 13, xxix. 14; Jer. iv. 22).

22. Gigantic sensuality was their only heroism.

*mingling strong drink* Mixing it with spices to increase its heat.

23. The connexion between vv. 22, 23 is given by Prov. xxxi. 4–9.

24. *the fire* Lit. “the tongue of fire,” in retribution of “the deceitful tongue” (Ps. cxx. 3, 4) Cp. xxxiii. 11. This is the only place in the Old Testament where the expression “tongue of fire” occurs. Interpreted in accordance with Jer. v. 14, its reference must be to the prophetic message communicated by Isaiah.

As Isaiah is consecrated to his apostleship by a seraph (vi. 6), so when the Twelve Apostles were consecrated to their office, “tongues as of fire” rested on each; symbolizing the “spirit of burning” (iv. 4), by which Zion was to be purified.

*and the flame* Rather, and dry grass sinks down in flame. The old withered grass in pastures was burnt to enrich the aftergrowth. Cp. Heb. vi. 8.

*their root shall be as rottenness* Perishing by internal decay. The root is that of the vines of vv. 1–7. Of Ephraim (cp. Hosea ix. 16), this was true almost from the beginning, by Jeroboam’s sin. With Judah the case was different. Though the royalty that had its root in David should go to decay, yet “the remnant should again take root downward and bear fruit upward” (xxxvii. 31).

*go up as dust* Rather, come up. Their blossom shall produce no real “fruit,” but shall turn into “powder” (Deut. xxviii. 24); like that of the “apples of Sodom.”

*word* A less usual term than that in ii. 3. It occurs in Deut. xxxii. 2; “my speech shall distil as the dew.” That fertilizing dew they had scorned; therefore it was to be withdrawn from them. Then they would wither away.

25. That mighty hand, which had rescued them from Egypt, planted and protected them in Canaan was now stretched over them to smite (i. 5); as of old it had been over Egypt (Ex. iii. 20).

*were torn* Rather, were as refuse (or, “sweepings”). Cp. Lam. iii. 45.

*not turned away* Because (ix. 12, 13) they “returned not to Him Who smote them.”

26. The invading army of i. 7 is here described a little more closely.

*an ensign* Or, standard (as A. V. in xlix. 22, lxii. 10): which was to mark the place of rendezvous. Of old the Lord had

far, and will <sup>b</sup>hiss unto them from 'the end of the earth: and,  
 27 behold, <sup>c</sup>they shall come with speed swiftly: none shall be  
 weary nor stumble among them; none shall slumber nor sleep;  
 neither <sup>d</sup>shall the girdle of their loins be loosed, nor the latchet  
 28 of their shoes be broken: <sup>e</sup>whose arrows *are* sharp, and all their  
 bows bent, their horses' hoofs shall be counted like flint, and  
 29 their wheels like a whirlwind: their roaring *shall be* like a lion,  
 they shall roar like young lions: yea, they shall roar, and lay  
 hold of the prey, and shall carry *it* away safe, and none shall  
 30 deliver *it*. ¶ And in that day they shall roar against them like  
 the roaring of the sea: and if *one* <sup>f</sup>look unto the land, behold  
 darkness and <sup>g</sup>sorrow, <sup>h</sup>and the light is darkened in the heavens  
 thereof.

<sup>b</sup> ch. 7. 18.  
<sup>c</sup> Deut. 28.  
<sup>d</sup> Joel 1. 11.  
<sup>e</sup> Joel 2. 7.  
<sup>f</sup> Dan. 5. 6.  
<sup>g</sup> Jer. 5. 16.

<sup>h</sup> ch. 8. 22.  
 Jer. 4. 23.  
 Ezek. 32. 7, 8.

<sup>i</sup> Or, *distress*.    <sup>j</sup> Or, *when it is light, it shall be dark in the destructions thereof*.

been Himself a "standard" for His people to fight under (Ex. xvii. 15 marg.). Now that they had deserted Him, the "standard" should be "lifted up" to draw the nations to fight His battles.

*hiss unto them* Lit. "unto him;"—as if they were one compact mass; moving all together like a swarm of bees.

*with speed swiftly* In Joel iii. 4 God Himself says: "swiftly and speedily will I return your recompense on your own head." The invading host advances as God's own Minister of Vengeance.

There is much besides in these verses, which seems designed to leave a similar impression. Indeed after the words "None is weary or stumbling in him" (v. 27), everything might [by Scripture parallels] be applied to Him Who has set up the "standard;" the "Captain of the Lord's host." All the verbs and pronouns are in the singular.

29. Rather, "His roar is like a lion's." The lion roars on coming to his prey, to terrify it; and then, when preparing for his spring, utters a deep, solemn growl.

*shall carry it away safe* This is a singular expression; which almost compels us to think of God Himself as the real Invader. The verb means to "liberate" from danger, to "cause to escape."

Nebuchadnezzar in dealing with Jerusalem (B.C. 589) united inflexible severity to the city which he burnt with mercy to all who went out to him. See Jer. xxi. 3-10; xxxviii. 2, 17. He was but as a lion who carried off the "daughter of Zion" from her worst enemies. So also in the Roman captivity. The entire destruction of the Temple by Titus and the deportation of the Jews were the providential means of securing the free growth of the Christian Church, symbolized historically by the body of refugees who escaped out of Jerusalem to Pella at the beginning of the war.

*deliver* Or, "rescue" (Eos. v. 14). No wolf-like foe may (by reversing the national calamity) rescue them out of the

hands of Omnipotent Justice,—to complete their ruin.

30. *they shall roar* i.e. with the deep, strong sound, as of half-subdued anger, which rises from the sea in a storm. The Destroyer is now seen, not as the lion from the forest, but as the Deluge sent to cleanse the corrupted land.

The remainder of the verse is divided by the Hebrew accents into *three* clauses: which may be rendered thus: (1) **And one shall look unto the earth, and behold, darkness**; (2) **even the light is an adversary** (or, is anguish); (3) **dark is it amid the clouds thereof**.

(1) "One shall look unto the earth; they would look only to expedients of worldly policy. They were bitten by the fiery serpent; but refused to "look unto" their God and be saved (Num. xxi. 9). The pole, on which the brazen serpent was placed, is called "*the standard*" (see v. 26 above). That standard, which represented God's inflexible justice turned by His mercy into a means of health to the penitent, had begun to be lifted up to the nations by God's dealings with Nineveh under the preaching of Jonah. But Israel would not turn toward it for cure. They honoured it outwardly; but the act of "burning incense to it" (2 K. xviii. 4) shewed their alienation of heart (cp. xxix. 13).

(2) The health-giving light of God's countenance (ii. 5) having been withdrawn, all is "darkness" (cp. Amos v. 18-20), made more terrible by the flashings of those "tongues of fire" (v. 24), the hostile, anguish-inflicting, lightnings of the prophetic Word.

(3) The clouds, which had dropped fatness over the land (cp. the verb in Deut. xxxii. 2), were now black with the rain of "fire and sulphur" (Gen. xix. 24. Cp. i. 9). In Micah iii. 6 this darkness is brought on by the false prophets.

The chapter ends in unrelieved gloom; like chs. iii. and viii. But as each of these is followed by bright visions, so this too.

<sup>a</sup> 2 Kin. 15. 7.

<sup>b</sup> 1 Kin. 22. 19.

John 12. 41.

Rev. 4. 2.

<sup>c</sup> Ezek. 1. 11.

<sup>d</sup> Rev. 4. 8.

**CHAP. 6.** IN the year that <sup>a</sup>king Uzziah died I <sup>b</sup>saw also the LORD sitting upon a throne, high and lifted up, and <sup>1</sup>his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and <sup>2</sup>with twain he covered his feet, and with twain he did fly. And <sup>2</sup>one cried unto another, and said, <sup>d</sup>Holy, holy, holy, is the LORD of hosts:

<sup>1</sup> Or, *the skirts thereof.*

<sup>2</sup> Heb. *this cried to this.*

The vineyard is laid waste; but "God's glory fills the whole earth" (vi. 3).

VI. The fifth chapter ended in deepest gloom: the light of prophecy only making the darkness more fearful.

The prophet had delivered his message, as only one who was supported by God's Spirit could have done. But he was still man; still conscious how unworthy he was to stand before the Holy One. Even Moses, after being assured of God's gracious Presence with Israel in spite of its sin, begged to be shewn God's "glory" (Ex. xxxiii. 18). Must not Isaiah have felt the same longing desire? Such consolation was supplied to him in the Vision of ch. vi.

(1) He sees the Thrice Holy-One; and, though he cries out, "Woe is me" &c., he is pardoned, purified from sin, and enabled to offer himself to God with entire self-devotion.

(2) He is assured that God's glory shall fill the earth; and that the "Holy Seed" abides in Israel in spite of its banishment.

The Temple on Moriah has been polluted by the heartless services of men, who "trampled down" its courts; and is sentenced to desolation. But the Lord in His Temple is evermore adored with pure, reverential service.

The king of Judah had profanely invaded the palace of the "Great King" (Ps. xlviii. 2), Israel's true King (1 Sam. xii. 12); but the unapproachable Glory remained unsullied.

1. *In the year that king Uzziah died*] That is, after his death. The year (758 B.C.) was a jubilee-year; the fourteenth jubilee since the occupation of Canaan (1444 B.C.). To Uzziah the jubile trumpet brought no restoration of his forfeited throne. [Others date the death-year, 740 B.C.]

It would appear from what follows, that Isaiah's vision was ecstatic, like that granted to St. Paul (Acts xxii. 17, 18);—possibly whilst, like St. Paul, "he was praying in the Temple."

*the Lord*] i.e., ADONAY; the Supreme Ruler and Judge. It is the Name used in the parallel passage. Amos ix. 1.

Isai. vi. is the Haftarah to Ex. xviii.-xx. He, Who there called Israel to be "to Him a kingdom of priests," is now come into His Temple as Judge.

The prophet (in vision) gazes on the actual Temple which had been profaned by Uzziah; but as he gazes, how changed is its interior!

—The veils have been drawn aside; and instead of the Shekinah enthroned on the cherubim, there is the King of Glory, enthroned on high, the fringes of His Royal Robe filling the Temple, so that no human priest could minister there.

*high and lifted up*] Cp. xxiii. 10. The words belong not to the throne (as the LXX. gives it), but to the King Himself. The same two verbs are used of the "Servant of the Lord" (lii. 13).

*his train*] The hem, or fringes, of His robe. It is the word used (Ex. xxviii. 33, 34) of the flowing borders of Aaron's ephod-robe. The appearance, then, is as of a "Priest upon His throne" (Zech. vi. 13). The High-Priest's robes were for "glory and beauty," typical of His, Who "is clothed with majesty and honour; putting on light as a garment" (Ps. civ. 1, 2; cp. xciii. 1).

2. Or, *Seraphim stood above Him.*

The *Seraphim*, or Fiery ones, *stood above Him*, poised as a cloud (Num. xiv. 14),—a "cloud of witnesses" (Heb. xii. 1); not on the floor of the Temple, the earth, but "in the highest" (Luke ii. 14); in those regions of the sanctuary which, relatively to our earth, are above. In Ps. civ. 1-4 He, Who is "clad with light as with a garment," makes "His ministers a flame of fire." He is wholly and absolutely Light, the pure Fount of Eternal Love (1 John i. 5, iv. 8, 16); they are created beings, kindled by His rays so that they are as *flames* of holy Love.

The noun, *Seraph*, occurs elsewhere only of the *fiery serpents* (Num. xxi. 6, 8; Deut. viii. 15. Cp. xiv. 29, xxx. 6). Those fiery serpents in the wilderness were God's instruments, inflicting the righteous penalty of sin; sent by Him Whose Presence on Sinai had been "as devouring fire." He, Whose ministers they were, was in the midst of them, "high and lifted up," to heal all who looked to Him in faith.

*six wings*] The Amshaspands of the Persian monuments have a human figure with six wings, of which two cover the feet. This may be a trace of the influence exercised by the Jews of the dispersion on the peoples among whom they lived.

*he covered his face*] Adoring, but not venturing to scrutinize, that glorious Presence.

*his feet*] Recognizing the imperfection of the services which he had performed in the lower parts of creation.

3. *Holy, holy, holy*] He is free from all

4 <sup>1</sup>the whole earth <sup>is</sup> full of his glory. And the posts of the <sup>2</sup>door moved at the voice of him that cried, and <sup>3</sup>the house was <sup>4</sup>filled with smoke. ¶ Then said I, Woe is me! for I am <sup>5</sup>undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the <sup>6</sup>LORD of hosts. ¶ Then flew one of the seraphims unto me, <sup>7</sup>having a live coal in his hand, <sup>8</sup>which he had taken with the tongs from off <sup>9</sup>the altar: and he <sup>10</sup>laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. ¶ Also I heard the voice of the LORD, saying, Whom shall I send, and who will go for <sup>11</sup>us? <sup>12</sup>Then said I, <sup>13</sup>Here am I; send me. And he said, Go, and tell

<sup>1</sup> Heb. his glory is the fulness of the whole earth.  
<sup>2</sup> Heb. thresholds.

<sup>3</sup> Heb. cut off.  
<sup>4</sup> Heb. and in his hand a live coal.

<sup>5</sup> Heb. caused it to touch.  
<sup>6</sup> Heb. Behold me.

<sup>7</sup> Ps. 72. 19.  
<sup>8</sup> Ex. 40. 34.  
<sup>9</sup> 1 Kin. 8. 10.  
<sup>10</sup> Ex. 4. 10.  
<sup>11</sup> Judg. 6. 22.  
<sup>12</sup> Jer. 1. 6.  
<sup>13</sup> Rev. 8. 3.  
<sup>14</sup> See Jer. 1.9.  
<sup>15</sup> Dan. 10. 16.  
<sup>16</sup> Gen. 1. 26.  
<sup>17</sup> & 3. 22.

imperfection. Although sin has entered into His creation, and has not yet been eliminated, yet they can say (as the Church below said) "Thou remainest holy" (Ps. xlii. 3).

*the LORD of hosts*] The name especially associated with the Ark of the Covenant (2 S. vi. 2).

*the whole earth is full of his glory*] Lit. "His glory is the fulness of all the earth." Deprived of that glory by man's sin (cp. Rom. iii. 23), the earth was "made subject to vanity" (Rom. viii. 20). But the seraphic host knew that this could not be perpetual.

In the courts of heaven the anthem is raised, which testifies of the approach of the times when the earth, so long the arena of conflict between good and evil, shall be filled with the glory of the Lord.

*the posts of the door*] Or, *the bases of the thresholds*; the supports on which they rested. Cp. Amos ix. 1.

The "shaking" of these implied a change in the dispensation. A "new and living way" was to be made into the sanctuary of God (Heb. x. 20), by which access to it would be granted to all nations.

*of him that cried*] The singular expresses the unity of that mighty choir. Cp. 2 Chr. v. 13.

*filled with smoke*] Cp. Ex. xix. 18.

*I am a man of unclean lips*] The prophet in the presence of the Holy One, is struck (like Job, xlii. 5, 6) with a deep sense of his own sinfulness; and places himself on the level of the people at large. "I am undone;" or, "cut off" (Hos. x. 7, 15. Cp. xv. 1; Hos. iv. 5, 6). The coming-in of that holy dispensation,—must it not exclude even him from communion with God.

*I am a man of unclean lips*] Cp. Lev. xlii. 45. King Uzziah had been stricken down for violating the sanctity of God's house; but now *he*—the prophet—had gazed on a far holier Sanctuary, in which the King of Glory was enthroned;—and the sight had

stricken him with the sense of his spiritual leprosy.

*6. Isaiah is now taught, by personal experience, the truth which he afterwards proclaimed* (lvii. 15; cp. lxvi. 2).

Sanctification to sinful man could be imparted only through a communication from the altar of Divine Love, which the highest archangel could take and convey only through God's own appointed instrumentality. That such is the meaning of the "live coal" may be gathered from Song of Sol. viii. 6. That "fire of love," which eventually "consumed" the human soul of Christ, had also been burning on the Heavenly Altar, and had expiated the sins of every lowly suppliant for mercy.

*7. The verb rendered "purged" is the one used in the account of the Day of Atonement* (Lev. xvi. 10 &c.). Thus Isaiah was taught, that although the Temple, with its ritual purifications, was about to disappear, God had made provision for a more perfect Atonement, which "pertained to the conscience." And if he had been thus purged, all who learnt the same lesson of lowly penitence would likewise be so.

*8. who will go for us*] For the plural pronoun cp. marg. reff. The Trisagion, if it does not expressly propound the solution, implies it.

The work, of which God's envoy would have to speak, was not inferior in importance to the work of creation. In fact, it was far greater. "There is no angel in heaven," it has been said, "to whom He does not stoop down through infinite degrees, when He communicates His thoughts."

*9. From this time onward Isaiah stands, in a way that no other prophet did, as a living, historical, type of Christ*—an anticipatory, personal, "sign;"—even as his name, "the salvation of the Lord," foreshadowed that of the future Saviour.

*tell this people*] Who, having rejected Me (v. 24), are no longer *My* people (cp. Ex. xxxii. 9, 21, 31; Num. xi. 11-14).



<sup>1</sup> ch. 43. 8.  
<sup>2</sup> Matt. 13. 14.  
 (and marg.  
 reft.)  
<sup>3</sup> Ps. 119. 70.  
 ch. 63. 17.  
<sup>4</sup> Jer. 5. 21.  
<sup>5</sup> Mic. 3. 12.

<sup>6</sup> 2 Kin. 25.  
 21.

<sup>7</sup> Ezra 9. 2.  
 Mal. 2. 15.  
 Rom. 11. 5.

this people, <sup>1</sup>Hear ye <sup>12</sup>indeed, but understand not; and see ye <sup>10</sup>indeed, but perceive not. Make <sup>m</sup>the heart of this people fat, and make their ears heavy, and shut their eyes; <sup>n</sup>lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. ¶ Then said I, Lord, how long? And he answered, <sup>o</sup>Until the cities be wasted without inhabitant, and the houses without man, and the land be <sup>p</sup>utterly desolate, <sup>p</sup>and the LORD have removed men far away, <sup>13</sup>and there be a great forsaking in the midst of the land. But yet in it *shall* be a tenth, <sup>q</sup>and it shall return, and shall be eaten: as a teil tree, and as an oak, whose <sup>6</sup>substance *is* in them, when they cast *their leaves*: so <sup>q</sup>the holy seed *shall* be the substance thereof.

<sup>1</sup> Or, without ceasing, &c.  
<sup>2</sup> Heb. hear ye in hearing, &c.

<sup>3</sup> Heb. in seeing.  
<sup>4</sup> Heb. desolate with desolation.

<sup>5</sup> Or, when it is returned, and hath been browned.  
<sup>6</sup> Or, stock, or, stem.

*Hear ye indeed...*] The message of salvation would still be uttered in wondrous richness; but in such a manner, that they who refused to *walk* in the light of the Lord" (ii. 5) should not discern its interior meaning. They cannot do so; for they have declined to believe in any "work of the Lord" which they do not see with their natural sight (v. 19).

When at length the "Light of the World" came, though they heard from Him "things kept secret from the foundation of the world" (Matt. xiii. 35), they understood not; though they saw His mighty deeds, they perceived not (Matt. xvi. 1-5).

10. and shut] Rather, and smear.

*that they see &c.*] Cp. Ps. lxi. 23. As the sentence was a national one, it would, perhaps, be better to keep the singular form (as in the Hebrew) throughout. "Make its ears heavy...its eyes; lest it see" &c., and its heart should understand, and turn back (referring to the heart, which had revolted from God) and be healed (or, "and one should heal it").

This sentence of blinding is confessed by St. Paul to be as yet among "the unsearchable things" of God (Rom. xi. 33-35). Yet he points out, that its immediate consequence was the extension of mercy to the Gentiles; and assures us that in its ultimate issue it will exalt the wondrous mercy of God towards all.

It may be inferred from Matt. xiii. 13-15, that one of the methods by which the sentence was to be carried out was, the declaration of the mysteries of the kingdom of heaven in a parabolic form. This, while it saved them from the guilt of sinning against clearer light, gave an opportunity for their worldly self-confidence to bring ruin upon the outward framework of the Jewish state (cp. xxviii. 14, 15, xxx. 12-14, &c.). Then at last, in that period of affliction (Deut. xxx. 2-13, xxxi. 17), they would give up the contest with God's Spirit, and "return, and be healed."

11. The prophet receives the commission;

yet, confident that Israel was not *finally* rejected, he asks; "*Lord, how long?*" (lit. "until when?"). Cp. Dan. viii. 13. It had been the cry of Moses (Ps. xc. 13), and of Ethan (Ps. lxxxix. 46).

*without inhabitant*] Until the prediction of v. 9 be realized.

*the land*] Not the geographical "land of Canaan," but the soil—the portion of earth-surface assigned to you by God for the support of your temporal life. This soil, so long enriched by His blessing (Deut. xxvi. 2, 10, 15), shall now be waste.

12. Their tenure of the land rested solely on God's Covenant. Since they had "removed their heart far from" His Covenant (xxix. 13), let them be there where their hearts were (cp. lviii. 9).

*in the midst of the land*] They had thought to "dwell alone in the midst of the land" (v. 8), filling it with their splendour. Those broad domains should be everywhere desolate (cp. x. 23); and only a small remnant be left behind (vii. 22).

13. Or, "But there is still in it a tenth;" reserved by God for His own special use (see Lev. xxvii. 30, 32).

*it shall return*] They shall return as penitents to their Lord (x. 21); and then to their land.

*shall be eaten*] Rather, *shall be for burning* (see v. 5 note). After the restoration, the same "spirit of burning" would again be needed to purge away the unholy members of the community.

*as a teil tree*] Or, "as a terebinth" (i. 30). *whose substance*] Or, "which on shedding its leaves hath its substance (or, strength) in it." Though its sap retire from the naked branches at the approach of winter, yet it abides in the root.

The idea underlying the casting the leaves is—"when that which is dead and worthless has been cast off from it, and swept away to the burning."

*the holy seed shall be the substance thereof*] The vital strength which endures, although during the chill winter of the captivity it

**CHAP. 7.** AND it came to pass in the days of 'Ahaz the son of Jotham, the son of Uzziah, king of Judah, *that* Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it. And it was told the house of David, saying, Syria <sup>1</sup>is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

3 ¶ Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, <sup>2</sup>and <sup>3</sup>Shear-jashub thy son, at the end of the 'conduit

<sup>a</sup> 2 Kin. 16. 5.  
<sup>2</sup> Chr. 28.  
5, 6.

<sup>b</sup> ch. 10. 21.  
<sup>c</sup> 2 Kin. 18.  
17.  
ch. 36. 2.

<sup>1</sup> Hob. *resteth on Ephraim.*    <sup>2</sup> That is, *The remnant shall return:* See ch. 6.    13. & 10. 21.

has withdrawn underground. The "holy seed" (in contrast to i. 4) doubtless included all the true "seed of Abraham" (xii. 8). But the "purgation" went on with growing intensity, until the "one seed" (Gal. iii. 16) stood forth to view, alone possessing the living power of "benediction" (Gen. xxii. 18). Yet He too, the one "Green Tree" (Luke xxiii. 31) in the desert world, was subjected to "burning," to the searching flame on the Altar of Holy Love. But He rose out of it—the antitypical Isaac—uninjured; to shew Himself the vital "substance" of the True Vine,—the ever-spreading "Israel of God," by which the world was to be "filled with the glory of God."

VII. We now come to a new cycle of prophecy; which includes, in any case, chs. vii.—xii., and should, probably, embrace chs. xiii. and xiv.: so that it will cover the whole extent of Ahaz's reign. Ahaz, alarmed at the combination of the kings of Ephraim and Syria, whose avowed design was to overthrow the Davidic succession (vii. 6), applied to the king of Assyria for help. The prophet foretold that the confederacy should be broken, and Samaria and Damascus plundered; but that the tide of Assyrian invasion should also swell over Judah. This would be permitted for Judah's chastisement. When that end was accomplished, the "staff of God's indignation" should be broken (cp. x. 12, 34, xiv. 25, 29); as an evidence that God's promise to Judah (to David's house in particular) stood inviolably firm (r. 14, ix. 6, 7, xi. 1-9), and that the true Church, the Zion of "the Holy One of Israel" (xii. 6, cp. lx. 14), should be effectually saved, whilst Babylon was brought down to Hades (xiv. 15). The prophecy throughout is twofold in character; minatory and consolatory.

1. *in the days of Ahaz:* Since the first year of Jotham's reign (vi. 1) the prophet had uttered no written prophecy. Jotham had at least outwardly conformed to the Law (2 K. xv. 34; 2 Chr. xxvii. 2); and the "stretched out hand" was for a time restrained.

But at his death, Ahaz broke out at once into virulent impiety (2 K. xvi. 3). Chastisement was not long delayed.

*could not prevail against it*] Or, *prevailed not in fighting against it.* They failed, because it was yet true of Judah that the Lord his God was with him.

2. The narrative refers to what took place before the siege spoken of in v. 1.

*the house of David*] This calls attention to the object of the invasion (v. 6); and, at the same time, brings into prominence the faithlessness of Ahaz.

*is confederate with*] The word implies a cordial alliance. Hitherto the northern kingdom (Ephraim) had for the most part acted as a barrier between Syria and Judah. Now Syria had gained Israel over, and could use Samaria as a base of operations against Judah.

*his heart was moved*] Or, *shook.* Ahaz had probably asked help from Assyria, and his present consternation arose, in part, from the seeming frustration of his policy; in part, from his uneasy conscience.

A little before Jotham's death Rezin and Pekah had begun to take up a hostile position towards Judah (2 K. xv. 37). At the beginning of the reign of Ahaz they had made separate expeditions against the kingdom of Judah (cp. 2 K. xvi. 6; 2 Chr. xxviii. 5-15).

The instance of God's goodness, recorded in 2 Chr. xxviii. 9 &c., might well have stirred up Ahaz to better thoughts. But instead of "returning, that he might be healed," he sought help from Assyria; a step which, on becoming known, would more than anything else provoke Rezin and Pekah to fresh hostility. Indeed it is probable, that a common dread of the rising power of Assyria was what had bound Syria and Ephraim in such firm alliance. Possibly this may in part have led them to entertain the project of setting up a vassal-king of their own in Jerusalem, and thus consolidate Syro-Palestine into one compact system.

3. Shear-jashub's name (see marg.) by itself called on all, who heard it, to return to God and trust in His grace.

*the conduit*] Ahaz was engaged in concealing the waters of the Upper Pool (perhaps the "Birket-el-Mamilla,"—the "dragon's well" of Neh. ii. 13), so that the besiegers might have no water, while the city would retain its supply.

- 4 of the upper pool in the <sup>1</sup>highway of the fuller's field; and say unto him, Take heed, and be quiet; fear not, <sup>2</sup>neither be faint-hearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.
- 5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, Let us go up against Judah, and <sup>3</sup>vex it, and let us make a breach therein for us, and set a king in the midst of it, *even* the son of Tabeal: thus saith the Lord God, <sup>4</sup>It shall not stand, neither shall it come to pass.
- 6 For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and within threescore and five years shall Ephraim be broken, <sup>5</sup>that it be not a people. And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's son. <sup>6</sup>If ye will not believe, surely ye shall not be established.

<sup>d</sup> Prov. 21. 30.  
ch. 8. 10.  
<sup>e</sup> 2 Sam. 8. 6.

<sup>f</sup> See 2 Chr.  
20. 20.

<sup>g</sup> Judg. 6.  
36 &c.  
Matt. 12. 38.

- 10 Moreover the LORD spake again unto Ahaz, saying, <sup>g</sup>Ask thee a sign of the LORD thy God; <sup>h</sup>ask it either in the depth, or in

<sup>1</sup> Or, *causeway*.

<sup>2</sup> Heb. *let not thy heart be tender*. <sup>a</sup> Or, *do ye not believe? it is*

<sup>3</sup> Or, *waken*.

<sup>4</sup> Heb. *from a people*.

<sup>5</sup> Or, *do ye not believe? it is*

*because ye are not stable*.

<sup>6</sup> Heb. *And the LORD added*

*to speak*.

<sup>7</sup> Or, *make thy petition deep*.

*the fuller's field*] So named because clothes washed in the pool were laid there to bleach.

4. *Take heed &c.*] Beware,—of that worst of enemies, thy own wayward heart. Be calm and tranquil. For “*in quietness and confidence is Israel's strength*” (xxx. 15).

*fear not &c.*] The words are those which the priest was bidden to use when the people were about to enter battle (Deut. xx. 3, 4).

*for the two tails &c.*] Rather, *for these two tails of smoking firebrands*; these brands that are nearly burnt out; of which little more than the charred, if yet smoking, stumps remain.

*the son of Remaliah*] The phrase appears to call attention to the fact that Pekah was an usurper. Menahem had paid tribute to the Assyrian Pul; Pekah and his confederates probably took their stand on the ground of patriotism. That his policy was anti-Assyrian seems implied by Tiglath-Pileser's severity (2 K. xv. 19–29).

6. *make a breach therein*] Or, “take it by storm” (cp. 2 Chr. xxxii. 1 marg.). The verb is used of the final “breaking up” of Jerusalem at the end of the Chaldean siege (Jer. xxxix. 2).

*set up a king*] This was the heart of their policy;—to get rid of the Davidic family. King-making was a familiar process in the northern kingdom. In the southern kingdom, on the other hand, the crown had been handed down in the family of David.

*the son of Tabeal*] The words come in with marked emphasis. There was something in the man and his antecedents which gave him more than ordinary qualifications for being the nominee on whom Pekah and Rezin agreed to confer the royalty of Judah. The name is Syriac, not Hebrew; and means “God is good.”

8. Syria's and Ephraim's highest head is

“man, and not God” (cp. xxxi. 3); and what were these that they should presume to “stand up and take counsel” against Him Who had said, “Yet I have set My king upon Zion, the mountain of My sanctuary?” (Ps. ii. 6).

If the second year of Ahaz (741 B.C.) be taken as the starting-point, the 65th year would be 677 B.C.—the 22nd year of Manasseh; in which (according to some) he was carried away (2 Chr. xxxiii. 11) by the Assyrian armies to Babylon. It is most probable that the importation of Cutheans into Samaria (2 K. xvii. 24; Ezra iv. 2),—the event which sealed the doom of Ephraim,—took place at the same time. From that time onward Ephraim has been scattered and lost among the nations.

The prophet's expressed premise, then, was:—“Your enemies have, at the best, but human strength and wisdom to support them; and the basis of their league is ready to collapse.” The other premise was one that did not require to be enunciated: “Zion is the head of all nations, and the Lord Himself is her Head.” The prophet implies it in the warning,—

*If ye will not believe, surely ye shall not be established*] i.e., Be firm in faith, or ye will not be made firm in fact. God's faithfulness is as the strong mountains; if ye would be strong, ye must plant your feet on His promise.

11. *a sign*] An outward evidence of God's presence and goodwill (see on v. 14).

*the Lord thy God*] An expression full both of encouragement and of solemn warning. “He is still *thine*, if thou wilt hearken unto Him; He is willing to be a God to thee and to thy seed after thee.”

*ask it &c.*] Lit. “diving deep (1), ask thou, or soaring aloft (2) upward.” (1) is

12 the height above. But Ahaz said, I will not ask, neither will I  
13 tempt the LORD. And he said, Hear ye now, O house of David;  
Is it a small thing for you to weary men, but will ye weary my  
14 God also? Therefore the Lord himself shall give you a sign;  
Behold, a virgin shall conceive, and bear a son, and shall  
15 call his name Immanuel. Butter and honey shall he eat, that

<sup>a</sup> Matt. i. 23.  
Luke i. 31,  
34.  
<sup>i</sup> ch. 9. 6.  
<sup>i</sup> ch. 8. 8.

<sup>1</sup> Or, thou, O virgin, shalt call: See Gen. 4. 1, 25. & 16. 11. & 20. 32. & 30.  
6, 8. 1 Sam. 4. 21.

used more especially of men's delving down into their own minds to discover some deep and subtle policy of their own (xxix. 15. Cp. xxxi. 7; Hos. v. 1. ix. 9); the latter (2) is used (Job xxxix. 27, Obad. 4) of the lofty flight of the eagle. The meaning will be: "Ask either for some instance of the deep mysterious working of Divine Wisdom, or for some lofty and glorious exhibition of Divine Power." Ahaz in his impiety had endeavoured to obtain hidden knowledge by arts of necromancy (cp. viii. 19). All the while, the sure word of God's promise was "very nigh unto him" (Deut. xxx. 14).

12. Ahaz made a show of conforming to the precept of the Law, Deut. vi. 16 (cp. Ex. xvii. 7); he would not call for a *miraculous* display of God's power. His whole line of conduct shews that Ahaz was trying whether by the help of Assyria he could not do without God. He resorted to every species of heathen rite—ignoring the wondrous revelation God had given of Himself to Israel: and now he refused a sign, when God offered it to him. This was to shew yet greater distrust of Him, than if he had asked for additional evidence when there was no need for it.

13. Ahaz having refused the offer made to him, God's ambassador comes forward, and addresses himself to the "house of David," the depositaries of God's great promise (2 Sam. vii. 16). The king had turned a deaf ear, but all were not equally obstinate. Hezekiah was at this time nine or ten years old (2 K. xviii. 2), and may have been one of those who heard this prophecy.

Is it a small thing? Or, "Is it too little for you to weary out men, that ye would weary out my God also?" Their infidelity had led Isaiah to give up the hope of doing them good. After the vision in ch. vi. he remained silent;—"wearied" (cp. Jer. xii. 5). But He, Who is "strong and patient," would work out both the promised salvation and the threatened punishment; He "fainteth not, neither is weary" (xl. 28).

14. Therefore! To shew that your rejection of God's guidance cannot interfere with the development of His great plan, He, the Lord (*Adonay*), the Supreme Judge, will now give to you a Sign.

The "sign," which was now given through Isaiah, related to a future event which might seem utterly impossible,—the birth

of a Divine Person from a human virgin. Other predictive signs of a subordinate kind would be afterwards given (c.g., viii. 1-4; 8-10; x. 5-34; xlv. 26-xlv. 4); but the sign now given was of vastly higher and deeper range: referring to that all-inclusive evidence of God's love (Rom. viii. 32), towards which the whole series of "signs" given to Israel from the time of Moses onward had been tending.

Behold, a virgin! Rather, Behold, the virgin is with child, and beareth a Son (cp. Gen. xvi. 11; Judg. xiii. 5). The article points to one who is conspicuous and distinct. The word rendered "virgin" is the one used of Rebekah (Gen. xxiv. 43) and of Miriam (Ex. ii. 8), and is limited by its usage in the Old Testament to the unmarried woman. The only other places where it occurs are Ps. lxxviii. 25 (A.V.); Song of Sol. i. 3, vi. 8; Prov. xxx. 19.

It is evident that no interpretation of this verse can be adequate, which does not satisfy the following conditions:—(1) It must view the promised birth as supernatural. (2) The child must be born of David's family (cp. ix. 7). (3) The child must be such that the doctrine of God's Presence with Israel shall be realized in His person. (4) The dignity of the child must not fall short of that assigned to Him in the prophet's own expansion of the name "Immanuel" in ix. 6. These reasonable demands have never been met by any interpretation but that which the birth of Jesus supplied (Matt. i. 22, 23; Luke i. 31-35).

"This," says Irenæus, "was the sign in the depth and in the height. In the depth; for He is very man: in the height; for He is very God. In the depth; for He condescended to endure not only human misery, but the dereliction of God, the abyss of death and Hades: in the height; for He took this our human nature with Him into the glory which He had before the world was."

Immanuel! This should be His distinctive title. The proper rendering is given in viii. 10; "God is with us."

15. This Divine Child should be a true human infant, fed with the produce of the land.

In iii. 1 the prophet had foretold the withdrawal from the disobedient people of the spiritual nourishment of God's word. But this Child should feed on all the rich stores

- See ch. 8. 4. 16 he may know to refuse the evil, and choose the good. <sup>1</sup>For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of <sup>2</sup>both her kings.
- <sup>3</sup> 2 Kin. 15. 30. 17 ¶ <sup>4</sup>The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that <sup>5</sup>Ephraim departed from Judah; *even* the king of Assyria.
- <sup>6</sup> 2 Chr. 29. 19. 18 And it shall come to pass in that day, *that* the LORD <sup>7</sup>shall hiss for the fly that *is* in the uttermost part of the rivers of Egypt, 19 and for the bee that *is* in the land of Assyria. And they shall come, and shall rest all of them in the desolate valleys, and in <sup>8</sup>the holes of the rocks, and upon all thorns, and upon all <sup>9</sup>bushes. In the same day shall the Lord shave with a <sup>10</sup>razor that is hired, *namely*, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also
- <sup>11</sup> 2 Kin. 16. 7, 8. See Ezek. 5. 1.

Or, commendable trees.

of Covenant-blessing;—the “butter and honey” of God’s Church.

This Child’s work is then pointed out. His Presence among men (like God’s Presence, of old, with Israel) was “to try them, to *know* what was in their hearts” (Deut. viii. 2, xiii. 3; 2 Chr. xxxii. 31). The Incarnation established a *sign* for the probation of the people among whom it was erected. They who *refused* (or, “rejected”) the good Law of God and *chose* their own evil ways gave evidence of their character; so that the Judge “*knew*” to reject them. They who “rejected” their idols and unjust gain, and “chose” that in which God had pleasure, were manifested to be good; and the Judge “*knew*” to approve them; they were the “Israel whom He chose.”

This sifting process would be intensified by the coming of Immanuel (cp. Luke ii. 35). The Incarnation gave scope for the highest degree of human probation; because it made possible that wondrous realization of the Divine Law,—love to God and love to man,—which is visible in the life and death of Christ. He “refused the evil,”—even when it was presented to Him in the form of universal empire (Matt. iv. 8); He “chose the good,”—even when it was surrounded with the horrors of the “hour of darkness” (Matt. xxvi. 42, 53).

16. Or, “Forsaken shall be the land (of Israel), as to which thou art in alarm, because of her two kings.” Each king was scheming how to supplant the other. Both were acting in a spirit of rebellion against God. Ahaz meant to overwhelm Ephraim by help of Assyria; Ephraim to secularize Judah by help of Syria. Both of them should be broken in pieces by the strong Rod (Ps. cx. 2) of Zion’s King.

17. Did Ahaz flatter himself that by transferring his allegiance from “the Lord of Hosts” to the King of Assyria he might recover the northern tribes, and revive the glory of the days of Solomon? God was

bringing upon David’s house days such as had never yet been since the schism, and Asshur was His predestinated instrument. From the time of Ahaz’s defection onward, Judah fell under the power of heathen empires; Assyria, Babylon, Persia, Greece, and Rome. The commencement of this subjection dates from the rejection of Isaiah’s promise of Immanuel; and its consummation was witnessed by the children of those who rejected Immanuel Himself. The shock seems to have produced no effect on those “heavy ears.” Possibly, Ahaz even extracted material for encouragement out of the prophet’s words.

18-25. These eight verses are an expansion of v. 17: pointing out what the condition of the vineyard would be, when its fence began to be removed. The triple occurrence of “thorns and briars” (rv. 23, 24, 25) is of itself sufficient to carry us back to v. 1-7.

18. Egypt abounds in flies of various kinds: and bee-keeping is an established trade in Assyria to the present day. The fly and the bee aptly symbolized the two powers between which Israel lay.

*shall hiss for*] Cp. marg. ref. He will call them as to a definite mark.

*in the uttermost part*] Or, *at the end of*... The “rivers of Egypt” are those of the Delta: and near the apex of the Delta was the metropolis of Egypt.

19. Those vast swarms would obey the call; and cover the God-forsaken vineyard. They would settle upon the *valleys of the waste spots*; upon the *crevices of the rocks*; upon the *thorns* (or “prickly lotus”) which now were so abundant: and upon the *bushes*, or, “spiny thickets.”

20. *beyond the river*] The Euphrates. There the razor was; and thither would it sweep away the hair.

The figure is explained by a reference to the ceremonial of purification (Lev. xiv. 9; Num. vi. 9; viii. 7). The Nazarite nation had been defiled (vi. 5), leprosy-marks had

21 consume the beard. And it shall come to pass in that day, *that*  
 22 a man shall nourish a young cow, and two sheep; and it shall  
 come to pass, for the abundance of milk *that* they shall give he  
 shall eat butter: for butter and honey shall every one eat that  
 23 is left *'in the land*. And it shall come to pass in that day, *that*  
 every place shall be, where there were a thousand vines at a  
 thousand silverlings, *'it shall even* be for briers and thorns. \* ch. 5. 6.  
 24 With arrows and with bows shall *men* come thither; because  
 25 all the land shall become briers and thorns. And *on* all hills that  
 shall be digged with the mattock, there shall not come thither the  
 fear of briers and thorns: but it shall be for the sending forth of  
 oxen, and for the treading of lesser cattle.

CHAP. 8. MOREOVER the LORD said unto me, Take thee a great  
 roll, and "write in it with a man's pen concerning *'Maher-shalal-*  
 2 hash-baz. And I took unto me faithful witnesses to record, " ch. 30. 8.  
 Hab. 2. 2.

<sup>1</sup> Heb. in the midst of the land.

<sup>2</sup> Heb. in making speed to the spoil he hasteneth the

prey, or, *Make speed, &c.*

been seen in it;—pride, luxury, oppression, infidelity. Before the people could be re-admitted (after repentance) to outward communion with the Holy One, the whole body must be shaven,—head, beard, and feet;—royalty, priesthood, and national independence swept away.

21, 22. Yet when the invader carried off his prey, Israel was still (as ever) ruled and tended by its own true "King." A man should maintain his household in peace and plenty. And "every one that was left" would eat the same kind of food as the infant Immanuel ate:—becoming as little children, that they might enjoy the blessings of His Kingdom.

23. The proclamation of v. 6 is repeated, and (it would seem) with allusion to Solomon's Song (viii. 11). The 1000 shekels were the rent of 1000 vines. This implies that these plots of vine-land were very choice ones; since vines are ordinarily let at a piastre (2½d.) apiece; and a shekel is 2s. 3d.

But *every place*, that was once so rich and well-cultured, shall now, for the negligence of its keepers, be left to the tendencies of nature;—shall be *given up to briers and thorns*. The vineyard is to be given up to Assyrian battalions.

25. Or, But as for all the mountains *which shall be hoed (or digged, v. 6) with the hoe, the fear of brier and thorn shall not come thither*. There were yet some holy mountains remaining under "God's husbandry," tilled by "workers together with Him" (1 Cor. iii. 9). Since these have hoed out the moral weeds, the punitive sentence, so far as regards them, is rescinded. The "fear of brier and thorn" cannot come to them. Hezekiah will be confident that, although "the kings of Assyria have laid waste the nations," yet Jehovah is the only God, and that He rules over all the earth. And Isaiah will say of the terror-inspiring king of Assyria, "He shall not come unto this city, nor shoot an arrow there."

VIII. The prophetic Sign set forth in the last chapter was sufficient for the reassurance of the faithful. If God would *thus* dwell with men, in a temple of flesh—if this was to be the way in which He would fulfil His wondrous oath to David—then they need have no fear. Yet for doubters or unbelievers a further prophetic sign was given, that would admit of being verified in its historical aspect within two or three years. It forced king and people to entertain the question, "Shall we continue to look to Assyria for help? or shall we trust Isaiah's word, and believe that God is Himself about to employ Assyria for the chastisement of Rezin and Pekah?" This nearer prophecy was followed by a warning as to the peril that would befall Judah (v. 8), a recurrence to the fundamental promise of the Divine Child (ix. 6, 7), and a bold and clear prediction of the overthrow of the Assyrian power (x. 24-34). Escape from this sign and the obligations involved in its verification was impossible.

1. *a great roll*] Rather, a large tablet: of wood or metal, covered with a smooth surface of wax.

*with a man's pen*—the pen of a "frail man;" such as might be used in chronicling the incidents of ordinary life. For the name is to be that of a simply human child.

The words to be written on the tablet were, "For *Maher-shalal-hash-baz*." The name meant, "Plunder speedeth (Zeph. i. 14), spoil hasteth" (cp. v. 19). Until the birth and naming of the child, the tablet would keep men's minds in a state of suspense; preparing them to receive so much deeper impression from the explanation when it came.

2. *And I took*] Rather, the words are God's, in continuation of v. 1; *And I will take unto me*.

*faithful witnesses*] Or, *sure witnesses*; whose testimony none will be able to gainsay: partly because of their rank but still

<sup>b</sup> 2 Kin. 16.  
10.

<sup>c</sup> Seo ch.

<sup>d</sup> ch. 17.

<sup>e</sup> Neh. 3. 15.  
John 9. 7.  
/ ch. 7. 1, 2.

<sup>f</sup> ch. 10. 12.

<sup>h</sup> ch. 30. 28.

3 <sup>b</sup>Uriah the priest, and Zechariah the son of Jeberechiah. And I <sup>1</sup>went unto the prophetess; and she conceived, and bare a son. Then said the LORD to me, Call his name Maher-shalal-hash-baz. <sup>c</sup>For before the child shall have knowledge to cry, My father, and my mother, <sup>d</sup>the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria. 5 ¶ The LORD spake also unto me again, saying, Forasmuch as 6 this people refuseth the waters of <sup>e</sup>Shiloah that go softly, and 7 rejoice <sup>f</sup>in Rezin and Remaliah's son; now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, *even* <sup>g</sup>the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: 8 and he shall pass through Judah; he shall overflow and go over, <sup>h</sup>he shall reach *even* to the neck; and <sup>i</sup>the stretching out of his

<sup>1</sup> Heb. *approached unto.*  
<sup>2</sup> Or, *he that is before the king of Assyria shall take*

*away the riches &c.*  
<sup>3</sup> Heb. *the fulness of the breadth of thy land shall*

*be the stretchings out of his wings.*

more from their being adherents of Ahaz. Uriah can scarcely be other than the one who made the Syrian altar (marg. ref.); thereby furnishing incontrovertible evidence of the fulfilment of Isaiah's prediction. Zechariah may have been Ahaz's own father-in-law (2 Chr. xxix. 1).

The birth of the child may be assigned to the third year of Ahaz.

4. This child stands in marked contrast with the Son of the Virgin. An infant may lisp the words "father" and "mother" in its second year. Tiglath-pileser's invasion of Samaria and Damascus (where Rezin was slain, 2 K. xv. 29, xvi. 9) probably belongs to the early part of the fourth year of Ahaz.

5. The section viii. 5—ix. 7 reverts to, and expands, the promise of "Immanuel."

6. "This people" seems here to refer especially to Judah (as in vi. 9). Ephraim has been already doomed (vii. 8). The policy of Ahaz is what now requires to be exposed; that so Judah as a whole may be warned, and the faithful remnant in it comforted.

The fountain of Shiloah (or, Siloam), at the mouth of the Tyropean Valley and so at the roots of both Zion and Moriah, is fed with water which flows through a narrow subterranean conduit (1750 feet long) from the "Pool of the Virgin." This last is on the rocky slope of Ophel, about 300 yards south of the middle point of the southern wall of the Haram. These waters of Shiloah, the sacred waters from the Holy Mountain, seemed ignoble in comparison with the Abana and Pharpar of Syria, or the Jordan of Ephraim: how much more, then, with the Euphrates and Tigris! Cp. Jer. ii. 13, 18. Calm and tranquil faith in the prophetic word of God (ix. 8), in the gently flowing current of His providential dealings, this was not to their mind. They must have something that gratified the fancy with its ambitious cravings.

The nation which had closed its eyes to God's prophetic message, and in consequence had been sentenced to blindness (vi. 10), could only be restored to sight when they washed "in the waters of Siloam;"—believing in Him to Whom "all the prophets gave witness;"—Him Whom God had "sent" to save the world (John iii. 17).

*rejoice in Rezin*] Rather, *with Rezin*. This was the surprising part of the nation's conduct. Judah was making common cause with its bitterest enemies; rejecting (and that exultingly) the gracious promise on which its national greatness depended. In marked antithesis to this wild mirth is the promise to the faithful Zion (xii. 3).

7. Judah's preference of the worldly power of Assyria to the Invisible Power of its God should work its own punishment.

The Euphrates overflows its banks in spring and summer, after the snows of Armenia begin to melt. So the armies of Assyria, recruited from the hardy races of the north, should now overflow their usual boundaries. Hitherto Assyria had not interfered with the southern kingdom.

8. *pass through Judah*] Rather, *sweep down* (lit. "change,"—namely, his course) *against Judah*; as a swollen stream forcing for itself a new channel, and advancing to a point which it had not previously approached.

*even to the neck*] It could not reach the head: for (1) Jerusalem would be above that raging tide of Assyrian invasion, when all else was submerged; and (2) when Jerusalem fell, the Head was still seated on the Everlasting Throne.

Now let Judah contemplate what "the glory" of Assyria will do for them. So long as they were loyal to the Covenant, the "Wings", which were symbolized by those of the cherubim of glory over the mercy-seat, were spread over the land, protecting and blessing. How was it now,

9 wings shall fill the breadth of thy land, O Immanuel. ¶ Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. ¶ Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us. ¶ For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock

<sup>1</sup> Or, yet.

<sup>2</sup> Heb. in strength of hand.

<sup>1</sup> ch. 7. 14.  
<sup>2</sup> Joel 3. 9.  
<sup>3</sup> Job 5. 12.  
<sup>4</sup> ch. 7. 7.  
<sup>5</sup> ch. 7. 14.  
<sup>6</sup> Acts 5. 38.  
<sup>7</sup> Rom. 8. 31.  
<sup>8</sup> ch. 7. 2.  
<sup>9</sup> 1 Pet. 3. 14, 15.  
<sup>10</sup> Num. 20. 12.  
<sup>11</sup> Ps. 76. 7.  
<sup>12</sup> Luke 12. 5.  
<sup>13</sup> Ezek. 11. 16.  
<sup>14</sup> ch. 28. 16.  
<sup>15</sup> Rom. 9. 33.  
<sup>16</sup> 1 Pet. 2. 8.

when the Assyrian culture was spreading his dark, oppressive, wings (a dismal yoke) upon the "full breadth of the land"? The faithful knew that the land was even then safe; for it was "Immanuel's."

9. In that Name is the pledge of Zion's victory over all "people";—Syria and Ephraim on the one hand, Assyria and carnal Judah on the other.

11. *with a strong hand*] Lit. "with strength of the hand:" of that Mighty Hand, which knows how to rebuke the agitations of man's soul and to strengthen his spirit. It was the same power that had wrought in, and by, Moses (see Deut. xxxiv. 10-12). The inward strength of spirit thus communicated made him strong to resist his own countrymen. Cp. Ezek. iii. 7-14.

*instructed me*] With loving correction; for so the word implies. See Deut. viii. 6.

*in the way of this people*] Who preferred "the stubbornness of their own heart," with all its attendant misery, to walking in God's way with holy tranquillity of faith. Cp. lvii. 17; Jer. xi. 8, xiii. 10.

12. God addresses Isaiah and those who looked for guidance from the standard which he had lifted up.

*Say ye not*] Rather, **Ye shall not say.** It is a solemn injunction.

*A confederacy*] Rather, **Treason.** It is not applied to kings (as Pekah and Rezin) forming an alliance; but only to such as conspire against their legitimate sovereign (e.g. 2 Sam. xv. 12, against David).

*to all them &c.*] Rather, **concerning everything of which this people saith, Treason.** They called the men, who would not be disloyal to "their God and King" (see on v. 21), traitors to their country. Would not such persons be apt to charge Isaiah with treason, if he denounced the Assyrian alliance, or if he warned them to "flee from coming wrath"? The real traitors were the "men of Judah" themselves (Jer. xi. 9), and the prophets who encouraged them (Ezek. xxii. 25).

A remarkable illustration of this verse is supplied by 2 K. xi. To the traitress Athaliah, loyalty was treason.

*nor be afraid*] *Nor be in dread*; as in the next verse. The faithless went about, picturing to themselves this or that "terrible one;" instead of fearing Him, Who could at any moment "lay low the haughtiness of the terrible ones."

13. They sanctified Him, who, by relying on His word, proved their belief in His abiding holiness (cp. Ps. xxii. 3), whatever dangers might come upon them. Impatience imputes to God some defect of wisdom or power or righteousness; and therefore detracts from the reverence due to His holiness. Cp. marg. ref.

*let him be*] Or, **He is.** The duty rests upon the fact (cp. Deut. x. 21).

14. *be for a sanctuary*] Or, become a sanctuary. Not only will He dwell among you in a sanctuary; but He will be Himself a sanctuary;—fulfilled when "the Word became flesh" (John i. 14). The "sanctuary" was, above all, a fountain of sanctification: but men found in it also a secure retreat from enemies (Ps. xxvii. 5. Cp. iv. 5, 6).

*a stone of stumbling*] Against which they, who are walking in their own way (v. 11), will strike their foot (Ps. xci. 11, 12) and fall.

As the promise of Immanuel tended to deepen the piety and constancy of the faithful; so it gave occasion for the "disobedient" to display their unbelief more decidedly. They would not wait for God to work out His own plan: but entered into fatal alliances with worldly powers. And as the rejection of the Son of the Virgin, when offered to them in prophecy, precipitated the fall of the first Temple; so the rejection of Christ Himself brought on the fall of the second (Matt. xxiii. 38).

*a rock of offence*] Worldliness was alike offended by the lowliness of the Son of Man, and the elevation of the Son of God. They did not wish to have "God with



- of offence to both the houses of Israel, for a gin and for a snare  
 15 to the inhabitants of Jerusalem. And many among them shall  
 \*stumble, and fall, and be broken, and be snared, and be taken.  
 16 ¶ Bind up the testimony, seal the law among my disciples. And  
 17 I will wait upon the LORD, that \*hideth his face from the house  
 18 of Jacob, and I \*will look for him. \*Behold, I and the children  
 whom the LORD hath given me \*are for signs and for wonders in  
 Israel from the LORD of hosts, which dwelleth in mount Zion.  
 19 ¶ And when they shall say unto you, <sup>b</sup>Seek unto them that  
 have familiar spirits, and unto wizards <sup>c</sup>that peep, and that  
 mutter: should not a people seek unto their God? for the living  
 20 <sup>a</sup>to the dead? <sup>d</sup>To the law and to the testimony: if they speak

them." They would have preferred to be left alone to work out their own policy.

both the houses of Israel] We nowhere else read of "two houses of Israel;" though frequently of "the house of Israel and the house of Judah." It is only after the northern kingdom had been overthrown, that Judah, as the representative of Israel, is sometimes addressed under the title "house of Israel." The expression may be here used with special reference to the fact that each kingdom rested its claims to unity on a sacred house,—at Bethel and at Jerusalem; whilst now the Temple was to Ahaz neither more nor less than Bethel had all along been to the kings of Israel, an engine of secular policy. Both "houses," therefore, must be alike overthrown. He whom they rejected would overrule the policy of each to its ruin.

15. Or, many shall stumble thereon—on the stone and the rock. Not so those who loved God's Law (Ps. cxix. 165).

and be broken] Their proud heart broken; so that they may receive healing (Isi. 1).

16. This verse is God's command to the prophet, and v. 17 is the prophet's response. the testimony] i. e., concerning Immanuel, that "testimony of Jesus" which from the time of the *Protevangelium* had been "the spirit of prophecy" (Rev. xix. 10).

seal the law] That Law which men are thinking to abrogate (v. 24), but which is now ready to judge them. Set upon the Law the seal of prophecy which closes that volume more firmly against the self-conceited, and yet reveals more fully to the lowly disciple (who "has the Law in his heart," li. 7) its hidden stores of comfort and edification.

17. wait upon] Rather, wait for. However long the vision may "tarry" (Hab. ii. 3), Isaiah is sure that it will come in due time; and he is content to wait.

that hideth his face] As from the outset He had warned them that He should do in case of their rebelling (Deut. xxxi. 17, 18).

and I will look for him] As those, who are in darkness, look expectantly for the morning (cp. Ps. cxxx. 5); here, for the fulfilment of the promise.

18. Isaiah and his sons were "signs and

wonders," in various subordinate ways. (1) Isaiah's whole ministry was a portent and prodigy to that generation. His name was "the salvation of the Lord;" and the larger part of his prophecies seemed to reach beyond salvation from Sennacherib and recovery from Babylon to the "purging away of iniquity" (xxvii. 9; cp. xxxiii. 24), the abolition of death (xxv. 8), the reign of the Lord of Hosts Himself in glory on Mount Zion (xxiv. 23).

(2) Shear-jashub, as a name, had a first application to "the remnant" who "returned to the Lord" (x. 21) under Hezekiah, and yet seemed to point to some greater restoration; including, it might well seem, "broken" Ephraim (vii. 8), and extending to "all the nations" (Amos ix. 12); and further still to a redemption of those who had sunk into the grave (xxvi. 19; cp. Hos. xiii. 14).

(3) Maher-shalal-hash-baz. The name had its first reference to the *spoiling* of those, who were intending to dismantle Jerusalem and secularize "the city of God." But it applied to all the enemies of Zion (x. 2, 3, xxxiii. 1); and also to the mightiest spoiler of all, "Lucifer" (xiv. 12; cp. iii. 11, xlix. 24).

(4) Isaiah and his sons represented mystically the new spiritual Israel and his children (v. 16; John i. 13; 1 Pet. i. 23).

The quotation of this verse in Heb. ii. 13, and the remarks made upon it, presupposes a knowledge of ix. 6.

19. See marg. ref.

peep] i. e. chirp; with thin, feeble, voice, like birds (x. 14 marg., xxxviii. 14).

for the living] On behalf of the living (shall they seek) unto the dead? In Deut. xviii. 10-18, the remedy provided against various pagan rites of divination is the promise of the Great Prophet to come.

Isaiah, in whom the spirit of Moses so revived (chs. i.-v.), and in whom the spirit of Christ was so anticipated (chs. xlix.-lxvi.), stands as a middle link in the chain that connected the Mediators of the two Covenants.

20. Or, "For the Law and for..." This was to be the watchword of the faithful (cp. Judg. vii. 18). Whatever lines of action

not according to this word, *it is* because *there is* no light in *1* Mic. 3. a.  
 21 them. And they shall pass through it, hardly bestead and hun-  
 gry: and it shall come to pass, that when they shall be hungry,  
 they shall fret themselves, and curse their king and their God, *2* Rev. 16. 11.  
 22 and look upward. And *3* they shall look unto the earth; and *4* behold trouble and darkness, *5* dimness of anguish; and *6* they  
 shall be driven to darkness. NEVERTHELESS *7* the dimness  
 shall not be such as *8* was in her vexation, when at the *9* first he  
 lightly afflicted the land of Zebulun and the land of Naphtali,  
 and afterward did more grievously afflict her by the way of *10* ch. 9. 1.  
*11* ch. 8. 22.  
*12* 2 Kin. 15.  
*13* 29.  
*14* 2 Chr. 16. 4.  
*15* Lev. 26. 24.  
*16* 2 Kin. 17. 5, 6.

<sup>1</sup> Heb. no morning.

deviated from the prescriptions of the Law, and from the testimonies of the Prophets concerning the future Redeemer, must be from the realm of darkness.

*no light in them*] Or, "no morning-dawn for him;"—whosoever he be—the people at large, or Ahaz, or Uriah the priest; or a greater apostate still. If any will not wait in faith for the bright morning-dawn (Ps. cx. 3), which God has designed to give,—he passes sentence on himself.

*21. they*] Or, *he*. Verbs and pronouns (cp. 21, 22) are in the singular;—as if pointing to the invisible enemy who was the prime mover in the darkness of heathenism.

*through it*] Through that land of shadow of death without morning-dawn, to which his self-chosen way (v. 11) has led him.

*hardly bestead*] Or, "hardened," "hardening himself;"—sullenly feeling his soul against the misery that has befallen him (2 K. xvii. 14; Jer. vii. 26).

*and hungry*] "Feeding on ashes" that cannot allay hunger (xlv. 20). Thus disappointed, and famishing, he *shall fret himself* into rage, and shall *curse* (or, *revile*, Ex. xxii. 28) *his king and his God*,—against Whose sovereignty he has been rebelling (Isa. ii. 1-6); and shall *look upward* in reproachful despair, towards that heaven which is now closed against him. Cp. v. 30.

*22. His glance falls back to the earth; and behold trouble and darkness, gloominess of distress; and in thick darkness is he driven away*,—cast out of the land of Immanuel (v. 8), which he has despised and profaned. This darkness was owing to the "hiding away of God's face" from the sinful people (v. 17),—the "children of the kingdom" (Matt. viii. 12).

The greatness of the prophecy in ix. 6, 7 (cp. ii. 1-5, lx. 1-3) requires us to think of v. 22 as including a reference to more than Ahaz or Sennacherib, than Canaan or Assyria. When Judah reviled and crucified its King, it appeared as if the prince of darkness had gained universal dominion

14 shall be made good, when to all outward appearance the powers of evil seem on the point of establishing their empire over the whole world. The land of Immanuel (viii. 8) is rescued out of the threatening gloom.

*when &c.*] Rather:—**At the former time He brought contempt on the land of Zebulun and on the land of Naphtali; but in the latter time He brought honour.**

Here we have already that antithesis of the "*former*" and "*latter*" cycles of Israel's history, which occurs so frequently in chs. xli.-lxv.

Zebulun and Naphtali had, from an early period, borne the brunt of the assaults of the neighbouring heathen (Judg. iv. 6, 10, vi. 35. Cp. marg. ref.). They had been the first to fall beneath the yoke of Assyria. To make abundant compensation for their dishonour, the first rays of the light of Immanuel should shine upon them.

In the second part of the verse, the localities are spoken of in language which has a direct application to the districts first desolated by Assyria, yet is also capable of being understood as pointing onwards to the Gentile world at large.

*the way of the sea*] This may designate a tract of land; that which lies along the sea of Chinneroth (Josh. xii. 3).

*beyond Jordan*] The land on the eastern side of Jordan. So, as that region (scarcely reckoned "holy," Josh. xvii. 19) had shared in Naphtali's humiliation, it should have a share in its glory.

*Galilee of the nations*] Or, "the circuit of the nations." *Galilee* was a name given to an extended tract of land,—probably, the margin on which Naphtali touched the adjacent Gentile populations.

St. Matthew quotes (iv. 14-16) the present passage, and supplies in xxvi. 32, xxviii. 7, 10, 16, 19 the full view of its import. The light which was to shine on them that sat in the shadow of death was, the light which radiated from the Resurrection of Christ.

IX. 1. Or, For no gloom is there to her that was distressed. The promise of viii.

first 30 years were spent at Nazareth, in Zebulun. His first miracles and preaching

- <sup>a</sup> Eph. 5. 8. 2 the sea, beyond Jordan, in Galilee <sup>1</sup>of the nations. ¶<sup>a</sup>The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, and <sup>2</sup>not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. <sup>3</sup>For thou hast broken the yoke of his burden, and <sup>4</sup>the staff of his shoulder, the rod of his oppressor, as in the day of <sup>5</sup>Midian. <sup>6</sup>For every battle of the warrior <sup>is</sup> with confused noise, and garments rolled in blood; <sup>7</sup>but *this* shall be with burning and <sup>8</sup>fuel of fire.
- <sup>a</sup> Judg. 5. 30. 4 and as men rejoice when they divide the spoil. <sup>3</sup>For thou hast broken the yoke of his burden, and <sup>4</sup>the staff of his shoulder, <sup>5</sup>the rod of his oppressor, as in the day of <sup>6</sup>Midian. <sup>6</sup>For every battle of the warrior <sup>is</sup> with confused noise, and garments rolled in blood; <sup>7</sup>but *this* shall be with burning and <sup>8</sup>fuel of fire.
- <sup>1</sup> ch. 10. 5. <sup>2</sup> Judg. 7. 22. <sup>3</sup> Ps. 83. 9. <sup>4</sup> ch. 60. 15. <sup>5</sup> ch. 7. 14. <sup>6</sup> Luke 2. 11. <sup>7</sup> John 3. 16. <sup>8</sup> Matt. 28. 18. <sup>1</sup> Cor. 15. 25.
- <sup>1</sup> Or, populous. <sup>3</sup> Or, When thou breakst. <sup>5</sup> Or, and it was, &c. <sup>6</sup> Or, to him. <sup>4</sup> Or, When the whole battle of the warrior was, &c. <sup>7</sup> Heb. meat.

were in Galilee. His disciples seem to have been most of them Galileans. The greater part of His ministry was in the neighbourhood of the sea of Galilee. The risen Saviour "went before His Apostles into Galilee;"—thereby symbolizing the guidance He would afford them, when they went forth into "the circuit of the nations."

2. This is the first approach of the light, which in the end shall transfigure the Holy City (lx. 19, 20). The first rays of that glorious light were seen at Cana of Galilee (John ii. 11).

Each several recovery out of the misery brought by sin was like a new breaking in of divine light. The joy of Hezekiah's Passover,—the deliverance from Sennacherib,—the restoration from Babylon,—were so many renewals of the light of God's countenance. Yet these were only types of the great deliverance that was needed by man,—deliverance from guilt, corruption, and death. The "great light" had to do with this emancipation. It commenced to dawn, when "Jesus of Nazareth went about doing good, and healing all that were oppressed of the devil" (Acts x. 38);—it shone forth, when He, "first out of the resurrection from the dead," announced "light to the people and to the Gentiles" (Acts xxvi. 23).

3. Now, in this "great light," was true joy for all who walked in it:—not like the joy that prevailed in the days of national greatness,—under Solomon, especially (1 K. iv. 20. Cp. xxii. 13). That outward mirth was the beginning of long and grievous sorrow (cp. Neh. ix. 23-27). In Uzziah's reign there had been a similar abounding of godless mirth (v. 11-14). Of both Solomon's and Uzziah's days it might be said; *Thou multipliedst the nation, Thou didst not increase the joy*,—but quite the reverse; for they forgot Thee; and Thou "hiddest away" (viii. 17) from them the "joy of Thy countenance," and all "joy was darkened" (xxiv. 11). But now—though the nation outwardly be "diminished and brought low," yet—the faithful, who have "sanctified the Lord" (viii. 13), are able to re-

joice "before God;" Who has unveiled Himself to them in "the Son," Whom He has given (cp. Luke ii. 9, 10).

[The marg. reading is adopted by many modern scholars.]

4. *the staff of his shoulder*] i.e. the wooden part of the yoke, which rested on the back of the neck and shoulders. Cp. Ps. lxxxi. 6. *the day of Midian*] Cp. marg. reff. The chief characteristic of that victory was, that it was accomplished by a small body of men; selected expressly in order that Israel "might not vaunt itself against" the Lord.

The "oppressor" was, no doubt (in its ultimate reference), he who had thrown "the cords of Hades" (Ps. xviii. 5 marg.) not over Israel only, but over the whole race of man (cp. Acts x. 38). His yoke was "the fear of death" (Heb. ii. 15). This, however, no way hinders us from seeing intermediate fulfilments of the vision:—as, especially, in Sennacherib's overthrow; which, like Midian's, was in one night, not effected by human power.

5. Most moderns render: "For every boot of tramping warrior, and the garment rolled in blood, shall even be for burning, for fuel of fire." The accoutrements of war should be utterly destroyed (cp. Ps. xli. 9) as impure. So only—by purifying fire (cp. iv. 4)—could the reign of the "Prince of Peace" be prepared. Cp. Matt. x. 34. Only through that "baptism of fire,"—the fire of Divine Love—was "the kingdom of this world" to be transformed into "the kingdom of the Lord and His Christ."

The Hebrew order is; "For a child is born unto us," or "for us;" to be *ours*, our defender (cp. Josh. v. 14). As "a child," He is partaker of the same nature with "the children" of viii. 18.

*the government is upon his shoulder*] To Him it is *no* burden; for the Son of God "sustains all things by the word of His power" (Heb. i. 3).

The word rendered "government" (Heb. *misrah*) occurs only here and in v. 7. It can scarcely be without a reference to

called "Wonderful, Counsellor, "The mighty God, The ever-  
7 lasting Father, "The Prince of Peace. Of the increase of *his*  
government and peace *there shall be no end*, upon the throne of  
David, and upon his kingdom, to order it, and to establish it  
with judgment and with justice from henceforth even for ever.  
The *zeal* of the LORD of hosts will perform this.

<sup>m</sup> Judg. 13.  
<sup>18.</sup>  
<sup>n</sup> Tit. 2. 13.  
<sup>o</sup> Eph. 2. 14.  
<sup>p</sup> Dan. 2. 44.

<sup>q</sup> 2 Kin. 19.  
<sup>31.</sup>  
ch. 37. 32.

8 The Lord sent a word into Jacob, and it hath lighted upon  
9 Israel. And all the people shall know, *even* Ephraim and the  
inhabitant of Samaria, that say in the pride and stoutness of  
10 heart, The bricks are fallen down, but we will build with hewn  
stones: the sycomores are cut down, but we will change *them*

the name *Isra-el*,—the title of him who "*had*  
*princely power with God*" (Gen. xxxii. 28;  
Hos. xii. 3, 4).

*shall be called Wonderful*] Is called  
"Wonder" (i.e. Miracle). The Targum adds  
"from eternity." The Incarnation was the  
miracle of miracles;—the "confessedly great  
mystery of godliness" (1 Tim. iii. 16).

*Counsellor*] *Deviser* of all-wise counsel  
(xix. 17); *giver*, also, of counsel to His  
people (Micah iv. 9). The LXX. (Vatic.)  
sums up the whole series of names in,  
"Angel of Great Counsel,"—as if con-  
founded (says St. Jerome) by the majesty  
of the prophet's language.

This and the preceding title are combined  
in xxviii. 29.

*The mighty God*] Cp. x. 21. The word  
for "God" (EL) links on the present text to  
vii. 14 (*Immanu-EL*). It is used as the ex-  
press contrast to "man" (xxx. 3, Hos. xi. 9).

*The everlasting Father*] Or, **Father of  
Eternity** (lvii. 15). The title "Father of  
Eternity" is equivalent to "the author of  
everlasting salvation" (Heb. v. 9, cp. John  
x. 28).

*The Prince of Peace*] He would bring in  
the reign of peace, which had been seen by  
the prophet in vision (ii. 4). This hope of  
a "Prince of Peace" Who should quell the  
great enemy of man (Gen. iii. 15), was  
shadowed forth in mystical history by the  
priestly king of Salem (Heb. vii. 2); hu-  
manly, in faint outlines, in the person of  
Solomon (*Shelomoh*, the Peaceful One); and,  
at last, fully and clearly embodied in Isaiah's  
predictions concerning the Righteous King  
(xxxii. 17, 18), and the "Servant of the  
Lord," by Whom our "peace" would be  
worked out (liii. 5). The angelic anthem,  
sung at Christ's birth, "upon earth peace"  
(Luke ii. 14), began at once to be realized  
after the Resurrection (Luke xxiv. 36; John  
xx. 19, 21, 26; cp. Rom. iv. 25, v. 1; Heb.  
xiii. 20).

7. Or, *To the increase of the government  
and to peace is no limit*. His rule shall  
spread forth from Zion over the whole  
earth,—over the whole universe (Matt.  
xxviii. 18; Eph. i. 22). This universal sove-  
reignty He would exercise in fulfilment of  
the promise made to David (2 Sam. vii.

11-16; cp. Luke i. 32-34); as heir of David's  
throne and sovereignty.

*judgment and righteousness*] Already  
(i. 27) set forth as the means of Zion's re-  
demption.

*from henceforth...*] The Hebrew accents  
take these words in connexion with what  
follows; the punctuation of A. V. seems to  
agree better with the use of the words in  
Pss. cxiii. 2, cxv. 18, cxxi. 8, cx xv. 2, cxxxi.  
3. Cp. lix. 21; Micah iv. 7.

*The zeal*] Or, *The jealousy*. His love for  
His creatures is such that He will not suffer  
them to wander away from Him, Who is  
the only Fountain of Blessedness, to follow  
their self-idolizing, or creature-idolizing  
fancies. The jealousy of God over the  
purity of His Church is the very measure  
of His love to it. Cp. Song of Sol. viii. 6.

#### IX. 8—X. 4.

As the promise in vii. 14 was at once suc-  
ceeded by stern threatening, so is the prom-  
ise of ix. 6, 7. The remainder of the  
chapter relates to all Israel.

The refrain, "For all this" (rv. 12, 17, 21)  
had been employed, when the first sounds  
of the invader's army were heard in the  
distance (v. 25).

8. The word is sent, or, sent forth, as if it  
were a living creature, one of God's envoys.  
(cp. lv. 10, 11; Pss. cvii. 20, cxlvii. 18.

*into Jacob*] Or, *against* (1 Sam. xxiv. 6,  
10).

*lighted*] Fallen with the crushing force of  
a divinely commissioned power. Cp. Josh.  
xi. 7.

9. The word extends to the whole people;  
though its momentum bears down imme-  
diately upon Ephraim.

*know*] Recognize facts which they have  
long ignored (i. 3).

*that say in the pride...*] Rather, *amidst  
pride and stoutness of heart, wherein they  
say* &c. Steeped in pride, they shall yet be  
forced to admit their own utter weakness.  
Under Pekah, Ephraim had thoroughly  
adopted the God-defying policy of Babel.  
Under Ahaz, Judah had imbibed the same  
spirit.

10. Ephraim found its policy of Syrian  
alliance crumble away before Tiglath-Pileser

- 11 *into cedars.* Therefore the LORD shall set up the adversaries of  
 12 Rezin against him, and <sup>1</sup>join his enemies together; the Syrians  
 before, and the Philistines behind; and they shall devour Israel  
<sup>2</sup>with open mouth. ¶ <sup>3</sup>For all this his anger is not turned away,  
 13 but his hand <sup>4</sup>is stretched out still. ¶ <sup>5</sup>For <sup>6</sup>the people turneth  
 not unto him that smiteth them, neither do they seek the LORD  
 14 of hosts. Therefore the LORD will cut off from Israel head and  
 15 tail, branch and rush, <sup>7</sup>in one day. The ancient and honourable,  
 he <sup>8</sup>is the head; and the prophet that teacheth lies, he <sup>9</sup>is the tail.  
 16 For <sup>10</sup>the leaders of this people cause *them* to err; and <sup>11</sup>*they that*  
 17 *are led of them* <sup>12</sup>are destroyed. Therefore the Lord <sup>13</sup>shall have  
 no joy in their young men, neither shall have mercy on their  
 fatherless and widows: <sup>14</sup>for every one <sup>15</sup>is an hypocrite and an  
 evildoer, and every mouth speaketh <sup>16</sup>folly. ¶ <sup>17</sup>For all this his  
 anger is not turned away, but his hand <sup>18</sup>is stretched out still.  
 18 ¶ <sup>19</sup>For wickedness <sup>20</sup>burneth as the fire: it shall devour the briers  
 and thorns, and shall kindle in the thickets of the forest, and  
 19 they shall mount up <sup>21</sup>like the lifting up of smoke. Through the  
 wrath of the LORD of hosts is <sup>22</sup>the land darkened, and the people  
 shall be as the <sup>23</sup>fuel of the fire: <sup>24</sup>no man shall spare his brother.  
 20 And he shall <sup>25</sup>snatch on the right hand, and be hungry; and he  
 shall eat on the left hand, <sup>26</sup>and they shall not be satisfied:  
 21 <sup>27</sup>they shall eat every man the flesh of his own arm: Manasseh,

<sup>1</sup> Heb. *mingle.*<sup>2</sup> Heb. *with whole mouth.*<sup>3</sup> Or, *they that call them blessed.*<sup>4</sup> Or, *they that are called*  
*blessed of them.*<sup>5</sup> Heb. *swallowed up.*<sup>6</sup> Or, *villany.*<sup>7</sup> Heb. *meat.*<sup>8</sup> Heb. *cut.*

(2 K. xv. 20); yet it remained impenitent. The *sycomore* was unfit for massive buildings. They would put cedars in their stead.

11. Or, *So the Lord hath exalted against him (Israel) the adversaries of Rezin*,—the Assyrians, who, under Tiglath-Pileser, took Damascus and slew Rezin (2 K. xvi. 9);—*and will set his enemies in array*; so that they shall be like a bristling thorny fence.

12. When Rezin had disappeared, *Syria's* old enmity to Israel would be resumed. Cp. 2 Chr. xxviii. 22, 23.

13. *But the people hath not returned unto him, neither have they sought the LORD.* They have not asked for either His counsel or His help.

14. Rather, *palm-branch and rush.* The rush (or sedge), down in the marshy ground, is contrasted with the palm-branch, waving aloft in the air.

15. *the prophet that teacheth lies*] Hab. ii. 18. He is lowest of all; more degraded than any whom he cajoles.

17. *fatherless and widows*] Matters must have reached the direst extremity, when even those, to whom divine compassion had ever been extended (Deut. x. 18), were to be left unregarded.

*hypocrite*] The true meaning of the word seems to be, "profane," or "impious" (cp. x. 6, xxxiii. 14).

*jolly*] The folly of him who "says in his

heart, There is no God" and so indulges in licentious profligacy.

18. God having withdrawn His Providential restraints, the pent-up passions of men have broken out like flames; and the land full of "briers and thorns" (v. 6; Micah vii. 4)—emblems of the wicked—is ready to receive and transmit the conflagration.

*They were whirled upward with the lifting up of smoke.* That was the end reserved for their pride; to be borne aloft to darken the air awhile, and then to be scattered away for ever. The "briers and thorns" would seem to have been kindled in the northern kingdom after the assassination of Pekah (B. C. 739); since his death was followed by an anarchy of nine years (cp. 2 K. xv. 30; xvii. 1).

19. *darkened*] Or, "set on fire."

*no man*] Or, "they shall have no pity one for another." Cp. xix. 2; Lev. xxvi. 37.

20. Or, *And one snatched on the right hand, yet was he a-hungred; and ate on the left hand, yet were they not satisfied.* In times of anarchy, cruelty and self-will appear to grow more inordinate by being indulged.

*the flesh of his own arm*] In the hour of despair they would seek to wreak their fury on what had once been their dearest object of trust.

21. Even the two, who had been specially

Ephraim; and Ephraim, Manasseh: *and they together shall be against Judah.* ¶ *For all this his anger is not turned away, but his hand is stretched out still.* / ver. 12, 17.

**CHAP. 10.** WOE unto them that <sup>a</sup>decree unrighteous decrees, and <sup>a</sup>that write grievousness *which they have prescribed*; to turn <sup>a</sup>aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and *that* <sup>a</sup>they may rob the fatherless! And <sup>b</sup>what will ye do in <sup>c</sup>the day of visitation, and in the desolation *which shall come from far*? to whom will ye flee for help? and where will ye leave your <sup>a</sup>glory? Without me they shall bow down under the prisoners, and they shall fall under the slain. ¶ <sup>d</sup>*For all this his anger is not turned away, but his hand is stretched out still.*

5 <sup>2</sup>O <sup>3</sup>Assyrian, <sup>a</sup>the rod of mine anger, <sup>a</sup>and the staff in their <sup>a</sup>hand is mine indignation. I will send him against <sup>a</sup>an hypocritical nation, and against the people of my wrath will I <sup>a</sup>give him a charge, to take the spoil, and to take the prey, and <sup>a</sup>to tread them down like the mire of the streets. ¶ <sup>a</sup>Howbeit he meaneth not so, neither doth his heart think so; but <sup>a</sup>it is in his heart to destroy and cut off nations not a few. <sup>a</sup>For he saith, *Are not my princes altogether kings? is not <sup>k</sup>Calno <sup>l</sup>as Car- 9 chemish? is not Hamath as Arpad? is not Samaria <sup>m</sup>as*

<sup>1</sup> Or, to the writers that write grievousness.

<sup>2</sup> Or, Woe to the Assyrian.

<sup>3</sup> Heb. Ashur.

<sup>4</sup> Or, though.

<sup>5</sup> Heb. to lay them a treading.

<sup>a</sup> Ps. 58. 2. & 94. 20.

<sup>b</sup> Job 31. 14. <sup>c</sup> Hos. 9. 7. <sup>d</sup> Luke 19. 44.

<sup>a</sup> ch. 5. 25. & 9. 12, 17.

<sup>a</sup> Jer. 51. 20. <sup>f</sup> ch. 9. 17. <sup>g</sup> Jer. 34. 22. <sup>h</sup> Gen. 50. 20. <sup>i</sup> Mic. 4. 12.

<sup>j</sup> 2 Kin. 18. 24, 33, &c. <sup>k</sup> Amos 6. 2. <sup>l</sup> 2 Chr. 35. 24.

<sup>m</sup> 2 Kin. 16. 9.

blessed by the patriarch (Gen. xlviii. 16), consume one another. We seem to have one indication of this strife in Pekah's own history (2 K. xv. 25). Yet they could suspend their mutual animosity to join in attacking Judah.

When the outward unity of Israel was thus perishing, what a comfort must it have been to the faithful that they could turn their eyes to the unchanging ground of unity set before them in *v. 6, 7*;—the "Prince of Peace"!

**X. 1.** *and that write* ] Rather, *and to writers who prescribe oppression*;—to those who, being the professional interpreters of the Law, gave iniquitous legal decisions.

**2.** *to take away*] Or, *to tear away*. It is a strong word.

*prey . . rob*] Rather, *plunder . . spoil orphans*. The words are the same that occur in the name Maher-shalal-hash-baz (viii. 1). That was why Asshur (*v. 6*) was let loose upon them to plunder and to spoil. Asshur was but the rod in the hand of Retributive Justice.

**3.** *in the day of visitation*] LXX. *ἐν τῇ ἡμέρᾳ τῆς ἐπισκοπῆς*. Cp. 1 Peter ii. 12. See also Job xxxi. 14; Jer. xiii. 21, xxiii. 12; Luke xix. 44.

*desolation*] The sudden crash of ruin. *leave your glory*] Leave it, to be kept as a deposit. Once Israel had known where to find such a place of security (Ps. x. 14).

**4.** *Without me*] Apart from Me; if they have not me to flee to. Others render; "It

only remains that they...";—this is the only thing that they can now do—sink, for very shame and self-reproach, lower than other captives, or *lie prostrate under the slain*.

**5—32.** Judgment has "begun at the house of God." But the instrument employed to execute the Divine sentence shall not escape a like punishment, if it sin in like manner.

**Ho** (or, *Woe to Assyrian! the rod of My anger! Yea, the very staff in their hand is My indignation.*

"The Assyrian," includes both king and people; he was a rod or staff in God's hand, wielded by His righteous anger (x. 15). The national sentiment found its fullest expression eventually in Sennacherib, who appears to be referred to prophetically in some parts of this chapter. [Others refer it to Sargon].

**6.** *hypocritical*] **Profane** (cp. xi. 17, note). *the people of my wrath*] On whom My wrath (ix. 19), is now to be poured out.

**7.** The king of pride meant utterly to destroy the life of the nation;—God's design was "to destroy the sinners out of it" (xiii. 9; cp. Amos ix. 8).

**9.** Cp. xxxvi. 19, 20, xxxvii. 12, 13. **Kalno**, probably the "Kalneh" of Gen. x. 10 (see note), is thought to be Ctesiphon, on the eastern bank of the Tigris, opposite Seleucia.

**Carchemish.** At the junction of the Chaboras and Euphrates.

**Hamath** is still a considerable city [Hamah] on the banks of the Orontes.

- 10 Damascus? As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of  
 11 Samaria; shall I not, as I have done unto Samaria and her  
 12 idols, so do to Jerusalem and her idols? ¶ Wherefore it shall come to pass, *that* when the Lord hath performed his whole work <sup>1</sup>upon mount Zion and on Jerusalem, <sup>2</sup>I will <sup>3</sup>punish the fruit <sup>4</sup>of the stout heart of the king of Assyria, and the glory of  
 13 his high looks. <sup>5</sup>For he saith, By the strength of my hand I have done *it*, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants <sup>6</sup>like a valiant man: and  
 14 <sup>7</sup>my hand hath found as a nest the riches of the people: and as one gathereth eggs *that are left*, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped. ¶ Shall <sup>8</sup>the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? <sup>9</sup>as if the rod should shake *itself* against them that lift it up, or as if the staff should lift up <sup>10</sup>itself, *as if it were* not wood. ¶ Therefore shall the Lord, the Lord of hosts, send among his <sup>11</sup>fat ones leanness; and under his glory he shall kindle a  
 17 burning like the burning of a fire. And the light of Israel shall be for a fire, and his Holy One for a flame: <sup>12</sup>and it shall burn  
 18 and devour his thorns and his briers in one day; and shall consume the glory of his forest, and of <sup>13</sup>his fruitful field, <sup>14</sup>both soul and body: and they shall be as when a standardbearer fuinteth.  
 19 And the rest of the trees of his forest shall be <sup>15</sup>few, that a child

<sup>1</sup> Heb. *viest upon*.<sup>2</sup> Heb. *of the greatness of the heart*.<sup>3</sup> Or, *like many people*.<sup>4</sup> Or, *as if a rod should shake them that lift it up*.<sup>5</sup> Or, *that which is not wood*.<sup>6</sup> Heb. *from the soul, and even to the flesh*.<sup>7</sup> Heb. *number*.

Arpad [Erfall]. Never mentioned apart from Hamath.

Damascus was taken by Tiglath-Pileser (2 K. xvi. 9). Samaria had not yet suffered that extremity: but was she not as entirely at the disposal of Assyria as Damascus had been?

10. The conqueror's advance, by the above cities, is not meant to stop at Samaria. Its goal is—Jerusalem.

12. *performed* (or, *finished*) *his whole work*] His work of disciplinary correction (xxviii. 21). The "stout-hearted" Assyrian was employed in this work, because the sin to be corrected was "stoutness of heart" (ix. 9).

*I will punish*] Or, "hold judgment on." The fruit of his stoutness of heart was cruelty, unrestrained lust of empire, and blasphemy.

*the glory*] Or, *vaunting* (cp. v. 15).

13. *the bounds*] Or, *the boundaries of the peoples*; the land-marks of peoples.

*their treasures*] All that they have been accumulating for after-time; so that they shall have no political future.

*I have put down*] Or, *I bring down, like a mighty one, them that are on thrones*.

14. *my hand hath found (treasured), as (in) a nest the riches of the people*] Or, *The wealth*

*of the peoples*.—So feeble was their resistance.

*eggs that are left*] Abandoned by the parent bird.

*that moved the wing &c.*] There was no show of opposition.

15. Or, *as though a rod were to move them to and fro that lift it up, as though a staff were to lift up* (them that are) *not wood*;—"not-wood" meaning the very contrast of wood. Cp. xxxi. 8.

17. He, Who, being in His nature pure Light (1 John i. 5), makes the light of His grace to shine on the true Israel. But, when this is brought into contact with sin, holy Love becomes consuming fire.

*his thorns and his briers*] So that Assyria is to share in Israel's punishment (ix. 18)—for the sin of both was the same. The "thorns and briers" catch fire first; but the flames spread to the noble forest-trees and the richly cultured land.

*both soul and body*] See marg.; as by a deadly malady, which, laying hold first of the vital powers, afterwards works outwardly upon the bodily frame.

*as when a standard-bearer fuinteth*] And, in consequence, the whole line of battle melts away in panic. [Others render, "as when a sick man wasteth away"]

20 may write them. ¶ And it shall come to pass in that day, *that* the remnant of Israel, and such as are escaped of the house of Jacob, *shall* no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth. <sup>a</sup> See 2 Kin. 16. 7.

21 *The remnant shall return, even the remnant of Jacob, unto the* <sup>b</sup> ch. 7. 3.

22 mighty God. *For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption* <sup>c</sup> Rom. 9. 27.

23 decreed shall overflow <sup>2</sup> with righteousness. *For the Lord God of hosts shall make a consumption, even determined, in the* <sup>d</sup> ch. 6. 13.

24 midst of all the land. ¶ Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, *be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his* <sup>e</sup> Rom. 9. 28.

25 staff against thee, after the manner of Egypt. *For yet a very little while, and the indignation shall cease, and mine anger in* <sup>f</sup> ch. 37. 6.

26 their destruction. And the LORD of hosts shall stir up <sup>a</sup> a scourge for him according to the slaughter of Midian at the rock of Oreb: and *as his rod was upon the sea, so shall he lift it up* <sup>g</sup> Ex. 14.

27 after the manner of Egypt. And it shall come to pass in that day, *that his burden shall be taken away from off thy shoulder,* <sup>h</sup> ch. 64. 7.

and his yoke from off thy neck, and the yoke shall be destroyed <sup>i</sup> Dan. 11. 36.

28 because of the anointing. ¶ He is come to Aiath, he is passed <sup>j</sup> 2 Kin. 19. 35.

<sup>k</sup> Judg. 7. 25.

<sup>l</sup> ch. 9. 4.

<sup>m</sup> Ex. 14. 26.

<sup>n</sup> ch. 14. 25.

<sup>o</sup> Dan. 9. 24.

<sup>p</sup> John 2. 20.

<sup>1</sup> Heb. in, or, among.

<sup>2</sup> Or, in.

<sup>3</sup> Or, but he shall lift up his staff for thee.

<sup>4</sup> Heb. shall remove.

20. stay] Or, stay themselves.—They shall no more lean for support on the Assyrian.

in truth] In sincerity.

21. The remnant...[the mighty God] Heb. SHEAR-YASHUB (vii. 3)... El Gibbor (ix. 6).

22. The verse appears to look back to the similarly enigmatical passage (Hos. i. 9, 10)—where the sentence on Israel is followed immediately by a prediction of greatness. Ephraim was soon to be cut off “from being a people” (vii. 8), not, however, to perish (cp. Gen. xlviii. 16, 19).

In quoting this verse (see marg. ref.), St. Paul used the remarkable words, “Isaiah crieth on behalf of Israel,” as if it were the Spirit of adoption “crying out” in him, claiming for Israel its privilege of “adoption” (Rom. ix. 4).

The doom which subjects Israel to consumption, already decreed—clearly determined, sharp and incisive (xli. 15)—is sent “in righteousness” from Him Who, when He purged the Old World by the righteous judgment of a baptismal flood (cp. liv. 9), saved righteous Noah in the ark to be the “heir of righteousness” (Heb. xi. 7).

23. Rather, For a final work and a decisive doth the Lord...execute; words in the Hebrew closely related to “the consumption decreed” in v. 22. “In Dan. ix. 27 (cp. v. 26, and xi. 36), the expression seems to apply the doom of excision, which lighted first on the ten tribes, to persistently impenitent Judah.

all the land] vi. 12, xxiv. 13. Or, the

whole earth, so that its effect shall extend throughout the earth.

24. Therefore] Since the great invasion is of God’s own ordering.

be not afraid] Already anticipating the Book of Consolation (chs. xl.-lxvii.), in which the phrase often occurs (xli. 10, 13, xliii. 1, 5, xlv. 2).

he shall smite] Rather, (though) he smite. In lii. 4, Asshur and Egypt are placed together as Israel’s oppressors.

25. Or, there shall be an end of indignation (xxvi. 20, xxx. 27), and My anger shall be to their destruction. The anger, of which they have been the executioners, shall then be turned against their own arrogance and impiety.

26. according to...] Or, as Midian was smitten. Oreb was slain on a rock, to which (it would seem) he had fled for refuge. Similarly, Sennacherib, after his escape, was slain in the house of his god (xxxvii. 38; 2 Chr. xxxii. 21).

upon the sea] Generally, the sea of troubles which threatened to drown Judah (Zech. x. 11).

27. and the yoke...] Or, yea, the yoke shall be destroyed from before the anointing (or, oil);—before the virtue of the consecration of David’s line (Ps. lxxxix. 20, 22, 23, 36). The efficacy of that consecration of the Son of God, as King of Zion (Ps. ii. 6), had not yet been withdrawn from Judah. As soon as Hezekiah renewed his fealty, its power was again exhibited; so that the iron yoke of Assyria was broken to atoms.



- \* 1 Sam. 13. 23.  
 \* 1 Sam. 11. 4. 30  
 \* 1 Sam. 25. 44.  
 \* Judg. 18. 7. 31  
 \* Josh. 21. 18. 32  
 \* Josh. 15. 31.  
 \* Neh. 11. 32. 33  
 \* ch. 13. 2. 33  
 \* ch. 37. 23. 33  
 \* See Amos 2. 9.  
 \* ch. 53. 2. 11  
 Zech. 6. 12. 11  
 Rev. 6. 5. 11  
 \* Acts 13. 23. 11  
 \* ch. 14. 19. 11  
 & 60. 21. 11  
 Dan. 11. 7. 11  
 \* ch. 61. 1. 11  
 Matt. 3. 16. 11  
 John 1. 32. 11
- 29 to Migron; at Michmash he hath laid up his carriages: they are gone over \*the passage: they have taken up their lodging at  
 30 Geba; Ramah is afraid; \*Gibeah of Saul is fled. <sup>1</sup>Lift up thy voice, O daughter <sup>2</sup>of Gallim: cause it to be heard unto <sup>3</sup>Laish,  
 31 \*O poor Anathoth. \*Madmenah is removed; the inhabitants of  
 32 Gebim gather themselves to flee. As yet shall he remain <sup>4</sup>at Nob that day: he shall <sup>5</sup>shake his hand *against* the mount of <sup>6</sup>the  
 33 daughter of Zion, tho hill of Jerusalem. ¶ Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and <sup>7</sup>the high ones of stature *shall be* hewn down, and the haughty shall be  
 34 humbled. And he shall cut down the thickets of the forest with  
 11 iron, and Lebanon shall fall <sup>8</sup>by a mighty one. AND <sup>9</sup>there shall come forth a rod out of the stem of <sup>10</sup>Jesse, and <sup>11</sup>a Branch  
 2 shall grow out of his roots: <sup>12</sup>and the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the  
 3 LORD; and shall make him of <sup>13</sup>quick understanding in the fear

<sup>1</sup> Heb. Cry shrill with thy voice.

<sup>2</sup> Or, mightily.

<sup>3</sup> Heb. scent, or, smell.

28, 29. The prophet, in vision, beholds the invader moving towards Jerusalem; striking across country in a line that is traversed by more than one deep ravine; hoping by a forced march to surprise Jerusalem. The history does not enable us to say whether the Assyrian actually followed this route. Certain it is that, if he marched from Libnah (xxxvii. 8) by the pass of Beth-horon, he would emerge into the valley that lies between Aiath (Ai) and Michmash: and so here his line of march begins from Aiath, or Ai (about three miles south of Bethel). Then he has passed by Migron ("the uttermost part of Gibeah," 1 Sam. xiv. 2) opposite to Michmash.

his carriages] His baggage.

30. cause it to be heard... Rather, "Listen, O Laisha! thou poor one (liv. 11), Anathoth!" [If Anath be the goddess of Anu, this name indicates the wide prevalence of cults similar to those of Babylonia.]

31. is removed] Hath wandered away, as a bird scared from her nest (xvi. 2).

gather themselves to flee] Hastily collect their property, to escape with it to some stronghold (Ex. ix. 19; Jer. iv. 6, vi. 1).

32. Or, "Within this very day, he will halt at Nob" (1 Sam. xxi. 1 note); so that Jerusalem is all but in his grasp.

he shall shake his hand] Waving it with a triumphant menace.

33. As he is in the attitude of triumph, he and his host are stricken down. That moving forest of warriors should all—men and leaders alike—be laid low by one crashing blow.

34. the thickets... Lebanon] His serried battalions (ix. 18). See Ezek. xxxi. 3.

a mighty one] Or, a glorious one (xxxiii. 21; Ps. viii. 1).

XI. There is a strongly marked contrast between the worldly power hewn down in x. 33, and the root of Jesse. For, when a

cedar is cut down, it sends out no fresh suckers. Therefore when Asshur (or, when carnal Israel) fell, it perished: but not so, says ch. xi., shall it be with the hewn-down vine of Jesse; the vine planted by God's hand retains its vital strength and substance—"the Holy Seed." Of Him, "the root and the off-spring of David" (Rev. xxii. 16), this chapter speaks.

1. the stem] Or, "stock" which has been left in the ground after the tree is cut down (xl. 24; Job xiv. 8). That it should be from the hewn-down stock of Jesse, implied that the once ennobled line of David had sunk to the level of common life.

a Branch] Hebr. NETSER (not the word used in iv. 2, see note). Some derive the noun from a root meaning "to be bright." This agrees with the character of the upland valley, in which the town *Nézer* or Nazareth stands.

shall grow &c.] Or, out of his roots shall be fruitful (xlv. 8). Slight in its commencement, it shall eventually produce "the fruit of the earth" (iv. 2). The verb ("shall be fruitful") is that from which the name *Ephratah* (Micah v. 2), "fruitful," is derived. So that the second clause of this verse may be said to contain *verbal* references to both Nazareth and Bethlehem.

2. In this scion from Jesse's roots—like the "Servant of the Lord" in xlii. 1, and the "Anointed" of lxi. 1,—the Spirit of the Lord should have an abiding resting-place. His sacred body would be the true Temple, in which "the fulness of the Godhead" should dwell (Col. ii. 9).

Three pairs of spiritual virtues now follow. In Him Israel's ideal would be realized (Deut. iv. 6. Cp. ix. 6, liii. 11).

3. of quick understanding] Lit. "of quick scent:" so that gracious deeds, which the world can scarcely perceive at all (Mark xii. 43), are to Him as "sweet odours" (cp. Phil.

of the LORD: and he shall not judge after the sight of his eyes,  
 4 neither reprove after the hearing of his ears: but 'with righteousness shall he judge the poor, and 'reprove with equity for the meek of the earth: and he shall 'smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the  
 5 wicked. And 'righteousness shall be the girdle of his loins, and 6 faithfulness the girdle of his reins. <sup>a</sup>The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little  
 7 child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat  
 8 straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the <sup>2</sup>cock-  
 9 atrice' den. 'They shall not hurt nor destroy in all my holy mountain. for <sup>k</sup>the earth shall be full of the knowledge of the  
 10 LORD, as the waters cover the sea. ¶ <sup>l</sup>And in that day <sup>m</sup>there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the <sup>n</sup>Gentiles seek: and <sup>o</sup>his rest shall be  
 11 glorious. ¶ And it shall come to pass <sup>p</sup>in that day, *that* the

• Ps. 72. 2.  
 Rev. 19. 11.  
 Job 4. 9.  
 Mal. 4. 6.  
 Rev. 1. 16.  
 • See Eph. 6. 14.  
 A ch. 85. 25.  
 Ezek. 34. 23.  
 Hos. 2. 16.  
 Job 5. 23.  
 ch. 2. 4.  
 Hab. 2. 14.  
 ch. 2. 11.  
 ver. 1.  
 Rom. 15. 12.  
 Rom. 15. 10.  
 Heb. 4. 1.  
 ch. 2. 11.

<sup>1</sup> Or, *argue*.

<sup>2</sup> Or, *adder's*.

<sup>3</sup> Heb. *glory*.

iv. 18). Others, "And the fear of the Lord shall be fragrance to Him."

*in the fear of the LORD*] That is, *in regard of it*. Wherever it exists in men, or whatever, as a rule of action, it may prescribe,—piety is always quickly discerned by Him, and is to Him always like a sweet-scented odour. He, of Whom the prophet speaks here, is so penetrated with the Spirit of the Lord that He is a discernor of spirits; not misled by outward appearances (cp. John vii. 24), or popular opinions. Thus He is fitted to fulfil the requirements of the True King (2 Sam. xxiii. 3).

4. *and reprove*] Or, "plead" (Job xvi. 21) for the poor, who have no means of commending themselves to the eye: the meek, in whose mouth are no eloquent self-vindications to win the ear.

*the rod of his mouth*] The royal word, which He utters, being instantly carried into effect. He needs no visible sceptre.

*the wicked*] Or, *the wicked one*,—the leader of rebellion against Christ's authority. See 2 Thess. ii. 8, 9.

6-9. The summing up of these verses in v. 9 seems to imply that the allegorical sense is the primary one.

In the actual order of renovation, the recovery of Man must come first. The paradisaical state cannot be re-introduced so long as the wicked "lurks in ambush like a lion," or "ravens as a wolf," or "has the poison of asp under his lips." But, when "the wickedness of the wicked man has come to an end," the ban may at the same time be removed from the lower creation.

6. The wolf, as a rule, attacks sheep-folds, but a leopard can follow the goat along precipices, where no wolf would venture; and the lion will carry off oxen, which neither leopard nor wolf could move.

*a little child*] For man will still retain his relative superiority over the lower animals.

8. *the asp...the cockatrice*] Perhaps the cobra, and the great viper, the "Daboia."

9. Some render, *They shall do no evil, neither deal corruptly*, comparing the same words used of Israel in i. 4.

*my holy mountain*] The Holy Land of the redeemed earth (cp. ii. 2-4). There shall no longer be any rapacious world-empire (lion, bear, leopard, or other, Dan. vii. 4-7), when "the Son of Man" (do. vii. 13) shall have established His dominion;—no "Leviathan," or "crooked Serpent," will any longer have power (xxvii. 1).

The universal "knowledge of the Lord" is the fruit of the new Covenant mediated by the Son of David, on Whom "the spirit of knowledge" (v. 2) rested.

10. "And it shall come to pass in that day, the root of Jesse, which standeth for an ensign of the peoples, unto Him shall the nations seek" (cp. viii. 19, lv. 6). The "shoot from the stock of Jesse" (v. 1) is at the same time its root (cp. Rev. v. 5; xxii. 16). He is the root of that rich olive-tree, into which the Gentiles are grafted (Rom. xi. 17, 18).

*his rest &c.*] Or, *His resting-place shall be glory*. The spot on which the glory of the Shekinah settled, was called its "resting-place" (Num. x. 33); and the Holy Land was a type of the future "redeemed inheritance,"—the earth filled with the glory of God. Meantime Messiah's own "resting-place" is the divine "glory" on high. Thither all true-hearted disciples are drawn, as to their centre of blessedness (Col. iii. 1).

11. While the nations are invited into the Church, there shall be a signal ingathering of Israel as well. Cp. Acts ii. 9-11, and

- Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, <sup>2</sup>from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.
- 12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together <sup>3</sup>the dispersed of Judah from the four <sup>4</sup>corners of the earth. <sup>5</sup>The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.
- 14 But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil <sup>6</sup>them of the east together: <sup>7</sup>they shall lay their hand upon Edom and Moab; <sup>8</sup>and the children of Ammon <sup>9</sup>shall obey them. And the LORD <sup>10</sup>shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, <sup>11</sup>and make men go over <sup>12</sup>dryshod. And <sup>13</sup>there shall be an highway for the remnant of his people, which shall be left, from Assyria; <sup>14</sup>like as it was to Israel in the day that he came up out of the land of Egypt.
- CHAP. 12. AND <sup>15</sup>in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God <sup>16</sup>is my salvation; I will trust, and not be afraid: for the LORD <sup>17</sup>Jehovah is

<sup>1</sup> Heb. rings.<sup>2</sup> Heb. the children of the east.<sup>3</sup> Heb. Edom and Moab shall be the laying on of their hand.<sup>4</sup> Heb. the children of Ammon their obedience.<sup>5</sup> Heb. in shoes.

another larger fulfilment of the prophecy (Rom. xi. 26).

recover] Or, purchase (Ex. xv. 16). which shall be left] i.e. which shall have survived the oppression of Asshur, &c. Pathros is Upper Egypt:—Kush is Nubia and Abyssinia:—Elam, Persia.—Shinar (Gen. xi. 2), the country around Babylon. For Hamath, see x. 9. The islands of the sea are more especially the lands on the coast of the Mediterranean.

12. shall assemble...] Rather, shall gather the outcast (sons) of Israel, and collect the scattered (daughters) of Judah. "And so all Israel shall be saved" (Rom. xi. 26).

13. Ephraim, the chief heir of Joseph's primogeniture (Gen. xlviii. 19), after having had the ark of God in its keeping at Shiloh for 400 years, could not brook the transference of it to the tribe of Judah, which God had chosen (Ps. lxxviii. 68). But now—The envy (or, jealousy) also of Ephraim shall depart] Ephraim will know that He Who sprang from Judah is the world's Saviour, and their unchanging benefactor (Jer. xxxi. 20).

The adversaries of Judah included not only the men of Ephraim, whose "jealousy" led them at last to engage in deadly feud with Judah, but also Ahaz and his fellow-conspirators, who resisted God's counsel.

Ephraim shall not envy (be jealous of) Judah, but shall be ashamed of its former "jealousy of the people" of God's choice (xxvi. 11).

and Judah shall not vex (or, be at feud with) Ephraim] Ruled over by the "Prince of peace," Judah should live in amity even with its long "offended brother" Ephraim.

14. And they shall fly from those distant lands of exile; and shall alight after their flight, upon the shoulder, or, frontier district, of the Philistines westward, or, seaward.

15. utterly destroy] Lit. "lay under a ban."

the tongue of the Egyptian sea] The Gulf of Suez—which in old time had witnessed God's "marvellous things" (Micah vii. 15). shake his hand] Cp. x. 32, xix. 16.

the river] Euphrates. in the seven &c. ] Rather, into seven streams, and shall let men walk dry-shod. Egypt and Assyria should both of them have their power broken. Their limits should disappear.

16. highway] A levelled and embanked road.

XII. The prophet now addresses the ransomed and in-gathered people. As Israel at the Exodus sang a joyful anthem to their Saviour, so shall they "in that day" of final recovery (cp. v. 2 note).

1. though] Lit. because they recognize the fact that their suffering had arisen from God's just anger. They can even thank Him for His severe discipline, which would not let them glide on smoothly to ruin.

2. The latter half of the verse is from Ex. xv. 2, with but one variation—the sacred name is reduplicated, YAH YAHVEH.

my <sup>1</sup>strength and my song; he also is become my salvation.  
 3 Therefore with joy shall ye draw <sup>2</sup>water out of the wells of  
 4 salvation. ¶ And in that day shall ye say, <sup>3</sup>Praise the LORD,  
<sup>1</sup>call upon his name, <sup>2</sup>declare his doings among the people, make  
 5 mention that his <sup>3</sup>name is exalted. <sup>4</sup>Sing unto the LORD; for  
 he hath done excellent things: this is known in all the earth.  
 6 <sup>1</sup>Cry out and shout, thou <sup>2</sup>inhabitant of Zion: for great is <sup>3</sup>the  
 Holy One of Israel in the midst of thee.

<sup>c</sup> Pa. 118. 14.  
<sup>d</sup> John 4. 10,  
 14.  
<sup>e</sup> 1 Chr. 16. 8.  
<sup>f</sup> Pa. 106. 1.  
<sup>g</sup> Pa. 145. 4.  
<sup>h</sup> Pa. 34. 8.  
<sup>i</sup> Ex. 15. 1.  
<sup>j</sup> Pa. 68. 32.  
<sup>k</sup> ch. 54. 1.  
<sup>l</sup> Pa. 71. 22.  
<sup>m</sup> ch. 41. 14.  
<sup>n</sup> ch. 21. 1.  
<sup>o</sup> & 47. 1.  
<sup>p</sup> Jer. 50. & 61.  
<sup>q</sup> ch. 18. 3.  
<sup>r</sup> Jer. 50. 2.  
<sup>s</sup> Jer. 51. 25.  
<sup>t</sup> ch. 10. 32.  
<sup>u</sup> Joel 3. 11.  
<sup>v</sup> Ps. 149. 2.

**CHAP. 13.** THE <sup>1</sup>burden of Babylon, which Isaiah the son of Amoz  
 2 did see. ¶ <sup>2</sup>Lift ye up a banner <sup>3</sup>upon the high mountain, exalt  
 the voice unto them, <sup>4</sup>shake the hand, that they may go into  
 3 the gates of the nobles. I have commanded my sanctified ones,  
 I have also called <sup>5</sup>my mighty ones for mine anger, *even them*  
 4 that <sup>6</sup>rejoice in my highness. The noise of a multitude in the  
 mountains, <sup>7</sup>like as of a great people; a tumultuous noise of the

<sup>1</sup> Or, proclaim his name.

<sup>2</sup> Heb. inhabitress.

<sup>3</sup> Heb. the likeness of.

3. The water was that which they had  
 once rejected — the water of "Shiloh"  
 (viii. 6)—the teaching and work and spiri-  
 tual grace of Him Who said, "if any man  
 thirst, let him come unto Me and drink"  
 (John vii. 37).

5. *know*] Or, *worthy to be known*.

6. *thou inhabitant*] Lit. "inhabitantress:"  
 the Church that dwells in Zion.

*great*.] Or, "great in the midst of thee  
 (Zeph. iii. 15, 17) is the Holy One of Is-  
 rael;" confessed now to be great, though  
 in old time set at nought (i. 4, v. 19, 24).

#### INTRODUCTION TO CHAPS. XIII., XIV.

In order that the work of redemption  
 may be achieved, the oppressor must be  
 overthrown. That overthrow, foretold in  
 xi. 4, had many precedent historical types;  
 not only in individuals, but also in na-  
 tions.

In chs. xii.—xxiii. the prophet paints a  
 series of such judicial acts on various sur-  
 rounding peoples; each of whom embodied  
 some special form of worldly pride or un-  
 godly self-will. Conspicuous above all is  
*Asshur-Babel*. It was the divine purpose to  
 allow this world-empire to be consolidated;  
 that He might use it for His own purposes,  
 in the chastisement both of various Gentile  
 races and especially, of His own people  
 Israel. Chs. xiii. and xiv. are also con-  
 nected with what has gone before. Thus

(1) These chapters present the full anti-  
 thesis to the mighty overflowing of the  
 Assyrian deluge in chs. vii., viii., x.

(2) The deliverance of Zion (ch. xii.) re-  
 quires a further view of the enemy's pros-  
 tration: which these chapters supply.

(3) There are many verbal links that con-  
 nect them with the foregoing chapters.

**XIII.** It may be inferred from xiv. 28  
 that this prophecy was written towards the  
 end of Ahas's reign.

Assyria was at this time (about B.C. 728—

6) in the plenitude of her power. Isaiah  
 prophesies, with the utmost distinctness  
 (xiv. 24–27), that Asshur should be broken  
 and trodden under foot in the Holy Land.  
 But this was not all. He looked yet fur-  
 ther into the future, and saw the doom  
 of Babylon; even mentioning the name of  
 the instruments, whom God would employ  
 in commencing the work of demolition,—  
 the Medes (v. 17); who were not, at this  
 time, even an independent nation. Nothing  
 can be more definite than his statements as  
 to the absolute ruin of the "Golden City;"  
 and we have abundant evidence that it was  
 fulfilled, both in regard of the nearer event  
 of its capture by the Medes, and also of the  
 ultimate desolation of its site. See v. 22,  
 note.

1. *The burden*] The words, "which Isaiah  
 . . . saw," shew that the term is used in a de-  
 rived sense (cp. Hab. i. 1). In Prov. xxx.  
 1, xxxi. 1 it is rendered "prophecy."

The original meaning seems to be sup-  
 plied by 2 K. ix. 25, where the divine sen-  
 tence issued against an individual or a com-  
 munity hung as a heavy weight, which at  
 last dragged them down.

2. *a banner*] Or, *standard* (v. 26, xi. 12).  
*the high mountain*] Or, *the levelled moun-  
 tain*. From that mountain whose "*Leba-  
 non*" had been hewn down by Babel, the  
 summons shall at length go forth to assem-  
 ble God's ministers of vengeance upon the  
 proud city.

*shake the hand*] Pointing to the devoted  
 city, which they are called to assault.

3. Or, *I Myself have given charge to My  
 consecrated ones* (chosen and set apart for  
 this work of retribution), *I have also called  
 . . . even them that exult in my excellency* :—  
 joyfully working out all that is for the  
 honour of My sovereignty. This does not  
 necessarily imply that they were *consciously*  
 promoting God's glory (xiv. 4, 5).

The nations are heard gathering on the

- kingdoms of nations gathered together. the LORD of hosts mustereth the host of the battle. They come from a far country, from the end of heaven, *even* the LORD, and the weapons of his indignation, to destroy the whole land. ¶ Howl ye; <sup>2</sup>for the day of the LORD is at hand; <sup>3</sup>it shall come as a destruction from the Almighty. Therefore shall all hands <sup>1</sup>be faint, and every man's heart shall melt and they shall be afraid: <sup>4</sup>pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall <sup>2</sup>be amazed <sup>3</sup>one at another; their faces *shall be as* <sup>4</sup>flames. Behold, <sup>2</sup>the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy <sup>1</sup>the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light the sun shall be <sup>2</sup>darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for *their* evil, and the wicked for their iniquity; <sup>2</sup>and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. <sup>2</sup>Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in <sup>2</sup>the day of his fierce anger. And it shall be as the chased roe, and as a sheep that no man taketh up: <sup>2</sup>they shall every man turn to his own people, and flee every one into his own land. Every one that is found shall be thrust through; and every one that is joined *unto them* shall fall by the sword. Their children also shall be <sup>2</sup>dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished. ¶ <sup>2</sup>Behold, I will stir up the Medes against them, which shall
- <sup>1</sup> Or, *fall down*. <sup>3</sup> Heb. *every man at his* <sup>4</sup> Heb. *faces of the flames*.  
<sup>2</sup> Heb. *wonder*.

high plateau of Iran; on the mountains of Armenia and Media in particular (Jer. li. 27).

**6. a destruction]** A sudden, desolating, stroke.

Joel i. 15, Ezek. i. 24, x. 5, are the only other places in the prophets where the name *Shaddai* (for "Almighty") occurs. [See Gen. xvii. 1, note.]

**8. their faces &c.]** Or, *their face is a face of flames*: excitement flashing up amidst their terror, as when flames rise out of volumes of smoke.

**9. cruel...]** Or, *a cruel one, even wrath*.

**10.** The outpouring of these vials of wrath shall disturb the whole order of nature; darkening the stars and convulsing the earth. Cp. ix. 19, xxxiv. 4.

**constellations]** Heb. *kesilim*. KESIL ("the Self-Confident") is the title given to the constellation Orion (see Job ix. 9 note; Amos v. 8).

**12.** While the "haughty and terrible" ones are "laid low," the fire of divine judgment shall work for the ennobling and purification of "man" feeble and oppressed. **Them** He would hold "precious" (Ps. lxxii. 14). They should survive, and come

forth more precious than "gold" (Job xxiii. 10).

Of far greater value than all the "gold of Ophir" (1 Chr. xxix. 4) and the "fine gold" (2 Chr. iii. 5, 8) with which Solomon overlaid the sanctuary, was a sanctified human soul (Ps. xlix. 8). To redeem souls that might be so sanctified, was the purpose of the Incarnation (1 Pet. i. 18-22). In preparation for that event Israel was scattered across the world in humiliation, the nations "visited" (v. 11), Babel overthrown, and a "remnant" restored.

**13. Therefore]** Spiritual purification was the final intention of so great a convulsion. **remove]** Rather, *tremble* (cp. Job ix. 6).

**14. Or, it shall be as with a chased roe, and as with a flock that hath none to gather it.** They who had been brought together by force into that unblest unity of Babel, shall make haste to deliver themselves (Prov. vi. 5).

**15. found...joined]** Citizens...foreigners.

**17.** The "awakening" of the Median nation (B.C. 709) took place about twelve years after Salmanneser had carried away Israel (2 K. xviii. 11). It seems not improbable, then, that the deportation of

not regard silver; and *as for* gold, they shall not delight in it.  
 18 Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children. <sup>1</sup>And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be <sup>2</sup>as when God overthrew <sup>3</sup>Sodom and Gomorrah. <sup>4</sup>It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. <sup>5</sup>But <sup>6</sup>wild beasts of the desert shall lie there; and their houses shall be full of <sup>7</sup>doleful creatures; and <sup>8</sup>owls shall dwell there, and satyrs shall dance there. And <sup>9</sup>the wild beasts of the islands shall cry in their <sup>10</sup>desolate houses, and dragons in <sup>11</sup>their pleasant palaces: <sup>12</sup>and her time is near to come, and her days shall not be prolonged.

**CHAP. 14.** FOR the LORD <sup>13</sup>will have mercy on Jacob, and <sup>14</sup>will yet choose Israel, and set them in their own land: <sup>15</sup>and the strangers shall be joined with them, and they shall cleave to the <sup>16</sup>house of Jacob. And the people shall take them, <sup>17</sup>and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they

<sup>1</sup> ch. 14. 4.

<sup>2</sup> Gen. 19. 24, 25.

<sup>3</sup> Jer. 50. 3. & 51. 29, 32. <sup>4</sup> ch. 34. 11-15. Rev. 18. 2.

<sup>5</sup> Jer. 51. 33.

<sup>6</sup> Ps. 102. 13.

<sup>7</sup> Zech. 1. 17.

<sup>8</sup> 2. 12.

<sup>9</sup> ch. 60. 4.

<sup>10</sup> Eph. 2. 12.

<sup>11</sup> ch. 49. 22.

<sup>1</sup> Heb. *as the overthrowing.*

<sup>2</sup> Heb. *Ziim.*

<sup>3</sup> Heb. *Ochim.*

<sup>4</sup> Or, *ostriches.*

<sup>5</sup> Heb. *daughters of the owl.*

<sup>6</sup> Heb. *Iim.*

<sup>7</sup> Or, *palaces.*

Israel may have been the means used by God for preparing and *consecrating* (c. 3 note) the people which was mainly instrumental in overthrowing both Nineveh and Babylon.

*not regard silver*] Xenophon makes Cyrus speak to the Medes of their not having joined him from a desire of money.

20. Travellers remark, that the Bedwin Arabs still have a superstitious dread of lodging on the site of Babylon.

21. Most of these tenants of the desolate city bear Hebrew names significant of their character (see marg.).

*owls*] *ostriches*—lit. "daughters of screaming."

*satyrs*] "Hairy (or, shaggy) ones." Vulg. *pilosi*. Commonly applied to the goat (Lev. iv. 24).

22. *wild beasts of the islands*] Or, "wailers;" an epithet applied in Arabic to the jackal.

*dragons*] *latter, jackals.*

*pleasant palaces*] Or, *the palaces of pleasure*—which had been as so many temples of luxury.

Cyrus began the work of enfeebling Babylon by building up Susa and Ecbatana: and the work thus unintentionally commenced by him, went on by slow, but sure, steps during the following four centuries. Darius dismantled its walls: and Xerxes destroyed the tower of Belus. In the time of Alexander, it had fallen into decay: but he saw its natural advantages, and purposed making it the capital of his empire. His plans were cut short by a fatal fever. Seleucus Nicator (B.C. 312) inflicted two fatal blows on Babylon; first, by building Seleucia on the Tigris, which drew away a large part of its population; and secondly, by transferring the seat of government from Babylon to Antioch. About B.C. 20 the site of Babylon was described by Strabo as "a vast desolation."

The vision had "its appointed time;" but "at the end it spake, and did not lie; it came, and tarried not" (Hab. ii. 3).

XIV. This judgment on Babel was to prepare the way for Israel's becoming the centre of the future kingdom of God upon earth. In vv. 1, 2, we have the germ of chs. xl.-lxvi.

1. *mercy*] Or, *compassion.*

*yet choose*] Or, *yet again choose*,—by a second act of electing grace; "choosing" again him who once had been "rejected" as reprobate silver, but had now been purified "in the furnace of affliction" (xlviii. 10).

2. *in the land...*] Or, *upon the LORD's land*; Immanuel's land (viii. 8). The land had been made over by the kings of Israel and Judah to the oppressor;—it was now redeemed.

#### *On the Fulfilment of the Prophecy.*

Two points are here to be attended to:

1. The prediction of the capture of Babylon by Cyrus, which could not have been made except by the help of a special act of divine illumination. 2. The eventual desolation of Babylon; as to which, it is agreed that the city has long been utterly ruined.

But it is to be noted that even after the capture of the city by Cyrus, *there was nothing to suggest anticipations of such a consummation as this.*

- \* ch. 60. 14. shall take them captives, <sup>1</sup>whose captives they were; \*and they  
3 shall rule over their oppressors. ¶ And it shall come to pass in  
the day that the LORD shall give thee rest from thy sorrow, and  
4 from thy fear, and from the hard bondage wherein thou wast  
made to serve, that thou shalt take up this <sup>2</sup>proverb against  
the king of Babylon, and say, ¶ How hath the oppressor ceased!  
5 the <sup>3</sup>golden city ceased! The LORD hath broken <sup>4</sup>the staff of  
6 the wicked, and the sceptre of the rulers. He who smote the  
people in wrath with <sup>4a</sup>a continual stroke, he that ruled the  
7 nations in anger, is persecuted, and none hindereth. The whole  
earth is at rest, and is quiet: they break forth into singing.  
8 'Yea, the fir trees rejoice at thee, and the cedars of Lebanon,  
saying, Since thou art laid down, no feller is come up against us.  
9 ¶ <sup>5</sup>Hell from beneath is moved for thee to meet thee at thy  
coming: it stirreth up the dead for thee, even all the <sup>6</sup>chief  
ones of the earth; it hath raised up from their thrones all the  
10 kings of the nations. All they shall speak and say unto thee,  
Art thou also become weak as we? art thou become like unto  
11 us? Thy pomp is brought down to the grave, and the noise of  
thy viols: the worm is spread under thee, and the worms cover  
12 thee. 'How art thou fallen from heaven, <sup>8</sup>O Lucifer, son of the

<sup>1</sup> ch. 55. 12.  
Ezek. 31. 18.  
<sup>2</sup> Ezek. 32.  
21.

<sup>1</sup> ch. 34. 4.

<sup>1</sup> Heb. *that had taken them captives.*

<sup>2</sup> Or, *taunting speech.*

<sup>3</sup> Or, *exactress of gold.*

<sup>4</sup> Heb. *a stroke without removing.*

<sup>5</sup> Or, *The grave.*

<sup>6</sup> Heb. *leaders.*

<sup>7</sup> Or, *great goats.*

<sup>8</sup> Or, *O day star.*

*take them captives*] Or, *lead captive their captors.* Captive Israel effects a nobler conquest;—enfranchising the nations,—drawing them to the obedience of Him, *cui servire regnare est*,—and persuading them to love the servitude of righteousness issuing in holiness (Rom. vi. 19; cp. 2 Cor. x. 5).

4. *proverb*] Or, *parable*;—containing in figurative language a representation of truth, which is capable of a lower and a higher application. The retribution denounced against Babylon would light on all who sinned as she did;—would light on Israel itself, if Israel rebelled against its God (iii. 8). The punishment of Babel was symbolic of the final doom of him, who claimed to be proprietor of “all the kingdoms of the earth and the glory of them” (Luke iv. 5, 6).

*the golden city*] Cp. marg. rendering and Dan. iii., where Nebuchadnezzar’s golden image was his empire personified.

6. *He who...*] Or, *which smote...* (x. 20). *with a continual stroke*] That never intermitted;—undeviating, unalterable, inevitable.

*he that...*] Rather, *which subdued the nations in anger, with a pursuit that held not back*;—yielding to no restraint of pity, or of conscience.

7. *they break forth into singing*] Or, “into a joyful shout.” The phrase is peculiar to Isaiah (xlv. 23, xlix. 13, liv. 1, lv. 12).

8. *fir trees*] What is meant is one of the most characteristic trees of Lower Lebanon, the Aleppo pine, which is inferior

only to the cedar. These noblest of trees would seem to represent kings and princes,—standing high above the “peoples” (v. 6). *is come up*] Or, *cometh up*.

9. Or, “*Hades beneath* is disquieted for thee;”—in a commotion of expectancy; not knowing how to receive so eminent a guest.

*the dead*] *Rephaim*;—rendered in xxvi. 14, “deceased:” in Deut. ii. 11 &c. “the giants.”

*the chief ones*] Or, as marg.: lit. *he-goats* (or, *bell-wethers*); xxxiv. 6; Zech. x. 3.

*from their thrones*] The parable speaks of the disembodied souls, as if they retained, in that region of shadows, not only a form, but a position also, analogous to what they had on earth.

10. *speak*] Lit. *answer*. They reply in the wondering exclamation; *Thou also art made weak as we!*

11. *the worm...*] More nearly, *beneath thee is spread the maggot* (like the cushion of the couch), and *thy coverlet is the worm*; the worm,—no longer the “*vermillion*” (Lam. iv. 5) derived from it.

12. *Lucifer*] Or, “*radiant one*,” a name of the morning-star; which shines as a monarch in the starry heavens.

*morning*] Or, “*morning-dawn*.” Babylon had shone forth in the dawn of the world’s history with surprising lustre; but was “*perverted*” (xlvii. 10) by self-admiration;—and so reproduced on earth the sin which had caused the ruin of an archangel. But a brighter morning-dawn was promised to those who waited on the Lord (cp. viii. 20);

- morning! *how* art thou cut down to the ground, which didst  
 13 weaken the nations? ¶ For thou hast said in thine heart, <sup>m Matt. 11.</sup> "I  
 will ascend into heaven, <sup>23.</sup> "I will exalt my throne above the stars  
 of God: I will sit also upon the mount of the congregation, <sup>n Dan. 8. 10.</sup> in  
 14 the sides of the north: I will ascend above the heights of the  
 15 clouds; <sup>o Ps. 48. 2.</sup> "I will be like the most High. Yet thou shalt be  
 16 brought down to hell, to the sides of the pit. ¶ They that see  
 thee shall narrowly look upon thee, *and* consider thee, *saying*,  
*Is this the man that made the earth to tremble, that did shake*  
 17 *kingdoms; that made the world as a wilderness, and destroyed*  
 the cities thereof; *that* opened not the house of his prisoners?  
 18 All the kings of the nations, *even* all of them, lie in glory, every  
 19 one in his own house. But thou art cast out of thy grave like  
 an abominable branch, *and as* the raiment of those that are  
 slain, thrust through with a sword, that go down to the stones  
 20 of the pit; as a carcase trodden under feet. Thou shalt not be  
 joined with them in burial, because thou hast destroyed thy  
 land, *and* slain thy people: <sup>p ch. 47. 8.</sup> the seed of evildoers shall never be  
 21 renowned. ¶ Prepare slaughter for his children <sup>2 Thess. 2. 4.</sup> for the iniquity  
 of their fathers; that they do not rise, nor possess the land, nor  
<sup>q Matt. 11. 23.</sup>

<sup>r</sup> Joh 19. 19.  
<sup>s</sup> Ps. 21. 10.  
<sup>t</sup> Ex. 20. 5.  
<sup>u</sup> Matt. 23. 35.

<sup>1</sup> Or, *did not let his prisoners loose homewards?*

—a brighter "morning-star" (cp. Ps. cx. 3: Rev. xxii. 16). As Babylon did not at once disappear, but suffered a gradual decay; so with the invisible empire of darkness. Satan's empire is not yet annihilated (Luke x. 18); though "his time is near to come" (xiii. 22).

*cut down*] Or, *hewn down* (x. 33). The word is frequently used of the demolition of the *asherahs*, or idols erected to Ashtoreth (Venus, or, the morning-star), Deut. vii. 5; 2 Chr. xxxi. 1.

*weaken*] Or, *disable*. The expression is singularly forcible;—"which didst hurl defeat upon the nations." The Assyro-Babylonian empire aimed at securing its sway over the nations by *destroying national life*.

13. *above the stars of God*] The Babylonians thought the several constellations to be connected with particular nations, over whose destiny they dominated. He, the "morning-star," would fain dominate over all.

*the mount of the congregation*] Where the sons of God assembled. [Some find a parallel to this expression in the inscriptions which mention "the assembly of the great gods" in a sacred mountain, the Babylonian Olympus.]

*the sides (or, recesses) of the north*] See marg. ref. A reference to Zion is (usually considered to be) implied. There was the earthly palace of "the Great King" (Ps. xlvii. 2, 6, 7); in which He gave audience to His subjects; and from which He issued His righteous decrees to the nations (Ps. xli. 6, xlviii. 10). When Babylon had triumphed over Zion, there appeared to be no hindrance to her reigning supreme over all nations.

14. *like the most High*] Cp. Ezek. xxviii. 2. The Assyrians gave the name of "God" to their monarchs; as the Persians and Romans afterwards did to theirs. In the wall-sculptures of the Assyrian palaces, the king has the symbols of deity assigned to him.

The same Hebrew word (*Elyon*) [frequent in Daniel] is used in Ps. lxxxix. 27 of the "First-born,—most High above the kings of the earth." He was truly so.

16. The scene of the parable is changed back to earth. The corpse of the mighty conqueror is lying yonder unburied.

17. Rather (as marg.), *his prisoners he loosed* (Jer. xl. 4) *not to their homes*.

18. *his own house*] An honoured sepulchral home (xxii. 16; Eccl. xii. 5).

19. The blood-stained garments of those who had fallen in battle were *cast forth* to be burned (ix. 5). He, the conqueror, was cast away into the heap, where the gory garments were awaiting the flames. His victims were, at least, interred among the *stones of the pit*, in the grave dug out for the slain:—but *he* was flung away, *as a carcase trodden underfoot*, which is *cast forth*,—for the birds or dogs to devour (1 Sam. xvii. 44, 46; 2 K. ix. 33, 37).

20. *destroyed and slain*] His subjects, killed in battle by the enemy's sword, were slain *by him*; the victims of his ambition. Cp. 2 Sam. xii. 9.

21. *slaughter*] Or, "a slaughter-house." There is no national resurrection for them. Those mighty *city-builders* of Babel and Asshur (Gen. x. 10-12), who seemed to claim the world as their heritage, are extinct.



- \* Prov. 10. 7.  
Jer. 51. 63.  
\* 1 Kin. 14.  
10.  
\* Job 18. 19.  
\* ch. 34. 11.  
Zeph. 2. 14.
- 22 fill the face of the world with cities. For I will rise up against them, saith the LORD of hosts, and cut off from Babylon 'the name, and \*remnant, \*and son, and nephew, saith the LORD.
- 23 'I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts.
- 24 The LORD of hosts hath sworn, saying, ¶ Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: that I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall 'his yoke depart from off them, and his burden depart from off their
- \* ch. 10. 27.
- 26 shoulders. This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the
- \* 2 Chr. 20. 6.  
Job 9. 12.  
Ps. 53. 11.  
ch. 43. 13.  
Dan. 4. 31.  
\* 2 Kin. 16. 20.  
\* 2 Chr. 26. 6.
- 27 nations. For the LORD of hosts hath "purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?
- 28, 29 In the year that 'king Ahaz died was this burden. \* ¶ Rejoice not thou, whole Palestina, 'because the rod of him that smote thee is broken: for out of the serpent's root shall come forth
- \* 2 Kin. 18. 8.
- 30 a 'cockatrice, 'and his fruit shall be a fiery flying serpent. And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall
- 31 slay thy remnant. Howl, O gate; cry, O city; thou, whole Palestina, art dissolved: for there shall come from the north

<sup>1</sup> Or, *adder*.

22. *son, and nephew* (i. e. grandchild)] Rather, *issue and offspring* (Gen. xxi. 23).  
23. *the bittern*] Others, the hedge-hog.

*pools*] When the canals of the Euphrates fell into disrepair, they turned the whole neighbourhood of Babylon into marsh-land.

25. The prophet returns from the larger cycle of events, which stretches out into remote futurity (cp. viii. 1-4), to predict a nearer event, which may stand as a guarantee of the ultimate fulfilment of the whole message.

26. *upon*] Or, "concerning." These events of Assyrian and Babylonian history would have a bearing on the whole course of the world's history.

28-32. Verse 28 is the introduction to the "burden" which follows. The series of "burdens" from xiv. 28 to xxiii. 18 may be viewed as an unrolling of the "purpose concerning the whole earth" (v. 26).

28. In 2 Chr. xxviii. 18-21 we are told that in the reign of Ahaz the Philistines invaded and occupied various towns and villages belonging to Judah; and that Ahaz appealed to Tiglath-Pileser for help against them. It would seem that Tiglath-Pileser died in or before B. C. 727. When Ahaz's death followed upon this, and peace-loving Hezekiah, no way inclined to friendship with Assyria, ascended the throne, it might have seemed as if Philistia would have none to restrain her. Yet for her, in spite of

present appearances, only an increase of sorrow was in reserve. It was true that Hezekiah was not likely to invoke the help of the king of Assyria against them; yet Sargon's sting should prove worse than Tiglath's; and Sennacherib's more venomous than either of them. Meanwhile Judah, afflicted and humiliated though she was (2 Chr. xxix. 8), need not fear.

29. Lit. *Rejoice not, Philistia, all of thee*;—give not thyself so wholly to rejoicing:—for, ere long, *dissolved* (v. 31), *Philistia, is all of thee*.

*the rod, &c.*] i. e. the Assyrian king.  
*out of the serpent's root shall come forth*] Contrast with xi. 1, 10. Out of the root of Jesse should come forth One, Who should defend the poor; and make the viper innocuous; and set up a standard, beneath which should be rest. But that \*consummation is not yet. To work the chastisement of the rebellion the world-empire is allowed to continue,—Assyria, Babylon, and Rome being, in turn, employed to slay the "uncircumcised."

30. *the firstborn* (sons) *of the poor*] God's own possession (Num. iii. 13), lowly as they were. Cp. Heb. xii. 23.

31. *O gate*] ¶ Of Philistia's fortress-towns, *there shall come...*] Lit. "out of the north cometh a smoke,"—as of a marching column of flame. It is the Assyrian, or the Babylonian, host (Jer. iv. 6, x. 22).

32 a smoke, and <sup>1</sup>none shall be alone in his <sup>2</sup>appointed times. What shall one then answer the messengers of the nation? That <sup>3</sup>the LORD hath founded Zion, and <sup>4</sup>the poor of his people shall trust in it.

**CHAP. 15. THE** <sup>a</sup>burden of Moab. ¶ Because in the night <sup>b</sup>Ar of Moab is laid waste, and <sup>c</sup>brought to silence; because in the 2 night Kir of Moab is laid waste, and brought to silence; <sup>d</sup>he is gone up to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: <sup>e</sup>on all their 3 heads shall be baldness, and every beard cut off. In their streets they shall gird themselves with sackcloth: <sup>f</sup>on the tops of their houses, and in their streets, every one shall howl, <sup>g</sup>weeping 4 abundantly. And Heshbon shall cry, <sup>h</sup>and Elealeh: their voice shall be heard even unto Jahaz: therefore the armed soldiers of 5 Moab shall cry out; his life shall be grievous unto him. <sup>i</sup>My heart shall cry out for Moab; <sup>j</sup>his fugitives shall flee unto Zoar, an <sup>k</sup>heifer of three years old: for <sup>l</sup>by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim 6 they shall raise up a cry of <sup>m</sup>destruction. For the waters <sup>n</sup>of Nimrim shall be <sup>o</sup>desolate: for the hay is withered away, the 7 grass faileth, there is no green thing. Therefore the abundance they have gotten, and that which they have laid up, shall they

<sup>a</sup> Ps. 87. 1, 5.  
<sup>b</sup> & 102. 16.  
<sup>c</sup> Zeph. 3. 12.  
<sup>d</sup> Zech. 11. 11.  
<sup>e</sup> Ezek. 25.  
<sup>f</sup> 8—11.  
<sup>g</sup> Amos 2. 1.  
<sup>h</sup> Num. 21. 28.  
<sup>i</sup> ch. 16. 12.  
<sup>j</sup> See Lev. 21. 5.  
<sup>k</sup> ch. 3. 24.  
<sup>l</sup> Jer. 48. 38.  
<sup>m</sup> Jer. 48. 38.  
<sup>n</sup> ch. 16. 9.

<sup>o</sup> ch. 16. 11.  
<sup>p</sup> Jer. 48. 31.  
<sup>q</sup> ch. 16. 14.  
<sup>r</sup> Jer. 48. 34.  
<sup>s</sup> Jer. 48. 5.  
<sup>t</sup> Num. 32. 36.

<sup>1</sup> Or, he shall not be alone.  
<sup>2</sup> Or, assemblies.  
<sup>3</sup> Or, betake themselves unto it.

<sup>4</sup> Or, cut off.  
<sup>5</sup> Heb, descending into weeping, or, coming down with weeping.

<sup>6</sup> Or, to the borders thereof, even to Zoar, as an heifer.  
<sup>7</sup> Heb, breaking.  
<sup>8</sup> Heb, desolations.

and none...] Rather, and there is no straggler at his appointed places (or, times). All the portions of his host reach their appointed places (or, times) of rendezvous (cp. Josh. viii. 14) in accurate order.

32. When that fiery column is seen advancing southward, and the nation (ix. 3) in alarm sends to God's prophet to inquire what the result will be, the answer is forthcoming;—the one, all-sufficing, answer of faith.

and the poor...] Or, and in her will the poor of His people take refuge:—in her, not in Egypt nor in any human shelter.

XV. As in the history of David's conquests the Philistines came first, and then Moab (2 Sam. viii. 1, 2); so here, in the prophet's survey of that "shaking" of nations, which is to prepare for the coming-in of the future Kingdom of God (cp. Jer. xlvii. 1, xlviii. 1).

After the schism, Moab belonged to the ten tribes (2 K. i. 1, iii. 4). It rebelled after Ahab's death, and seems to have remained independent (do. iii. 27). Nebo, Medeba, Heshbon, Elealeh, &c., were in the northern part of the original "land of Moab." It is generally assumed by commentators that Moab had regained possession of this northern tract owing to the weakening of the trans-Jordanic tribes by Hazael (2 K. x. 33) and Tiglath-Pileser (2 K. xv. 29): and was now beheld by the prophet as suffering under an attack of Sargon or Salmaneser.

The xlviii ch. of Jeremiah abounds in allusions to Isai. xv., xvi.

1. *Because*] A reason for grief. *in the night*] The dark night of the Assyrian troubles: cp. xvii. 14, xxi. 11.

*Ar* was the capital of Moab. *Kir* [i.e. city—(?) Kerak] is probably Kir-hareseth (xvi. 7).

2. In Josh. xiii. 17 "the high-places of Baal" (Baal-Bamoth) are mentioned next to Dibon (now Dhiban), where the "Moabite stone" was found).

*over* (or, *upon*) *Nebo*] On which (Jerome) there was an image of Chemosh, and on which are now stone-circles and dolmens.

*baldness*] The hair being cut off as a token of mourning (marg. ref.).

3. *streets*] market-places.

4. *armed soldiers shall cry out*] Because unable to help the cities.

5. Or, *her fugitives flee even unto Zoar* [Shaghur], in the remote south; to escape the northern army; fleeing like an untamed heifer, rushing along with loud, hopeless, bellowings.

*for by the...*] Lit. *for at the ascent of Luhith, with weeping shall one ascend it.*

*in the way of*] As they are hurrying towards *Horonaim*, they "raise a cry of destruction;" such as men raise when confronted with inevitable ruin.

7. "To" or "across" the brook of willows,"—supposed to be the southern boundary of Moab; [according to others, the Wady-el-Ahsa].

- 8 carry away to the <sup>1</sup>brook of the willows. For the cry is gone round about the borders of Moab; the howling thereof unto  
 9 Eglaim, and the howling thereof unto Beer-elim. For the waters of Dimon shall be full of blood: for I will bring <sup>2</sup>more upon Dimon, <sup>1</sup>lions upon him that escapeth of Moab, and upon the remnant of the land.
- <sup>2</sup> Kin. 17. 25.  
<sup>3</sup> Kin. 3. 4.  
<sup>2</sup> Kin. 14. 7.
- CHAP. 16. "SEND ye the lamb to the ruler of the land <sup>b</sup>from <sup>a</sup>Sela 2 to the wilderness, unto the mount of the daughter of Zion. For it shall be, *that*, as a wandering bird <sup>c</sup>cast out of the nest, *so* the 3 daughters of Moab shall be at the fords of <sup>c</sup>Arnon. <sup>b</sup>Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him 4 that wandereth. Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the <sup>d</sup>extortioner is at an end, the spoiler ceaseth, <sup>e</sup>the oppressors are 5 consumed out of the land. And in mercy <sup>d</sup>shall the throne be <sup>e</sup>established: and he shall sit upon it in truth in the tabernacle of David, <sup>f</sup>judging, and seeking judgment, and hasting righteous- 6 ness. ¶ We have heard of the <sup>f</sup>pride of Moab; *he is very proud: even of his haughtiness, and his pride, and his wrath: <sup>g</sup>but his*
- <sup>d</sup> Dan. 7. 14.  
<sup>e</sup> Mic. 4. 7.  
<sup>f</sup> Luke 1. 33.  
<sup>g</sup> Ps. 72. 2.  
<sup>h</sup> Jer. 48. 20.  
<sup>i</sup> Zeph. 2. 10.  
<sup>j</sup> ch. 28. 15.

<sup>1</sup> Or, valley of the Arabians.<sup>4</sup> Or, a nest forsaken.<sup>7</sup> Heb. the treaders down.<sup>2</sup> Heb. additions.<sup>5</sup> Heb. Bring.<sup>8</sup> Or, prepared.<sup>3</sup> Or, Petra: Heb. A rock.<sup>6</sup> Heb. wringer.

8. the howling thereof] Or, "her wailing" (cp. xiv. 31).

9. Dimon] Probably "Dibon."  
 more] Further sorrows:—a lion for them that escape of Moab, &c.:—which may allude to the troubles of the Chaldean invasion (Jer. iv. 7).

XVI. The only hope for Moab in the future lies in this,—that he renew his allegiance to the true Ruler of the land. Then will he find a gracious Throne established in righteousness in the tent of David.

1. Send ye the lamb to (or, of) the ruler] The tribute-lambs due to Him, Who rules in Zion.

The tribute paid by Moab was in lambs and rams (marg. ref.). This tribute had been long withheld from Israel; and was not likely to be sent at present, when the northern kingdom was drawing near to dissolution. But the prophet claims it back in the name of Him Who would restore the fallen throne of David (cp. Amos ix. 11, 12).

to the wilderness] Lit. "wilderness-wards." Edom (whose capital was Sela, or Petra) had shaken off the yoke that was laid upon it by Uzziah (cp. also 2 Chr. xxviii. 17). Edom is now invited to join Moab in returning to better counsels.

2. Rather, And.—If they comply, then this shall follow:—*that, as a wandering bird by (her) emptied nest, so shall the daughters of Moab be by the fords of Arnon.* The "daughters of Moab" are the populations of the cities of Moab;—some of which were near, or on, the Arnon (cp. Josh. xiii. 16). When the robber came to rifle their nests (cp. x. 14), they flew away. As soon as he

retired, they came back, though it might be timorously, to their old homes.

3. Take . . .] Or, "Apply counsel; execute the decision." It is a crisis that admits of no delay.

thy shadows] Thy protecting shelter; to guard them during the hot noon-tide of persecution.

The earnestness with which giving asylum to the fugitive is commended (here and in xxi. 14), suggests that the prophet's eye glanced forward to the time when Judah would be called to shelter her brethren of Ephraim who fled from before the Assyrian.

4. the spoiler] The Assyrian (xxxiii. 1). the extortioner] Who pressed out, and sucked up, the wealth of the cities; he is brought to nought, devastation is come to an end.

the oppressors] Lit. "He that trampled (the people) underfoot" (cp. x. 6).

5. Rather, and one shall be seated upon it in truth;—one, whose "mercy and truth" (Psa. lxxxv. 10, lxxxvi. 15) will be extended to thee, and grant thee a full reward for thy kindness and fidelity. "Grace and truth came by Jesus Christ" (John i. 17). In Him "mercy was built up for ever," and "the throne of David established" (Psa. lxxxix. 2, 4).

6. As in vii. 14-20, so now; when the prophet's offer of mercy meets with no response, he passes to stern reproof.

but his lies . . .] Or, "of no worth are his boastings." They are "not so" as the truth requires, unreal. Cp. the same expression in 2 Sam. xxiii. 5.

- 7 lies *shall* not be so. Therefore shall Moab <sup>a</sup>howl for Moab, <sup>a</sup>Jer. 48. 21.  
every one shall howl: for the foundations <sup>a</sup>of Kir-hareseth shall <sup>a</sup>2 Kin. 3. 23.  
8 ye <sup>a</sup>mourn; surely *they* are stricken. For <sup>a</sup>the fields of Heshbon <sup>a</sup>ch. 24. 7.  
languish, and <sup>a</sup>the vine of Sibmah: the lords of the heathen <sup>a</sup>ver. 9.  
have broken down the principal plants thereof, they are come  
even unto Jazer, they wandered *through* the wilderness: her  
9 branches are <sup>a</sup>stretched out, they are gone over the sea. ¶ There- <sup>a</sup>Jer. 48. 32.  
fore <sup>a</sup>I will bewail with the weeping of Jazer the vine of Sibmah: <sup>a</sup>ch. 15. 4.  
I will water thee with my tears, <sup>a</sup>O Heshbon, and Elealeh: for  
<sup>a</sup>the shouting for thy summer fruits and for thy harvest is  
10 fallen. And <sup>a</sup>gladness is taken away, and joy out of the plenti- <sup>a</sup>ch. 24. 8.  
ful field; and in the vineyards there shall be no singing, neither <sup>a</sup>Jer. 48. 33.  
shall there be shouting: the treaders shall tread out no wine in  
their presses; I have made *their vintage* shouting to cease.  
11 Wherefore <sup>a</sup>my bowels shall sound like an harp for Moab, and <sup>a</sup>ch. 15. 5.  
12 mine inward parts for Kir-hareseth. And it shall come to pass, <sup>a</sup>& 63. 15.  
when it is seen that Moab is weary on <sup>a</sup>the high place, that he <sup>a</sup>Jer. 48. 36.  
shall come to his sanctuary to pray; but he shall not prevail. <sup>a</sup>ch. 15. 2.
- 13 This is the word that the LORD hath spoken concerning Moab  
14 since that time. But now the LORD hath spoken, saying, Within  
three years, <sup>a</sup>as the years of an hireling, and the glory of Moab <sup>a</sup>ch. 21. 16.  
shall be contemned, with all that great multitude; and the rem-  
nant *shall* be very small and <sup>a</sup>feeble.

CHAP. 17. THE <sup>a</sup>burden of Damascus. ¶ Behold, Damascus is

<sup>1</sup> Or, *mutter.*

<sup>2</sup> Or, *plucked up.*

<sup>3</sup> Or, *the alarm is fallen upon, &c.*

<sup>4</sup> Or, *not many.*

<sup>a</sup> Jer. 48. 21.

Amos 1. 3.

Zech. 9. 1.

fulfilled 740.

<sup>2</sup> Kin. 16. 9.

7. Moab...for Moab] The survivors for those who are lost.

foundations] [Others, 'raisin cakes,' an article of trade].

shall ye mourn; surely.] Or, shall ye moan, utterly disconsolate.

8. the lords (baalim) of the heathen] Or, "of the nations." The word *baalim* occurs (Num. xxi. 28) of the gods of Moab. They had now betrayed her to ruin. They have beaten down her choice branches; they reached even unto Yazer, they strayed in the wilderness; her offshoots were spread abroad, they went over the sea.

[Sibmah is probably the Siran of the Moabite stone.]

9. the shouting] Not the vintage song of one who treads, but of one who tramples on, the grapes.

10. I have made...to cease] They are God's words. Amidst all his true and deep human sympathy, the prophet is still delivering a message from God.

11. like an harp] Vibrating with thrills of grief. Immanuel is speaking. He weeps, because His brethren, rejecting their own mercies, will not accept Him as their king (cp. Luke xix. 14, 41).

12. Or, And it shall be, when Moab hath presented himself, when he hath wearied himself upon the high place: though he go into his sanctuary to make supplication, yet shall he not prevail;—he

cannot extort assistance from his idol-gods.

13. since that time] i.e. since Moab's pride and resistance to God's will was first "heard of" (v. 6). The doom of Moab was written in clear characters upon the very portals of Israel's history (Num. xxii. 6, xxiii. 20). The sentence now issued on Moab was included in the general commission given to Asshur-Babel, concerning "all nations" (xiv. 26).

14. But now] Rather, "And now." It is a smaller wheel inside that larger wheel of Divine Providence.

as the years of an hireling] Years computed with the utmost accuracy. The hired servant would take care not to go beyond the day on which he was hired: and his employer would see that he did not leave before the day.

We have not historical data to show the exact time either of the prophecy or of its fulfilment.

be contemned] Or, brought to contempt.

XVII. Damascus, treated so severely by Tiglath-Pileser about B.C. 739, was again in a position to attract the notice of Salmanser (in 723 B.C.). It seems likely that Hoshai, who prepared for his revolt from Assyria by making an alliance with So, king of Egypt, would not neglect to secure Israel's old confederate, Damascus. In the time of Jeremiah the city had been rebuilt.

- taken away from *being* a city, and it shall be a ruinous heap.
- <sup>b</sup> Jer. 7. 33. 2 The cities of Aroer *are* forsaken: they shall be for flocks, which  
<sup>c</sup> ch. 7. 10. 3 shall lie down, and <sup>b</sup>none shall make *them* afraid. <sup>c</sup>The fortress  
also shall cease from Ephraim, and the kingdom from Damascus,  
and the remnant of Syria: they shall be as the glory of the  
4 children of Israel, saith the LORD of hosts. ¶ And in that day  
it shall come to pass, *that* the glory of Jacob shall be made *thin*,  
<sup>d</sup> ch. 10. 16. 5 and <sup>d</sup>the fatness of his flesh shall wax lean. <sup>e</sup>And it shall be as  
<sup>e</sup> Jer. 51. 33. when the harvestman gathereth the corn, and reapeth the ears  
with his arm; and it shall be as he that gathereth ears in the  
<sup>f</sup> ch. 24. 13. 6 valley of Rephaim. <sup>f</sup>Yet gleanings grapes shall be left in it, as  
the shaking of an olive tree, two or three berries in the top of  
the uppermost bough, four or five in the outmost fruitful  
7 branches thereof, saith the LORD God of Israel. ¶ At that day  
shall a man <sup>g</sup>look to his Maker, and his eyes shall have respect  
<sup>g</sup> Mic. 7. 7. 8 to the Holy One of Israel. And he shall not look to the altars,  
the work of his hands, neither shall respect *that* which his fingers  
9 have made, either the groves, or the <sup>h</sup>images. ¶ In that day  
shall his strong cities be as a forsaken bough, and an uppermost  
branch, which they left because of the children of Israel: and  
<sup>h</sup> Ps. 68. 10. 10 there shall be desolation. Because thou hast forgotten <sup>h</sup>the God  
of thy salvation, and hast not been mindful of the rock of thy  
strength, therefore shalt thou plant pleasant plants, and shall  
11 set it with strange slips: ¶ In the day shalt thou make thy plant  
to grow, and in the morning shalt thou make thy seed to  
flourish: *but* the harvest *shall be* <sup>i</sup>a heap in the day of grief and  
of desperate sorrow.
- 12 Woe to the <sup>j</sup>multitude of many people, *which* make a noise  
<sup>i</sup> Jer. 6. 23. <sup>j</sup>like the noise of the seas; and to the rushing of nations, *that*

<sup>1</sup> Or, *sun images*.<sup>2</sup> Or, *removed in the day of**inheritance, and there shall be deadly sorrow.*<sup>3</sup> Or, *noise*.

But we hear no more of any *kings* of Damascus.

1. *taken away*] Or, *put away*. Its name was erased, for the time, from the list of cities.

2. There were two cities named Aroer in the trans-Jordanic districts (Josh. xiii. 9, 25). The name itself was an ominous one, signifying "bare," or, "stripped."

3. *the remnant of Syria*] The population of Damasene Syria shall be wholly carried away. All these shall be *as the glory of Israel* (cp. v. 4), i.e., of the same fugitive character.

5. *Rephaim*] A very fertile plain to the south-west of Jerusalem. The richness of the crop made the contrast between it and the few straggling ears of corn the more striking.

6. The first gathering of olives is by the hand; then the branches are shaken or beaten. But there is still a gleanings left (cp. Deut. xxiv. 20).

8. *the groves*] Or, "asherahs" (see Deut. xvi. 21, note).

*the images*] Rather, as in marg. [figures of Baal-Hanman, the sun-god].

9. Or, *his fortress cities shall be as the*

*forsaken tract of woodland and mountain-crest, which men forsook from before the children of Israel.* The Amorites and Hivites (see LXX. reading) were driven out for their sins (the abominations of asherahs and sun-idols, 1 K. xiv. 23, 24); much more must Israel, if they fell away into the same sins.

*there shall be*] Or, "it (the land) shall be a desolation."

10. *Because*] Or, *For*: looking back to v. 9. *pleasant plants*] Lit. "plants of pleasant ones," Hebr. *naḥmanim* [possibly an allusion to the name of a Syrian deity. Cp. the name, Naḥman].

*strange slips*] Lit. "vine-slips of a stranger,"—of a strange god.

11. Or, "In the day of thy planting thou fencest it."

*shalt thou &c.*] Rather, *thou makest thy seed to bud:—a harvest heap in the day...* That luxuriant growth was only furnishing more abundant materials for the sickle in that day of wrath.

12. Or, *Oh, the uproar of many peoples, that roar like the roaring of seas!* It is the gathering of the hosts, which are to carry out God's counsel.

13 make a rushing like the rushing of <sup>1</sup>mighty waters! The nations shall rush like the rushing of many waters: but God shall <sup>2</sup>rebuke them, and they shall flee far off, and <sup>3</sup>shall be chased as the chaff of the mountains before the wind, and like <sup>4</sup>a rolling 14 thing before the whirlwind. And behold at eveningtide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us.

<sup>k</sup> Ps. 9, 5.  
<sup>l</sup> Ps. 83, 13.  
Hos. 13, 3.

CHAP. 18. WOE to the land shadowing with wings, which is beyond <sup>2</sup>the rivers of Ethiopia: that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to <sup>3</sup>a nation <sup>4</sup>scattered and peeled, to a people terrible from their beginning hitherto; <sup>5</sup>a nation meted out and trodden 3 down, <sup>6</sup>whose land the rivers have spoiled! All ye inhabitants of the world, and dwellers on the earth, see ye, <sup>7</sup>when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, 4 hear ye. ¶ For so the LORD said unto me, I will take my rest, and I will <sup>8</sup>consider in my dwelling place like a clear heat <sup>9</sup>upon 5 herbs, and like a cloud of dew in the heat of harvest. For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning 6 hooks, and take away and cut down the branches. They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and

<sup>a</sup> ch. 20, 4.  
Isa. 30, 4.  
Zeph. 2, 12.

<sup>b</sup> ver. 7.

<sup>c</sup> ch. 5, 25.

<sup>1</sup> Or, many.

<sup>2</sup> Or, thistledown.

<sup>3</sup> Or, outspread and polished.

<sup>4</sup> Or, a nation that meteth

out, and treadeth down.

<sup>5</sup> Heb. a nation of line, line, and treading under foot.

<sup>6</sup> Or, whose land the rivers

despise.

<sup>7</sup> Or, regard my set dwelling.

<sup>8</sup> Or, after rain.

14. Cp. xxix. 7; Job xviii. 11, 14.

XVIII. The great event described in xvii. 12-14 is to be proclaimed to the remotest nations. The first exemplification of this part of the prophecy was witnessed in the downfall of Sennacherib, in which Ethiopia was deeply interested (xxxvii. 9). The description of the "nation" spoken of in vv. 2 and 7 is thought to obtain a far more natural interpretation when referred to Israel, than it does on any other hypothesis. Others suppose it to be Ethiopia.

1. Or, *Ho to the land of overshadowing wings*,—spreading out her eagle wings of empire (as Ethiopia was then doing). The figure of a "disk with double wings" is a symbol of Ethiopian royalty. Some think that the crowds of people gathering under the banner of Ethiopia are compared to swarms of the *tee-tee* fly (in the Galla language *taataal*) [a word closely resembling the Hebr. here].

*beyond the rivers of Ethiopia*] Highland Ethiopia; from which most of the rivers take their rise.

2. The land is addressed as sending her envoys by sea (the Nile), and in vessels of papyrus.

If Tirhakah was the king at this time, it is known that he marched into Egypt to oppose Sennacherib. [Others identify him with Shabataka, Tirhaka's father, the first king of the 25th or Ethiopian dynasty].

*scattered*] Lit. dragged; dragged away

in the net of many a conqueror (Ps. xxviii. 3).

*peeled*] Or, "flayed:" lit. having the hair plucked off its skin;—in cruel insult.

*meted out*] To whom the measuring-line of God's rule of Right has been so perpetually applied.

*trodden down*] Lit. "(a people) of treading down;"—subjected constantly to it (x. 6).

3. This is the prophet's reply;—to Ethiopia, and in it to all the nations of the earth. Observe the signal event that is about to take place on the holy mountains.

4. Or, I will be quiet, and I will look on. God is seemingly inactive, while the Assyrian is maturing his own plans day by day. But His eye contemplates all. God supplies man with powers and with favourable opportunities for their exercise;—even as He provides the vine with its means of growth; now shining on it "as with clear heat in the sun-light," now refreshing it "as with a cloud of dew in the heat of harvest" (the fruit-harvest).

5. When the invader's plan seems ripe for execution, it is suddenly marred.

*is perfect &c.*] Or, is past, and the blossom becomes a ripening grape-bunch.

*the branches*] Or, "spreading shoots" (Jer. xlviii. 32).

6. The meaning of the allegory: the once victorious army is left a prey to the ravenous bird of the mountains.

<sup>a</sup> See Ps. 68.  
31.  
ch. 16. 1.  
Zeph. 3. 10.  
Mal. 1. 11.

7 all the beasts of the earth shall winter upon them. ¶ In that time <sup>a</sup>shall the present be brought unto the LORD of hosts of a people <sup>1</sup>scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

<sup>a</sup> Jer. 46. 13.  
Ezek. 29. &  
30.  
<sup>b</sup> Ps. 18. 10.  
& 104. 3.  
<sup>c</sup> Jer. 43. 12.  
<sup>d</sup> Judg. 7. 22.  
<sup>e</sup> Chr. 20. 23.

CHAP. 19. THE <sup>a</sup>burden of Egypt. ¶ Behold, the LORD <sup>b</sup>rideth upon a swift cloud, and shall come into Egypt: and <sup>c</sup>the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it. And I will <sup>2d</sup>set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against 2 city, and kingdom against kingdom. And the spirit of Egypt <sup>3</sup>shall fail in the midst thereof; and I will <sup>4</sup>destroy the counsel thereof: and they shall <sup>5</sup>seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards. And the Egyptians will I <sup>6</sup>give over <sup>7</sup>into the hand of a cruel lord; and a fierce king shall rule over them, saith the LORD, the LORD 5 of hosts. <sup>8</sup>And the waters shall fail from the sea, and the river 6 shall be wasted and dried up. And they shall turn the rivers far away; and the brooks <sup>9</sup>of defence shall be emptied and dried

<sup>a</sup> ch. 8. 19.  
& 47. 12.

<sup>f</sup> ch. 20. 4.  
Jer. 46. 28.  
Ezek. 29. 19.  
<sup>g</sup> Jer. 51. 36.  
Ezek. 30. 12.  
<sup>h</sup> 2 Kin. 19.  
24.

<sup>1</sup> Or, outspread and polished:  
See ver. 2.

<sup>2</sup> Heb. *mingle*.  
<sup>3</sup> Heb. *shall be emptied*.

<sup>4</sup> Heb. *swallow up*.  
<sup>5</sup> Or, *shut up*.

7, of a people] Rather (omitting of), a people. The once oppressed, but now honoured, people is itself the "present" (cp. lvi. 20).

XIX. The "shaking of all nations" shall affect Egypt also; which appeared at that time no less firmly established than she had been for 1300 years past. The issue would be the prostration of the idol-gods of Egypt:—a most unlikely event at the time when Isaiah wrote this prophecy. It is also foretold that in Egypt itself there should be cities "speaking the language of Canaan;" and that the Egyptians should *know the LORD*. Such a prediction must then have appeared the wildest of dreams. That *her* religious organization should be dissolved, would seem almost as unlikely as that nature's own course should be changed.

This prophecy had a practical bearing on Israel. (1.) Not only the men of Ephraim, but (it would appear, cp. xxxi. 1) some in Judah too, were at this time bent on throwing themselves upon the protection of Egypt against Assyria. The predictions of Egypt's coming humiliation supplied a basis for warnings against the Egyptian alliance;—as wrong in itself, and impolitic. (2.) The tender sympathy expressed for *penitent* Egypt (cv. 20-23) must have assured all Israelites that, if *they* returned to their God, He would "be entreated of them and heal them."

1. upon a swift cloud] God's power in active exercise moves as a swift cloud-chariot.

The idol-gods of Egypt shall *shake* (in consternation) before Him.

At the time of the Exodus God had "executed judgment on all the gods of Egypt" (Ex. xii. 12). But the powers of evil had long regained their sway. Now, an end was to be put to their dominion.

2. I will set] Or, stir up (ix. 11).

On the death of Sethos (the king against whom Sennacherib was advancing) there was a period of anarchy, which lasted two years, and was followed by a dodekarchy. This, after 15 years, was put an end to by Psammetichus, who became sole king (a.c. 670). Under him the Chinese-like isolation of Egypt was broken down.

3. I will destroy] Or, as in marg.—the word used of the rod of Aaron (Ex. vii. 12). With infinitely greater reason would the divine counsel "swallow up" the cunningly devised policy of Egypt.

4. a cruel lord] This has been referred to Sargon, to Psammetichus, to Cambyses, and to Darius Ochus. It is applicable generally to the successive rulers of Egypt;—Chaldean and Persian, Greek and Roman, Saracen and Turkish.

5. shall be wasted] Or, parched up. The drying up of "the sea" (the Nile) represents the failure of all that was essential to the national life.

6. Rather, And the rivers (the Nile-arms) shall become loathsome, and the streams of the fortified cities [others render, "the canals of Egypt"] are emptied and parched up:—so that the besieger can approach the walls. Cp. Nahum iii. 8.

- 7 up : the reeds and flags shall wither. The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the  
8 brooks, shall wither, be driven away, and be no more. The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters  
9 shall languish. Moreover they that work in fine flax, and they  
10 that weave networks, shall be confounded. And they shall be broken in the purposes thereof, all that make sluices and ponds  
11 for fish. ¶ Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish : how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings?  
12 Where are they ? where are thy wise men ? and let them tell thee now, and let them know what the LORD of hosts hath purposed  
13 upon Egypt. The princes of Zoan are become fools, the princes of Noph are deceived ; they have also seduced Egypt, even they  
14 that are the stay of the tribes thereof. The LORD hath mingled a perverse spirit in the midst thereof : and they have caused Egypt to err in every work thereof, as a drunken man staggereth  
15 in his vomit. Neither shall there be any work for Egypt, which  
16 the head or tail, branch or rush, may do. ¶ In that day shall Egypt be like unto women : and it shall be afraid and fear because of the shaking of the hand of the LORD of hosts, which  
17 he shaketh over it. And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts,  
18 which he hath determined against it. ¶ In that day shall five cities in the land of Egypt speak the language of Canaan, and

<sup>1</sup> 1 Kin. 10.

<sup>28</sup> Prov. 7. 16.

<sup>2</sup> Num. 13.

<sup>22</sup>

<sup>1</sup> 1 Cor. 1. 20.

<sup>2</sup> Jer. 2. 16.

<sup>1</sup> 1 Kin. 22.

<sup>22</sup> ch. 20. 10.

<sup>3</sup> ch. 9. 14.

<sup>2</sup> Jer. 31. 30.

<sup>2</sup> Nah. 3. 13.

<sup>2</sup> ch. 11. 15.

<sup>2</sup> ch. 11. 15.

<sup>2</sup> ch. 11. 15.

<sup>2</sup> ch. 11. 15.

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<sup>2</sup> ch. 11. 15.

<sup>2</sup> ch. 11. 15.

<sup>2</sup> ch. 11. 15.

<sup>1</sup> Heb. and shall not be.

<sup>2</sup> Or, white works.

<sup>3</sup> Heb. foundations.

<sup>4</sup> Heb. of living things.

<sup>5</sup> Or, governors.

<sup>6</sup> Heb. corners.

<sup>7</sup> Heb. a spirit of perverseness.

<sup>8</sup> Heb. the lip.

<sup>8</sup> Heb. the lip.

7. Or, The marsh-grass by the Nile, on the brink of the Nile, and every thing sown by (beside) the Nile.

8. the brooks] The Nile (dried up, r. 5).

9. fine flax] For the famed linen yarns of Egypt ; "networks", or, cotton.

10. Rather, And her foundations shall be crushed in pieces (cp. Ezek. xxx. 4) ; i.e. the higher castes, the supporters of the fabric of society. The calamity reaches to the lowest ranks ; all that work for hire are grieved in soul,—drooping in hopeless dependency.

11. Zoan was the old capital of the Pharaohs (Ex. ii. 5 note).

The priests "wise men," and the princes of royal descent, were alike infatuated.

12. Rather, Where, then, are thy wise men ? and let them declare (xli. 22) now unto thee. The challenge is often pressed on the heathen in the second part of Isaiah (xli. 26, xliii. 9, xlv. 21, xlviii. 14).

13. Noph] Memphis, an ancient city (near the site of the modern Cairo), which Psammetichus made his capital. [Others identify it with the Nap of the inscriptions, the residence of the Ethiopian dynasty.]

they &c.] Or, they have made Egypt to err, who are the corner-stone [the priest class] of her tribes.

14. mingled] As strong spices are "mingled" in the wine-cup. As the abuse of God's gift of wine is followed by intoxication ; so is it no less His ordaining, that the misuse of His gifts of national intelligence, power, and prosperity issues in a heady and boastful self-confidence ; which leads men to miscalculate their dangers and resort to essentially weak expedients.

15. Cp. marg. ref. All that is attempted shall miscarry ; leaving no effective result behind it.

17. The land of Judah, from which these prophecies concerning Egypt emanated, is viewed by them with religious respect, because of the purpose of the Lord of hosts, which He purposeth &c.

18. Or, shall there be five cities...that speak...and that swear.—"Five [a favourite round number] cities" would imply that a solid footing had been gained in the land.

The language, once that of the debased Canaanites, was to be rescued (as the land) out of its corruption, and sanctified by being employed as the vehicle for the communication of God's purposes to mankind. This language was, no doubt, largely spoken in Egypt by the numerous Jewish settlers ; and there it transfused its spirit into the Greek forms of speech.



- \* Gen. 28. 18. 19 swear to the LORD of hosts; one shall be called, The city <sup>1</sup> of destruction. ¶ In that day <sup>2</sup> shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD. And <sup>3</sup> it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them. And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and <sup>4</sup> shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform it. And the LORD shall smite Egypt: he shall smite and heal it: and they shall return even to the LORD, and he shall be intreated of them, and shall heal them. ¶ In that day <sup>5</sup> shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with
- \* Mal. 1. 11. 22
- \* ch. 11. 16. 23

<sup>1</sup> Or, of Heres, or, of the sun.

*swear to the LORD*] Bind themselves to Him by an oath of allegiance (xlv. 23).

*one shall be called* (cp. iv. 3, lxii. 4)] *City of overthrow*; Heb. *IR-HA-HERES*;—because of the evidence it should present of the overthrow of heathenism (cp. Ex. xxiii. 24; Judg. vi. 25). In the ideal title *IR-HA-HERES* there was, probably, latent an allusion to the name of *On* (Gen. xli. 15), or Heliopolis; the Hebrew equivalent of which would be *IR-HA-CHERES*, the reading of some MSS. here.

Yet the ruins of Heliopolis did not proclaim the downfall of "the gods of Egypt" (cp. Jer. xliii. 13; Ezek. xxx. 17) so plainly, as did the growth of a Jewish and Christian literature in the city of Alexandria.

19. An "altar to the Lord" was erected in Egypt, and this literal fulfilment of the prophecy was overtly sanctioned by a king of Egypt. In the district of Heliopolis, on the site of a ruined temple at Leontopolis, the high-priest Onias IV. built his temple, under a special licence from Ptolemy Philometor (about 150 B.C.).

Further, the general symbolic meaning of the prophecy was undoubtedly fulfilled. Egypt had been for 1400 years covered with idolatrous altars and obelisks; and it must in Isaiah's time have seemed incredible that so firmly organized a system should ever be broken up. Yet such a result was brought about by a series of movements,—Assyrian, Babylonian, Persian, and Greek,—which commenced (as the next chapter shews) almost immediately after the date of the above prediction.

*a pillar at the border thereof*] The Jewish synagogue first, and afterwards the Christian church, at Alexandria stood like a lofty obelisk, with the name of the Lord inscribed upon it, at the entrance of Egypt.

20. What has been mentioned in *vs.* 18, 19 shall be for "a sign and a witness:"—to testify (Josh. xxii. 27, 28, 34) that "the Lord is God."

*they shall cry &c.*] Cp. the language of

Ex. iii. 9, v. 8, 15, xiv. 13. As of old Israel was rescued from its Egyptian oppressors, so now the Egyptians (proselytes or Jews), who cry to God, shall be set free. Among other historical fulfilments must be reckoned the liberation of the land from the Persians (who had been its cruel oppressors) by Alexander the Great.

*a saviour*] This name emerges into general history as a title given to Ptolemy the first Greek ruler of Egypt. But the principal reference of the promise is suggested by what follows:—

*and a great one*] Or, *even a mighty one*; Messiah. Cp. lxiii. 1.

21. *shall be known*] Or, "shall make Himself known" (Ezek. xx. 5, 9)—in the fulness of His gracious character (cp. Ps. xlviii. 3, lxxvi. 1).

*shall know the LORD*] And gratefully acknowledge Him;—in contrast with their former proud refusal (Ex. v. 2, xiv. 4).

*shall do...*] Rather, *shall serve* (*v.* 23) *with sacrifice and oblation*. The word "serve" is important. The whole controversy with Pharaoh turned upon it. See Ex. iii. 12, ix. 13, x. 26, xii. 31. When Ptolemy Euergetes, after his victory over Seleucus (B.C. 244) came to Jerusalem, and offered sacrifices, Egypt in his person did homage to the true God.

22. *he shall smite and heal it*] Rather, *smiting and healing*;—the intention of healing being predominant throughout.

*shall return*] Large numbers of Egyptians became proselytes in the three centuries before Christ.

*shall be intreated of them*] Or, "listen to their supplications." The word is used in reference to the intercessions which Moses offered for the Egyptians (Ex. viii. 8, 9 &c.).

23. The nations who had so long been rivals, and both Israel's oppressors (lii. 4), shall find themselves joined in unity by their common service of God. Cp. Ps. lxxxvii. 3.

24 the Assyrians. ¶ In that day shall Israel be the third with Egypt and with Assyria, *even* a blessing in the midst of the land: 25 whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

CHAP. 20. IN the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, 2 and took it; at the same time spake the LORD<sup>1</sup> by Isaiah the son of Amoz, saying, Go and loose<sup>2</sup> the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking 3 naked and barefoot. And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years<sup>3</sup> for a sign 4 and wonder upon Egypt and upon Ethiopia; so shall the king of Assyria lead away<sup>2</sup> the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with 5 their buttocks uncovered, to the shame of Egypt. And they

<sup>1</sup> Ps 100. 3.  
ch. 29. 23.  
Hos 2 24.  
Eph. 2. 10.  
<sup>2</sup> 2 Kin. 18.  
17.

<sup>3</sup> Zech. 13. 4.  
<sup>1</sup> 1 Sam. 10.  
24.  
Mic. 1. 8.  
<sup>4</sup> ch. 8. 18.

<sup>2</sup> 2 Sam. 10. 4.  
ch. 3. 17.  
Jer. 13. 22.  
Mic. 1. 11.  
<sup>3</sup> 2 K. 14. 21.  
ch. 30. 3, 5.

<sup>1</sup> Heb. by the hand of *Isaiah.* <sup>2</sup> Heb. the captivity of *Egypt.* <sup>3</sup> Heb. nakedness.

24. be the third with] Or, be a third to;—an intermediary, through whom they will be united to each other.

the land] Or, the earth (Gen. xlviii. 16; Ex. viii. 22). So the benediction to Abraham will be realized (Gen. xxii. 18).

25. whom &c.] Or, "Forasmuch as the Lord of Hosts hath blessed him."

The wide-spread influence of the Jews over Syria and the adjacent countries under the Syro-Macedonian kings, as well as over Egypt under the Ptolemies, may represent an initial stage in the fulfilment of the prophecy. A second stage commenced with that great day, which sent devout men back from Jerusalem into Egypt on one side, and into Parthia &c. on the other (Acts ii. 9, 10, 39, iii. 25, 26).

XX. The larger view of Egypt's future (ch. xix.) is here succeeded by a very definite statement concerning an immediate humiliation that was impending over both Egypt and Ethiopia. Israel looked on the political union of Ethiopia and Egypt as the best way of opposing Assyria. Assyria—said Isaiah—shall conquer and lead away captive those mighty and wise men, in whom you are placing your trust.

1. Tartan] [The official title of the general, see marg. ref. note]. The king Sargon [Assyr. Sar-tu-Kinu, "the king is faithful"] remained in command of the main army.

The siege of Ashdod was, probably, meant to open the way into Egypt. The importance of the place, as well as its strength, is shewn by the fact that, in the next century, Psammetichus spent 29 years in besieging it.

This siege of Ashdod may have been in the first year of Hezekiah (B.C. 727 [a. B.C. 711 or 709]). The siege was concluded in the year in which it was begun. In that year Isaiah received the command which follows.

2. the sackcloth] Which, it seems, he wore habitually; as if in perpetual mourning during this disastrous period (cp. xxxvii. 1, 2, i. 3).

naked] Probably, with nothing on but his tunic (cp. 1 Sam. xix. 24; John xxi. 7).

The prophet's humiliation was for Israel's good. Nothing short of "a sign and a wonder" could sufficiently arrest their attention. Isaiah's symbolic action was a pledge to them of his being in earnest in what he taught: whilst there were two lessons, of the deepest practical moment, contained in the announcement:—(a) How vain to rely on men soon to go into captivity (cp. xlv. 2). (b) If Assyria was "the staff of God's anger" against Egypt and Ethiopia, what hope of escape could Israel have,—except in penitence?

Was it an unseemly thing for a prophet of the Lord to put off his clothes? Far more unseemly that king and prophets, priests and people, should all be led away from their land, as dishonoured captives.

3. The designation "My servant" is one of high honour. It is given to Abraham, to Moses, to David, to Zerubbabel (Hagg. ii. 23); and several times to regenerate Israel and to Messiah in Part ii. of Isaiah (c.g. xli. 8).

The Masoretic division of the verse reads, "naked and barefoot: for three years a sign" &c. This division commends itself to some on various grounds: e.g. it is thought that the one occasion, on which the prophet exhibited so strange a spectacle, would remain in men's memories as "a sign and a wonder;" while the frequent repetition of it would rather have tended to weaken the impression.

4. to the shame of Egypt] Of Egypt especially: for the Egyptians were accustomed to retain their usual attire even in the time of public lamentations.

5. And they shall be dismayed and

shall be afraid and ashamed of Ethiopia their expectation, and 6 of Egypt their glory. And the inhabitant of this isle shall say in that day, Behold, such *is* our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?

- \* Zech. 9. 14. **CHAP. 21.** THE burden of the desert of the sea. ¶ As <sup>a</sup>whirlwinds in the south pass through; *so* it cometh from the desert, from a 2 terrible land. A <sup>2</sup>grievous vision is declared unto me; <sup>b</sup>the treacherous dealer dealeth treacherously, and the spoiler spoileth. <sup>c</sup>Go up, O Elam: besiege, O Media; all the sighing thereof 3 have I made to cease. Therefore <sup>d</sup>are my loins filled with pain: <sup>e</sup>pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing of it; I was dis- 4 mayed at the seeing of it. <sup>5</sup>My heart panted, fearfulness affrighted me: <sup>f</sup>the night of my pleasure hath he <sup>g</sup>turned into 5 fear unto me. ¶ <sup>h</sup>Prepare the table, watch in the watchtower, 6 eat, drink: arise, ye princes, and anoint the shield. For thus

<sup>1</sup> Or, country, Jer. 47. 4.    <sup>2</sup> Heb. hard.    <sup>3</sup> Or, My mind wandered.    <sup>4</sup> Heb. put.

ashamed because of Ethiopia their expectation,—the object to which they turned their eyes—and of Egypt their glory,—of whose protection they boasted.

6. <sup>i</sup>ete] Or, “coast-land” (so xxiii. 6). Compared with the empire which stretched 1500 miles into Africa, Canaan was but an “island,” or, a strip of sea-coast. How should it escape the deluge which had swept up to the highlands of Ethiopia?

In the question “how shall we escape?” is the key to the ulterior design of the prophecies respecting foreign nations (cp. Heb. ii. 3).

**XXI.** The last chapter ended with asking, “How shall we escape?” For the comfort of the faithful during the approaching gloom, a way of escape is pointed out. The great centre of imperial power should fall. Elam and Media, which assisted in the capture of Samaria (cp. xxii. 1 note, 6), should overthrow Babylon.

1. Babylonia, with its surging masses of population, was like a “sea-desert:”—a “wilderness of peoples” (Ezek. xx. 35; cp. Jer. i. 38).

Out of that desert an army of devastation is seen advancing swiftly: “as whirlwinds in the south (in the Negeb, or southern borderland of Palestine) sweeping along.”

2. A *grievous vision*] Or, A *hard vision*;—of difficult interpretation (Ex. xviii. 26); and so stern (xix. 4), that heart and ear and eye laboured beneath it. The revelation is a drama consisting half of swift oracular sentences, half of bold symbolic pictures.

The vision represented, in quick succession, three scenes:—(1) The lawless oppressor (Asshur-Babel) carrying on his ravages. (2) Media and Persia summoned to undertake a siege. (3) The groaning bondsmen delivered.

*the treacherous dealer*] The faithless, unscrupulous, man; who sets at nought the restraints of law, or his engagements.

*sighing*] Such as rises to heaven from the oppressed (cp. Ex. ii. 23). God makes this to cease.

3. The prophet's emotion on receiving this “vision.”

*bowed down &c.*] I am in agony so that I cannot hear, I am dismayed so that I cannot see. Cp. Ps. lxxix. 23.

4. *the night of...*] Or, “the twilight of my desire;” which I rejoiced in as a protection against the advancing “death-shadow and thick darkness” (Jer. xiii. 16). It would seem as if the partial recovery of Judah (e.g. 2 Chr. xxx.) had been to the prophet a refreshment and comfort,—although the sun of national happiness was already set. He would fain have prolonged that pleasant respite. But all at once the vision of the *careless city surprised* is presented to him. Is it Babel? Yes;—but, how like Jerusalem! “Rise up, ye princes! ere it be too late,” is the watchman's cry of warning.

5. Rather, *They prepare the table; they appoint the watch; they eat; they drink.* Babylon was full of festivity on the night of its capture by Cyrus. All is going on merrily in the self-indulgent city:—when the watchman (perhaps, the prophet himself) utters the alarm: “rise from off your banquetting couches.” Cp. xxii. 13.

*anoint the shield*] In preparation for an immediate encounter with the enemy. It was usual to oil the shield, in order that the enemy's weapon might more readily glide off it.

6. That *Isaiah* is to appoint another to look out and to listen, is remarkable. He was not himself to witness the overthrow; but he was to encourage those who came after him never to abandon their expectation of it.

- hath the Lord said unto me, Go, set a watchman, let him declare  
 7 what he seeth. <sup>a</sup>And he saw a chariot *with* a couple of horse- <sup>a ver. 9.</sup>  
 men, a chariot of asses, *and* a chariot of camels; and he  
 8 hearkened diligently with much heed: and <sup>1</sup>he cried, A lion:  
 My lord, I stand continually upon the 'watchtower in the day-  
 9 time, and I am set in my ward <sup>2</sup>whole nights: and, behold, <sup>1</sup>Hab. 2. 1.  
 here cometh a chariot of men, *with* a couple of horsemen. And  
 he answered and said, <sup>3</sup>Babylon is fallen, is fallen; and <sup>4</sup>all the  
 graven images of her gods he hath broken unto the ground. <sup>5</sup>Jer. 51. 8.  
 10 ¶ <sup>6</sup>O my threshing, and the <sup>7</sup>corn of my floor: that which I have <sup>8</sup>Rev. 14. 8.  
 heard of the LORD of hosts, the God of Israel, have I declared <sup>9</sup>ch. 48. 1.  
 unto you. <sup>10</sup>Jer. 50. 2.  
 11 <sup>11</sup>The burden of Dumah. ¶ He calleth to me out of Seir, <sup>12</sup>Jer. 51. 33.  
 Watchman, what of the night? Watchman, what of the night?  
 12 The watchman said, The morning cometh, and also the night:  
 if ye will enquire, enquire ye: return, come.  
 13 <sup>13</sup>The burden upon Arabia. ¶ In the forest in Arabia shall ye <sup>14</sup>Jer. 49. 28.  
 14 lodge, O ye travelling companies <sup>15</sup>of Dedanim. The inhabitants <sup>16</sup>1 Chr. 1. 9,  
 of the land of Tema <sup>17</sup>brought water to him that was thirsty, 32.

<sup>1</sup> Or, cried as a lion.

<sup>2</sup> Or, every night.

<sup>3</sup> Heb. son.

<sup>4</sup> Or, bring ye.

let him declare...] Rather, "what he shall see, let him report."

7. Or, *And he shall see and he shall hearken.* The divinely-illuminated prophet informs the watchman what he is to look out for.

The war-chariots, the cavalry moving in double file, the trains of asses and camels, correspond to the appearance of the Perso-Median army.

The command (lit.) "he shall listen attentively, very attentively," implied that, however important the approaching event might be in its obvious bearings on the history of the world, it had a still more momentous significance for the ear of faith.

8. Better, as in marg. [*i.e.* with a groan of impatience].

9. While he is lamenting his hard lot the appointed sign arrives. Then his ears caught the sound of that terrific crash, which supplied a complete and final answer to all the impatient questionings that had gone before.

[*broken*] The word used of Hezekiah's breaking down the statues which had been erected in Jerusalem (2 K. xviii. 4).

The strong antipathy of the Medes and Persians to image-worship is well known. Some have thought that they derived their feeling from the ten tribes carried away to Media. The Israelite captives resolved to forswear idol-worship; and the influence of their example roused hostility to polytheism among the comparatively uncorrupted high-land races of Iran.

10. *O my threshing*] My sheaves, whose grain must be separated from the chaff and stubble by heavy tribulation.

corn of .] Or, *child of my threshing-floor*:—whom I have winnowed, and shall still winnow, to purge you from unrighteous admixtures (Matt. iii. 12).

[*of the LORD*] Rather, *from the LORD.* The vision assured all who were faithful to God's Covenant, that victory should eventually be with them.

11. *Dumah*] A mystical name; supposed by most commentators to point to Edom (cp. marg. *reff.*). The word itself means "silence;" and is used, allegorically, of "the Silent Land" of the dead (Psa. xciv. 17, cxv. 17). From poor Dumah, the land of spiritual silence, inquiries arose, which penetrated the prophet's ear.

*what of the night?* [*i.e.* How much of it is gone? How much still remains?]

12. The great "day of the Lord" is dawning, full of health and joy for the faithful; but for the ungodly a day of "darkness and not light" (Amos v. 18). "If ye call for My help, and are of the stock of Abraham, My servant, do not seek Me only in time of need, but turn to Me with your whole heart. Come, and I will receive the penitent" (Jerome).

13. War had reached the tribes that lay S.E. of Edom,—Dedan and Kedar. The Dedanites carried on the commerce between Arabia and Tyre. Their caravans were now compelled to leave the beaten track and to seek security in the forest or thickets.

14. Or, *Bring ye water and meet him that is thirsty.* The dwellers in the land of Tema with their own bread did welcome the fugitives.

- 15 they prevented with their bread him that fled. For they fled  
<sup>12</sup>from the swords, from the drawn sword, and from the bent  
 16 bow, and from the grievousness of war. For thus hath the  
 Lord said unto me, Within a year <sup>a</sup>according to the years of an  
<sup>c</sup>ch. 16. 14. 17 hirsling, and all the glory of <sup>c</sup>Kedar shall fail: and the residue  
<sup>r</sup>Ps. 120. 5. of the number of <sup>a</sup>archers, the mighty men of the children of  
<sup>c</sup>ch. 60. 7. Kedar, shall be diminished: for the Lord God of Israel hath  
 spoken it.

- CHAP. 22. THE burden of the valley of vision. ¶ What aileth  
 thee now, that thou art wholly gone up to the housetops?  
<sup>a</sup>ch. 32. 13. 2 Thou that art full of stirs, a tumultuous city, <sup>a</sup>a joyous city:  
 thy slain *men are* not slain with the sword, nor dead in battle.  
 3 All thy rulers are fled together, they are bound <sup>4</sup>by the archers:  
 all that are found in thee are bound together, *which* have fled  
<sup>b</sup>Jer. 4. 19. 4 from far. Therefore said I, Look away from me; <sup>b</sup>I will weep  
<sup>& 9. 1.</sup> bitterly, labour not to comfort me, because of the spoiling of  
<sup>c</sup>ch. 37. 3. 5 the daughter of my people. <sup>c</sup>For it is a day of trouble, and of  
<sup>d</sup>Lam. 1. 5. treading down, and of perplexity, <sup>d</sup>by the Lord God of hosts in  
<sup>& 2. 2.</sup> the valley of vision, breaking down the walls, and of crying to  
<sup>e</sup>Jer. 49. 35. 6 the mountains. <sup>e</sup>And Elam bare the quiver with chariots of  
<sup>f</sup>ch. 15. 1. 7 men *and* horsemen, and <sup>f</sup>Kir <sup>g</sup>uncovered the shield. And it  
 shall come to pass, *that* <sup>7</sup>thy choicest valleys shall be full of  
 chariots, and the horsemen shall set themselves in array <sup>8</sup>at the

<sup>1</sup> Or, for fear.<sup>2</sup> Heb. from the fence.<sup>3</sup> Heb. bows.<sup>4</sup> Heb. of the bow.<sup>5</sup> Heb. I will be bitter  
in weeping.<sup>6</sup> Heb. made naked.<sup>7</sup> Heb. the choice of thy valleys.<sup>8</sup> Or, towards.

15. the grievousness of war] Or, "the pressure of battle." Before long, Judah would have an opportunity of imitating the brotherly love of the men of Tema:—when fugitives out of Ephraim fled before the Assyrian.

16. Kedar] The most turbulent of the sons of Ishmael; and representing the Arabians generally (cp. xlii. 11, lx. 7).

XXII. Nearly all commentators, ancient and modern, understand the "valley of vision" to be Jerusalem, and refer the prophecy to the siege of Jerusalem by Nebuchadnezzar, or to the times of Sennacherib. On either supposition the difficulties are very great; [hence some refer it to the times of Sargon.] According to another hypothesis, said to be not merely free from these difficulties, but productive of a striking harmony between the two (xx. 1-7, 8-14) apparently conflicting sections, the "valley of Vision" is Samaria. [This is the view adopted by Dr. Kay.]

1. to the housetops] In despairing grief (xv. 3).

2. not slain with the sword] But with famine. Cp. 2 K. vi. 24.

3. The rulers who had escaped from the city are pursued by the archers, and give themselves up prisoners. Those, who had fled from the towns and villages to take refuge in the capital, are taken inside it.

4. Look away] That I may yield myself up to tears without restraint.

the spoiling &c.] Or, "destruction" (xiii. 6) of the community of Israel.

5. trouble] Or, "discomfiture." The word is used (Deut. xxviii. 20, A.V. "vexation") of the doom that should fall on Israel.

by the Lord] Or, "from." Lit. "For there is a day...to the Lord." He has it by Him; and is now producing it in all its terribleness.

the valley of vision] Where His servants, the prophets, have long made known God's will. breaking down] Or, battering down by the siege instruments.

crying to the mountains] The shrieks of the captured city reach to the mountains.

6. Elam in the S.E. and Kir in the N.W. represent the limits of the Assyrian empire, if Kir be the country west of the Caspian Sea. [Others take Kir to be a part of Mesopotamia.]

uncovered] The polished and oiled shield (xxi. 5) had usually a covering to protect it.

7. Rather, So it is come to pass...are full... have set. The history of Elisha supplies one explanation, if the valley of vision be taken to be Samaria. The incidents narrated in 2 K. vi. 17; vii. 6, 7 occurred during the long period of grace granted to it. Now its time of probation is over. The invisible "chariots of Israel and horsemen thereof" (2 K. ii. 12, xiii. 14) have withdrawn. The Assyrian will accomplish what the Syrian could not. The vales are

- 8 gate. And he discovered the covering of Judah, and thou didst  
 9 look in that day to the armour <sup>o</sup> of the house of the forest. <sup>a</sup>Ye  
 have seen also the breaches of the city of David, that they are  
 many: and ye gathered together the waters of the lower pool.  
 10 And ye have numbered the houses of Jerusalem, and the houses  
 11 have ye broken down to fortify the wall. <sup>i</sup>Ye made also a ditch  
 between the two walls for the water of the old pool: but ye  
 have not looked unto <sup>k</sup>the maker thereof, neither had respect  
 12 unto him that fashioned it long ago. And in that day did the  
 Lord God of hosts <sup>i</sup>call to weeping, and to mourning, and <sup>m</sup>to  
 13 baldness, and to girding with sackcloth: and behold joy and  
 gladness, slaying oxen, and killing sheep, eating flesh, and  
 drinking wine: <sup>n</sup>let us eat and drink; for to-morrow we shall  
 14 die. <sup>o</sup>And it was revealed in mine ears by the Lord of hosts,  
 Surely this iniquity <sup>p</sup>shall not be purged from you till ye die,  
 saith the Lord God of hosts.
- 15 Thus saith the Lord God of hosts, Go, get thee unto this trea-  
 surer, *even* unto <sup>q</sup>Shebna, <sup>r</sup>which is over the house, and say,  
 16 What hast thou here? and whom hast thou here, that thou hast  
 hewed thee out a sepulchre here, <sup>s</sup>as he <sup>t</sup>that heweth him out a

<sup>a</sup> 1 Kin. 10.  
 17.  
<sup>b</sup> 2 Chr. 32.  
 4, 5, 30.  
<sup>c</sup> Neh. 3. 16.  
<sup>d</sup> See ch. 37.  
 20.  
<sup>e</sup> Joel 1. 13.  
<sup>f</sup> See Ezra  
 9. 3.  
<sup>g</sup> Mic. 1. 16.  
<sup>h</sup> ch. 56. 12.  
<sup>i</sup> ch. 5. 9.  
<sup>j</sup> 1 Sam. 3.  
 14.  
 Ezek. 24. 13.  
<sup>k</sup> 2 K. 18. 37.  
 ch. 36. 3.  
<sup>l</sup> 1 Kin. 4. 6.  
<sup>m</sup> See 2 Sam.  
 18. 18.  
 Matt. 27. 60.

<sup>1</sup> Or, O he.

full of "chariots of men;" and there are no  
 "chariots of God" sent to resist them.

8. Or, *And he removed the curtain of  
 Judah*,—behind which the sanctuary land  
 of Judah (Ps. cxiv. 2) was hidden.

The men of Judah looked for protection,  
 not to God (v. 11) but to the Forest-House,  
 —a part of Solomon's palace (see 1 K. vii.  
 2 note).

9. *the city of David*] The fortress Zion.  
*the lower pool*] Hardly the second of the  
 two pools, west of the Gihon valley (Birket-  
 es-Sultan). It may have been the "pool of  
 Hezekiah," east of the Jaffa gate. Cp. 2  
 K. xx. 20.

10. *ye have numbered*] In order to see how  
 many could be spared.

11. *a ditch*] Or, *lake*;—a larger reservoir  
 than the "pool"—"between the walls" in  
 the lower part of the Tyropean valley (2  
 K. xxv. 4 note). The "old pool," there-  
 fore, would seem to be either the "Pool of  
 Siloam," or the "Pool of the Virgin."

*unto the maker...*] Or, *unto Him that made  
 it...unto Him that formed it*. They busied  
 themselves in storing up the water as a  
 resource for the time of siege; but gave no  
 thought to Him Who created the never-  
 failing fountain.

13. *let us ..*] As though these were the  
 only things to be cared for. Jerusalem had  
 become a miniature Babel (xxi. 5).

*for (say they) to-morrow we shall die*] Their  
 words plainly mean; "We shall die, and  
 then there is an end of us." There was no  
 ordinary case of sensual indulgence. It in-  
 volved a direct *ignoring of God* (1 Cor. xv.  
 32-34); a rejection of His providential dis-  
 cipline; a despising of their everlasting  
 inheritance.

14. *till ye die*] Taking up their ungodly  
 speech, "we shall die" (v. 13). Truly,  
 their unforgiven sin would drag them down  
 to death.

15. Shebna is but a mystical representa-  
 tive of the worldly men censured in vv. 8-  
 14. Hezekiah's Passover was a sudden ebul-  
 lition of feeling. Much deep-seated infi-  
 delity remained behind. The whole consti-  
 tution,—royalty and priesthood—had be-  
 come tainted with the Babylonian temper.  
 Again, therefore, as in chs. iii. and iv., the  
 prophet announces the deposition of the  
 "unfaithful steward," and the raising up  
 in his place of a faithful priest and gov-  
 ernor. The language used is markedly in  
 favour of interpreting the section allegori-  
 cally. Whatever may have been the history  
 of the actual Shebna and Eliakim (v. 20) of  
 Hezekiah's time (of which we are ignorant),  
 the names must here be looked upon as sym-  
 bolizing the two *Dispensations* (v. 22 note).

*this treasurer*] Used contemptuously  
 ("this," cp. 2 K. vi. 32), the meaning of the  
 word would appear to be "profit-seeker."  
 It is possible that Shebna, on being thus  
 sternly reproved by Isaiah, had repented  
 and received a mitigation of his sentence.  
 If so, it would be a remarkable instance of  
 the conditional character of prophetic denun-  
 ciation.

16. The threefold *here* is explained in the  
 second half of the verse as meaning "here  
 —on high, on the rock:"—as if a lofty rock-  
 sepulchre were the summit of his earth-  
 bounded hopes.

*whom hast thou here?*] i.e. in this city of  
 David, now laid under ban.

*as he that...*] Rather, the prophet turns  
 away, and speaks of him: *hewing out his*

- sepulchre on high, *and* that graveth an habitation for himself in  
 17 a rock? Behold, <sup>1</sup>the LORD will carry thee away with <sup>2</sup>a mighty  
 \* Esth. 7. 8. 18 captivity, <sup>3</sup>and will surely cover thee. He will surely violently  
 turn and toss thee *like* a ball into a <sup>4</sup>large country: there shalt  
 thou die, and there the chariots of thy glory *shall be* the shame  
 19 of thy lord's house. And I will drive thee from thy station, and  
 20 from thy state shall he pull thee down. ¶ And it shall come to  
 \* 2 Kin. 18. 18. 21 pass in that day, that I will call my servant "Eliakim the son  
 of Hilkiah: and I will clothe him with thy robe, and strengthen  
 him with thy girdle, and I will commit thy government into his  
 hand: and he shall be a father to the inhabitants of Jerusalem,  
 22 and to the house of Judah. And the key of the house of David  
 will I lay upon his shoulder; so he shall <sup>5</sup>open, and none shall  
 \* Job 12. 14. 23 shut; and he shall shut, and none shall open. And I will  
 fasten him as <sup>6</sup>a nail in a sure place; and he shall be for a  
 \* Ezra 9. 8. 24 glorious throne to his father's house. And they shall hang  
 upon him all the glory of his father's house, the offspring and  
 the issue, all vessels of small quantity, from the vessels of cups,  
 25 even to all the <sup>7</sup>vessels of flagons. In that day, saith the LORD  
 of hosts, shall the nail that is fastened in the sure place be  
 removed, and be cut down, and fall; and the burden that *was*  
 upon it shall be cut off: for the LORD hath spoken *it*.

<sup>1</sup> Or, the LORD who covered  
 thee with an excellent  
 covering, and clothed thee

gorgeously, shall surely,  
 &c. ver. 18.  
<sup>2</sup> Heb. the captivity of a

man.  
<sup>3</sup> Heb. large of space.  
<sup>4</sup> Or, instruments of violence.

*sepulchre on high, graveth a habitation for himself in the rock.* As he had cared only for worldly good during his life, so what he provides against the time of death is a magnificent tomb; his only idea of immortality being posthumous glory.

17. *will carry thee away* ] Or, "shall hurl thee forth far away, O mighty man, and shall wrap thee up closely;"—as a condemned criminal (cp. marg. ref.)

18. Or, "He shall bind thee full well with headband: as a ball (shall He hurl thee) into &c.; *there shall be thy chariots of glory*,—carried away by the enemy—*thou shame*" &c.

20. This is the first appearance of "the Servant of the Lord," who occupies so prominent a place in Part II. Cp. xlix. 1, 3.

22. The language of this verse is manifestly figurative (cp. ix. 6). The "house of David" after the flesh was about to fall. But in Eliakim ("God will raise up") it should be built again,—and in such a way as to fulfil the promise (2 Sam. vii. 25, 26).

*he shall open* ] Ahaz had closed the gates of the Temple (2 Chr. xxviii. 24). But, when "He that is holy, He that is true" (Rev. iii. 7), opened the kingdom of heaven "to all believers," none should be able to close them. The gates of "the house of God," the Catholic Church, stand "open day and night" (cp. lx. 11).

23. Cp. marg. ref. and Zech. x. 4.

24. The glorious promises made to David (frustrated by the sins of David himself and of Solomon and their descendants) shall be

suspended upon Him. He Whom "God will raise up" shall "bear the glory" (Zech. vi. 13); having first borne "the shame" (Heb. xii. 2).

*the offspring and the issue*] The words seem to denote a numerous, undistinguished, family connexion. All, even those of smallest size, should "hang upon" Him:—even the cups and flagons, or earthen pitchers.

25. It is Eliakim, and not Shebna, of whom this strange reverse is foretold. The verse contrasts the mysterious but not inconsistent sides of Divine action in the work of redemption. Cp. lii. 13 and liii. 8, 11. What else, indeed, was "Immanuel" born, but that He might be the servant of the Lord, Who, by the suffering of death, should bring in everlasting life? The verse contains, in germ, what was revealed to Daniel (Dan. ix. 24, 26). The heir of David's throne was removed, and cut down, and fell. The Jews "destroyed that temple" of His Body (John ii. 19, 21); and thereby brought their whole "house" to desolation (Matt. xxiii. 38).

When Christ expired, the Temple veil was rent. Then the whole dispensation came virtually to an end. Then "the burden that was" upon Him "was cut off,"—all that heavy burden of ignominy, which He endured, when they crucified the Lord of glory (1 Cor. ii. 8); and the name, Eliakim, had its fulfilment (see v. 22 note) in His resurrection and glorification. Then were "the sure mercies of David" established (lv. 3; Acts xiii. 34).

**CHAP. 23.** THE "burden of Tyre. ¶ Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: 2<sup>b</sup> from the land of Chittim it is revealed to them. Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, 3 that pass over the sea, have replenished. And by great waters the seed of Sihor, the harvest of the river, is her revenue; and 4 she is a mart of nations. Be thou ashamed, O Zidon: for the sea hath spoken, even the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young 5 men, nor bring up virgins. <sup>a</sup>As at the report concerning Egypt, 6 so shall they be sorely pained at the report of Tyre. ¶ Pass ye 7 over to Tarshish; howl, ye inhabitants of the isle. Is this your <sup>c</sup>joyous city, whose antiquity is of ancient days? her own feet 8 shall carry her <sup>2</sup>afar off to sojourn. Who hath taken this counsel against Tyre, <sup>1</sup>the crowning city, whose merchants are 9 princes, whose traffickers are the honourable of the earth? The LORD of hosts hath purposed it, <sup>3</sup>to stain the pride of all glory, and to bring into contempt all the honourable of the earth. 10 ¶ Pass through thy land as a river, O daughter of Tarshish: there

<sup>a</sup> Jer. 25. 22. & 47. 4. Ezek. 26, & 27, & 28. Amos 1. 9. Zech. 9. 2. ver. 12.

<sup>c</sup> Ezek. 27. 2.

<sup>d</sup> ch. 19. 16.

<sup>e</sup> ch. 22. 2.

<sup>f</sup> See Ezek. 28. 2, 12.

<sup>1</sup> Heb. silent.

<sup>2</sup> Heb. from afar off.

<sup>3</sup> Heb. to pollute.

XXIII. Phœnicia had sent out colonies to every part of the Mediterranean, and was the centre of the commerce of the old world. Its wealthy, enterprising cities, of which Tyre, the successor of "the great Sidon" (Josh. xix. 28), was now the chief, seemed to supply the very ideal of worldly prosperity. Their goddess Ashtoreth was worshipped with rites, which pretended to throw the sanction of religion over the utmost excesses of licentiousness. How poor comparatively were "the Lord's people" compared with those, who owned allegiance to the Queen of the seas! How gloomy the restraints of the Sinaitic Law compared with the gay and joyous freedom of the crowds that frequented the merchant city! This danger was brought closer to Israel, first by Solomon (2 K. xxiii. 13), and afterwards by Ahab (1 K. xvi. 31). But now, in this day of visitation, the pride of Tyre also must be laid low. The fulfilment of the prophecy has been variously referred to the sieges of Tyre by Salmaneser, Sennacherib, and Nebuchadnezzar (cp. Ezek. xxix. 18-20 and r. 13). Dr. Kay favours this last view.

1. *Tarshish*! See 1 K. x. 22 note: probably Tartessus in Spain. The ships appear to be homeward bound. As they touch at Kittim, or Cyprus, they hear that Tyre is desolated; there is now "no home" to welcome them back.

2. *Be still!* Or (as in marg.), *Be silent*;—with awe and dismay.

3. *Sihor*, the Dark River, a name of the Nile, from the dark water.

4. *a mart* Others render, "and it became the merchandise (r. 13) of nations."

5. Sidon, the aged mother of Phœnicia, is to be ashamed; because Tyre, the pride of her empire, is ruined.

*the strength*] Rather, *the stronghold*;—the fortress that guarded the world's maritime commerce.

*I travail not...*] Or, *I have not travailed, nor brought forth, neither have I nourished, nor brought up*. The family which she had reared and advanced to dignity has perished.

5. *i.e.* "When the report reaches Egypt, men shall be in pangs at such a report of Tyre:—because, if the impregnable sea-fortress has fallen, Egypt's hour of trial cannot be far off."

6. *to Tarshish*] As to a place of safety. When Tyre was besieged later by Alexander, the Tyrians escaped to Carthage.

7. *antiquity*] The Tyrian priests in Herodotus's time asserted that their temple to Melkarth (the Phœnician Baal) had been built 2300 years previously.

*her own feet shall carry her*] Other nations were carried away captive (Hos. x. 6); not so Tyre. She was borne away to her distant places of exile by her own fleets.

8. *taken this counsel*] Or, *purposed this, the crowning (city)*] That gave away crowns; disposing of kingdoms in Swain and elsewhere (cp. Jer. xxv. 22).—Others, "the crowned (city);" that sat on her island-throne, as a queen among the nations.

*traffickers*] Lit. Canaanites. Sidon was the eldest son of Canaan (Gen. x. 15); and so "Canaanite" came to be used for "trader."

9. *stain*] Or, *profane*; to show the vanity of the efforts made to deify themselves.

10. Or, "Pass over thy land, as the Nile;"—whose waters rise up suddenly, flood the land, and then disappear into the sea. So now let loose thy population to rush towards the sea.

*daughter of Tarshish*] A title denoting its exile condition.



- 11 *is* no more <sup>1</sup>strength. He stretched out his hand over the sea, he shook the kingdoms: the LORD hath given a commandment <sup>2</sup>against <sup>3</sup>the merchant city, to destroy the <sup>4</sup>strong holds thereof.
- <sup>o</sup> Rev. 18. 22. 12 And he said, <sup>o</sup>Thou shalt no more rejoice, O thou oppressed <sup>h</sup> ver. 1. virgin, daughter of Zidon: arise, <sup>h</sup>pass over to Chittim; there
- <sup>i</sup> Ps. 72. 9. 13 also shalt thou have no rest. Behold the land of the Chaldeans; this people was not, <sup>till</sup> the Assyrian founded it <sup>1</sup>for them that dwell in the wilderness: they set up the towers thereof, they
- <sup>h</sup> ver. 1. 14 raised up the palaces thereof; and he brought it to ruin. <sup>h</sup>Howl, <sup>so</sup> Ezek. 27. 25, 30. 15 ye ships of Tarshish: for your strength is laid waste. ¶ And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end
- 16 of seventy years <sup>h</sup>shall Tyre sing as an harlot. Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.
- 17 And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and <sup>1</sup>shall commit fornication with all the kingdoms of the world
- <sup>i</sup> Rev. 17. 2. 18 upon the face of the earth. And her merchandise and her hire <sup>h</sup>shall be holiness to the LORD: it shall not be treasured nor
- <sup>h</sup> Zech. 14. 20, 21.

<sup>1</sup> Heb. *girdle*.<sup>2</sup> Or, *concerning a merchantman*.<sup>3</sup> Heb. *Canaan*.<sup>4</sup> Or, *strengths*.<sup>5</sup> Heb. *it shall be unto Tyre as the song of an harlot*.

strength] Or, a girdle. Her fortifications, once a cincture of strength and beauty around her, are no longer inviolate.

11. Or, He hath stretched... He hath shaken. Asshur or Babylon was the instrument (xiv. 16); but the action was God's.

against the merchant city] Or, concerning Canaan;—the trading land (v. 8), Phœnicia.

12. Or, "thou outraged virgin-daughter." Chittim] Cyprus. There shall be no rest

there, for even to it the power of Assyria and Babylonia would reach. No, nor yet in the western Mediterranean. Carthage was compelled to maintain the commerce of her Phœnician colonies by warfare; and at last the sentence "delenda est" was executed upon her, leaving the city in ruins.

13. The end of this concluding burden reverts to the burden on Babylon;—in order to warn men against thinking it incredible that Tyre should be thus laid waste.

was not] Rather, *is not*: has ceased to be. Babylon had said "I am, and none beside me" (xlvii. 10). Now she has been blotted out of existence.

till the Assyrian...] Or, Asshur founded it for the beasts of the desert; to become their possession.

they set up...] Or, they raised up her watch-towers which had gone to decay.

and he brought it to ruin] Or, He made it a ruin.—Verse 11 shews *Who* is spoken of.

14. strength] Or, stronghold (v. 4).

15. forgotten] Without the attractions which had gained her so much attention. Cp. Jer. xxx. 14.

one king] That is, in prophetic style (cp. Dan. ii. 38), one dynasty.

seventy years] The synchronism between the periods of the Jewish Captivity and the

subjugation of the nations is striking. It would seem as if it were meant to impress the Gentiles with a sense of there being a real bond of connexion between them and that outwardly insignificant people.

shall Tyre sing...] Tyre will again go forth, and endeavour to win the nations to admire commerce;—professing to be their benefactress, while seeking her own gain.

17. Tyre as well as Judah (Jer. xxix. 10) shall be "visited" in mercy. Both shall have a new period of probation granted them.

her hire] The wealth, which followed on foreign commerce.

and shall commit...] "Or, shall play the harlot." See v. 15 note.

18. holiness] Or, holy. This shews plainly (what the preceding verse implied), that these verses are allegorical. Cp. Deut. xxiii. 18. Commerce has, in many ways, prepared for the extension of the Catholic Church. Even in Apostolic times it helped St. Paul and his fellow-labourers to move rapidly to distant cities. In modern times, amidst all the sins that have gathered around it, commerce has been the chief agent in adding the "New World" to Christendom, and in opening the way for missionary labour among the heathen nations of Asia and Africa. Tyre, as representing commerce, is in marked contrast with Babylon which represents conquest. In its own nature, commerce tends to bind the nations of the world together in amity. Its bonds, indeed, are those of self-interest; and therefore, when severed from Christian philanthropy, such amity is but a semblance of true international charity, just as harlotry is of matrimony. Yet the "woman that was a sinner" may be converted, and

laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for 'durable clothing.

**CHAP. 24.** BEHOLD, the LORD maketh the earth empty, and maketh it waste, and <sup>2</sup>turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the <sup>3</sup>"priest; as with the servant, so with his master; as with the maid, so with her mistress; <sup>4</sup>as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: <sup>4</sup>for the LORD hath spoken this word. ¶ The earth mourneth and fadeth away, the world languisheth and fadeth away, <sup>5</sup>the haughty people of the earth do languish. <sup>6</sup>The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath <sup>6</sup>the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left. <sup>7</sup>The new wine mourneth, the vine languisheth, all the merry-hearted do sigh. <sup>8</sup>The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. They shall not drink wine with a song; strong drink shall be bitter to them that drink it. <sup>10</sup>The city of confusion is broken down: every house is shut up, <sup>11</sup>that no man may come in. *There is a crying for wine in the 12 streets; all joy is darkened, the mirth of the land is gone.* In

<sup>1</sup> Heb. *old*.

<sup>2</sup> Heb. *perverteth the face*

*thereof.*

<sup>3</sup> Or, *prince*.

<sup>4</sup> Heb. *the height of the people*.

<sup>a</sup> Hos. 4. 9.

<sup>b</sup> Ezek. 7. 12, 13.

<sup>c</sup> Gen. 3. 17. Num. 35. 33.

<sup>d</sup> Mal. 4. 6.

<sup>e</sup> ch. 16. 8. Joel 1. 10.

<sup>f</sup> Jer. 7. 34. & 16. 9. Ezek. 26. 13. Hos. 2. 11. Rev. 18. 22.

minister to the Holy One in His kingdom.

*that dwell before the LORD* In His Church. *to eat sufficiently, and for durable clothing* The two chief aims, as of human industry in general, so of legitimate commerce.

The two last clauses of the verse embody the constituents of that "godliness with contentment," which is "*great gain*" (1 Tim. vi. 6-8).

**XXIV.—XXVII.** We now emerge out of the prophecies relating to the typical forms of national life into others of a broader character, which concern the world at large. The central people, Israel, first, and then all the surrounding nations, have been laid low. The silence of death reigns. Yet songs arise from the uttermost part of the earth (xxiv. 16); and "after many days" the King of glory returns to reign in Zion (xxiv. 23), to "destroy the veil that was spread over all nations," and "swallow up death for ever" (xxv. 8): so that they, who dwelt in the dust, awake, arise, and live (xxvi. 19). Israel is recovered (xxvii. 6), and her restoration is as life from the dead to the nations.

**XXIV.** The land of Israel was a miniature of the world. Its recovery from the moral pollution of the idolatrous races was a historical prelude of a like recovery of our earth. But now, to the prophet's eye, the elect nation was forsaken (ii. 6).

1. *turneth it upside down*] Lit. "overturneth its face;" cp. Ezek. xxi. 27 of the overturning of Israel's royalty.

5. *the laws*] The plural is used of the various provisions of the Law. *the ordinance*] Or, "statute." This is a term which refers to matters of positive institution,—especially, to the Passover (Ex. xii. 24). Ahaz had gone so far as to close the Temple (2 Chr. xxviii. 24).

*broken the everlasting covenant*] Especially by idolatry (Deut. xxxi. 16-20; Jer. xl. 10); and by neglect of the sabbath day (Ex. xxxi. 16, 17).

6. *the curse*] "Written in the Book" of the Covenant (Deut. xxix. 12, 20). *are desolate*] Rather, *bear their guilt*; or, are made to pay the penalty due to sin.

7. *The new wine*] Or, the fruit.

8. *them that rejoice*] Or, the revellers. *the joy of*] Or, the mirth of.

9. The only strong drink to be had then will be spiced with tears and "the cruel venom of asps" (Deut. xxxii. 33).

10. *confusion*] The "without form" of Gen. i. 2. The city, having set at naught divine law and order, had fallen back into a state of chaos.

11. *a crying for wine*] A wailing because none can be had. *is darkened*] Lit. "has become evening." The sun of joy has set.

- the city is left desolation, and the gate is smitten with destruction. ¶ When thus it shall be in the midst of the land among the people, <sup>a</sup>there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done. They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea. Wherefore glorify ye the LORD in the <sup>b</sup>fires, <sup>c</sup>even <sup>d</sup>the name of the LORD God of Israel in the isles of the sea. ¶ From the <sup>e</sup>utmost part of the earth have we heard songs, <sup>f</sup>even glory to the righteous. But I said, <sup>g</sup>My leanness, my leanness, woe unto me! <sup>h</sup>the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously. <sup>i</sup>Fear, and the pit, and the snare, <sup>j</sup>are upon thee, O inhabitant of the earth. And it shall come to pass, <sup>k</sup>that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for <sup>l</sup>the windows from on high are open, and <sup>m</sup>the foundations of the earth do shake. <sup>n</sup>The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall <sup>o</sup>reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. ¶ And it shall come to pass in that day, <sup>p</sup>that the LORD shall <sup>q</sup>punish the host of the high ones <sup>r</sup>that are on high, <sup>s</sup>and the kings of the earth upon the earth. And they shall be gathered together, <sup>t</sup>as prisoners are gathered in the <sup>u</sup>pit, and shall be shut up in the prison, and after many days shall they be <sup>v</sup>visited. Then the <sup>w</sup>moon shall be confounded, and the sun ashamed, when the LORD of hosts shall <sup>x</sup>reign in <sup>y</sup>mount Zion, and in Jerusalem, and <sup>z</sup>before his ancients gloriously.
- <sup>a</sup> Or, valleys.  
<sup>b</sup> Heb. wing.  
<sup>c</sup> Heb. Leanness to me, or, My secret to me.  
<sup>d</sup> Heb. visit upon.  
<sup>e</sup> Heb. with the gathering of prisoners.  
<sup>f</sup> Or, dungeon.  
<sup>g</sup> Or, found wanting.  
<sup>h</sup> Or, there shall be glory before his ancients.

the gate] Once the protection of the city, is smitten down into ruin.

13. Rather, the earth the peoples.

14. Or, These shall lift up their voice, they shall shout: because of the majesty of the Lord, they cry aloud.

It was chiefly in lands bordering on the Mediterranean that the first Christian churches rose.

15. in the fires] In the fiery trials to which you will be subjected (xxx. 9). Cp. 1 Pet. iv. 12-16. Or, "in the light;" that is, the bright light of divine revelation (*urim*). [Others render, "in the countries"—the countries of the sea.]

isles of the sea] See xi. 11.

16. glory to the righteous] The songs speak of the glory reserved for "the righteous."

But I said] Cp. vi. 5. In both cases, the prophet views himself as the representative of forsaken Israel. "Woe is me," is the exclamation uttered here, as there, at the thought of his own lot.

leanness] Lit. "wasting sickness is unto me." While the distant nations are feeding on the "feast of fat things" (xxv. 6), Israel is famishing.

the treacherous dealers] Cp. xxi. 2, xxxiii.

1. Some think the world-empires,—Babylonian, Median, Greek, Roman are meant.

17. The figure is that of an animal fleeing in terror from the huntsman, but taken in a pitfall or trap.

18. Cp. marg. ref.

19. The figure seems to be taken from a house shaken by an earthquake.

20. removed like a cottage] Or, sway to and fro like a garden-hut (i. 8).

21. punish] Or, "hold visitation upon." the host of the high ones] Lit. "of the height;" angelic beings (Eph. vi. 12).

22. the pit] Cp. Ex. xii. 29. It is the word used of Hades in xiv. 15.

be visited] And brought forth from prison;—for a new period of probation (xxiii. 17; cp. Jer. xxvii. 22; Rev. xx. 7), or to receive their final sentence.

23. confounded] Or, "grow pale;"—in the presence of that brightness (lx. 19; Rev. xxi. 23). The "ancients" seem to occupy a position similar to that of the "elders" in Ex. xxiv. 1, 9, 14. Cp. Ps. cii. 15-22.

**CHAP. 25.** O LORD, thou art my God; <sup>a</sup>I will exalt thee, I will praise thy name; <sup>b</sup>for thou hast done wonderful things; <sup>c</sup>thy 2 counsels of old are faithfulness and truth. For thou hast made <sup>d</sup>of a city an heap; of a defenced city a ruin: a palace of 3 strangers to be no city; it shall never be built. Therefore shall the strong people <sup>e</sup>glorify thee, the city of the terrible nations 4 shall fear thee. For thou hast been a strength to the poor, a strength to the needy in his distress, <sup>f</sup>a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as 5 a storm against the wall. Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be 6 brought low. ¶ And in <sup>g</sup>this mountain shall <sup>h</sup>the LORD of hosts make unto <sup>i</sup>all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well 7 refined. And he will <sup>j</sup>destroy in this mountain the face of the covering <sup>k</sup>cast over all people, and <sup>l</sup>the veil that is spread over 8 all nations. He will <sup>m</sup>swallow up death in victory; and the

<sup>a</sup> Ex. 15. 2.  
<sup>b</sup> Ps. 118. 29.  
<sup>c</sup> Ps. 98. 1.  
<sup>d</sup> Num. 23. 19.  
<sup>e</sup> ch. 21. 9.  
<sup>f</sup> Jer. 51. 37.  
<sup>g</sup> Rev. 11. 13.  
<sup>h</sup> ch. 4. 6.

<sup>i</sup> ch. 2. 2, 3.  
<sup>j</sup> 1 Prov. 9. 2.  
<sup>k</sup> Matt. 22. 4.  
<sup>l</sup> Dan. 7. 14.  
<sup>m</sup> Matt. 8. 11.  
<sup>n</sup> 2 Cor. 3. 15.  
<sup>o</sup> Eph. 4. 18.  
<sup>p</sup> Hos. 13. 14.  
<sup>q</sup> Rev. 20. 14.

<sup>1</sup> Heb. swallow up.

<sup>2</sup> Heb. covered.

XXV. The cause of rejoicing appears to be the downfall of the "city of confusion" (xxiv. 10)—the ideal world-city in contrast with the ideal Zion (lx. 18). All actual embodiments of the worldly principle,—Samaria, Jerusalem, or Babylon,—must, no doubt, share in the humiliation; but their history does not exhaust the meaning of the prophecy.

1. The paschal Psalm, cxviii., combines Isai. xxv. 1 with Ex. xv. 2.

wonderful things] See the Exodus hymn (Ex. xv. 11).

counsels &c.] Beneficent purposes revealed in remote antiquity, but seemingly utterly frustrated, are now most faithfully made good.

2. an heap] Of stones or of rubbish.  
a defenced city] Or, "fenced citadel."

The word for "palaces" is used (1 K. xvi. 18; 2 K. xv. 25) of the tower that guarded the residence of the kings of Israel. It had become "a fortress of strangers;" since its defence had been entrusted to "strange gods." So should it be with Babylon, literal or mystical.

3. As Cyrus in particular did (Ezra i. 2-4).

The "terrible" ones are those, who had vast power, and were wont to use it without restraint (xiii. 11).

4. strength] Or, stronghold (xvii. 10).

when the blast...] Or, "for the blast of the terrible is as a rain-storm against a wall." Cp. Ezek. xiii. 12-15. The wall of the city of pride fell beneath that violent blast (cp. xxviii. 2). But the "poor and needy" were safe within the city, whose walls were "salvation" (xxvi. 1, xiv. 32).

5. Or, As the heat in a parched land, the noise of strangers shalt thou subdue;—(as) heat with the shadow of a cloud, the chant of the terrible ones shall be brought low. Under the oppression of their proud enemies Israel had withered away: had become

like ground burnt up by the scorching rays of a tropical sun. But God could relieve His people as speedily as when a thick cloud floating across the sky cools the atmosphere.

6. on this mountain] Zion (xxiv. 23).  
fat things] Lit. "oils;" probably the fragrant unguents used at feasts (Amos vi. 6).  
wines on the lees well refined] Old wines, carefully strained.

The sacred Feasts of Israel were types of the great banquet, to which all nations should hereafter be called (cp. lv. 1, 2)—the banquet held in celebration of the victory which was gained over Death and Hades by the Son of God Incarnate.

7. he will destroy] Or, as in marg.; so as to cause it entirely to disappear: the same word as in c. 8, iii. 12, xix. 3.

the face of the covering] The whole world is overlaid with a covering which hides away its original destiny—the covering of mortality. But this "covering" shall not always continue (Rom. viii. 21). It is a temporary curse, spread over our race like a mantle (1 Cor. xv. 54; 2 Cor. v. 4): it shall at length be "swallowed up of life" (do.).

the veil] A difficult word, which appears in all cases to denote what is spread (or, poured) around an object with the view of concealing its poverty, nakedness, or deformity. Here it would seem to refer to the delusive splendour—the gilding that hides away the intrinsic worthlessness of the world's idols;—the glitter that prevents men from seeing the wretchedness of sin. The day of God's visitation will sweep away these unrealities, and awake mankind out of their slumbers to the perception of eternal truth.

8. Or, He hath swallowed up death for ever (cp. xxxiv. 10). The primitive meaning of the word rendered "for ever" seems to be "brightness" or "lustre;" which easily

<sup>m</sup> Rev. 7. 17.

<sup>n</sup> Gen. 49. 18.

<sup>o</sup> Titus 2. 13.

<sup>p</sup> Ps. 20. 5.

<sup>r</sup> ch. 20. 5.

<sup>s</sup> ch. 2. 11.

<sup>t</sup> ch. 60. 18.

<sup>u</sup> Ps. 118. 10.

LORD GOD will <sup>m</sup>wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: 9 for the LORD hath spoken it. ¶ And it shall be said in that day, Lo, this *is* our God; <sup>n</sup>"we have waited for him, and he will save us: this *is* the LORD; we have waited for him, <sup>o</sup>"we will be glad 10 and rejoice in his salvation. For in this mountain shall the hand of the LORD rest, and Moab shall be <sup>p</sup>'trodden down under 11 him, even as straw is <sup>q</sup>'trodden down for the dunghill. And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth *his hands* to swim: and he shall bring 12 down their pride together with the spoils of their hands. And the <sup>r</sup>'fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, *even* to the dust.

**CHAP. 26.** IN <sup>s</sup>"that day shall this song be sung in the land of Judah; We have a strong city; <sup>t</sup>"salvation will God appoint for 2 walls and bulwarks. <sup>u</sup>"Open ye the gates, that the righteous 3 nation which keepeth the <sup>v</sup>"truth may enter in. Thou wilt keep <sup>w</sup>*him* in <sup>x</sup>"perfect peace, *whose* <sup>y</sup>"mind *is* stayed on thee: because he

<sup>1</sup> Or, *threshed*.

<sup>2</sup> Or, *threshed in Madmenah*.

<sup>3</sup> Heb. *truths*.

<sup>4</sup> Heb. *peace, peace*, ch. 57. 19.

<sup>5</sup> Or, *thought, or, imagination*.

passes into the notion of victory (1 Cor. xv. 54)—perpetuity of possession following upon this.

*the rebuke of his people*] The taunts they had to endure from the worldly; who counted their patience of faith to be folly, and their hope of salvation to be a dream.

10-12. After the glory of the redemption of Zion follows the degradation of her enemies, symbolized by *Moab*. For Moab had sought to bring a curse on Israel by the help of Balaam's sorceries (Num. xxii. &c.).

Moab stood at the entrance of Canaan to prevent Israel, if possible, from entering upon its inheritance. It acted the very part of serpent's seed: and it stands as the mystical representative of the corrupted and sensual world.

10. *rest*] In order to perform "His *whole* work" (x. 12): punishing Jerusalem for her sin (xl. 2, li. 17), yet glorifying His people (xli. 20).

*under him*] Or, "in its own place." *for the dunghill*] Rather, in the water of a dung-pit (Hebr. *madmenah*; as if with reference to the city, *Madmen*, Jer. xlviii. 2).

11. *he*] *i.e.* "the Lord." *of them*] Or, "of him."—Moab

The figure here employed is remarkable. The "spreading of hands" has reference elsewhere to prayer, entreaty, or agonizing lamentation. What victory was ever gained over death and sin,—in which the conqueror "spread out His hands," as "one that swimmeth" amidst deep waters, or, as one who prays, entreats, or suffers agony, "spreads forth his hands"? It was while Jesus "stretched forth His hands" (cp. John xxi. 18) on the cross, that He "triumphed" over principalities and powers

(Col. ii. 14, 15). Those outstretched hands had power incomparably greater than those of Moses at Rephidim (Exod. xvii. 12, 13).

*he shall bring down their pride*] Or, *lay low his haughtiness* (xiii. 11).

*the spoils*] Or, *the artifices*,—the spells of sorcery, or wily machinations, by which he deluded the nations.

12. The prophet now turns and addresses the city of pride (Babylon, or Samaria, or Jerusalem or the world-city) which must be overthrown in order that the city of God (xxvi. 1) may be built.

*shall he bring down*] Lit. *hath he bowed down, laid low, brought down to earth, even to the dust*.

XXVI. 1. It is evident that the "city" can only be the Jerusalem which belongs to the period of "the restitution of all things;" the glorious city of ch. lx. Yet the purpose of the prophetic revelation was strictly practical; for the comfort and admonition of the existing generation.

God would establish "salvation"—His own saving might—as *walls and rampart*; to replace the perishable fortifications which were destroyed by Nebuchadnezzar (Lam. ii. 8).

2. The city was already peopled. Its warders are now bidden to *open the gates* for the admission of the new-created Israel, "that keepeth *truth*," or, fidelity: maintaining loyalty of faith toward God.

3. *whose mind is stayed on thee*] Or, *the steadfast mind*.—The word here rendered *mind* means properly the *imagination*; which is so apt to trust to its own plans, and to be carried to and fro on the changing currents of hope, desire, and fear.—The word for "stayed" (or "steadfast") is the same as established in Ps. cxli. 8.

*he trusteth*] Or, *it trusteth*.

4 trusteth in thee. Trust ye in the LORD for ever: <sup>a</sup>for in the <sup>d</sup>ch. 45. 17.  
 5 LORD JEHOVAH is <sup>1</sup>everlasting strength: for he bringeth  
 down them that dwell on high; <sup>e</sup>the lofty city, he layeth it low; <sup>e</sup>ch. 25. 12.  
 he layeth it low, <sup>e</sup>even to the ground; he bringeth it <sup>e</sup>even to the <sup>& 32. 19.</sup>  
 6 dust. <sup>f</sup>The foot shall tread it down, <sup>e</sup>even the feet of the poor,  
 7 and the steps of the needy. ¶ The way of the just is upright-  
 ness: <sup>g</sup>thou, most upright, dost weigh the path of the just. <sup>f</sup>Ps. 37. 23.  
 8 Yea, <sup>h</sup>in the way of thy judgments, O LORD, have we waited <sup>g</sup>ch. 64. 5.  
 for thee; the desire of <sup>i</sup>our soul is to thy name, and to the re-  
 9 membrance of thee. <sup>h</sup>With my soul have I desired thee in the <sup>h</sup>Ps. 63. 6.  
 night; yea, with my spirit within me will I seek thee early: for <sup>Cant. 3. 1.</sup>  
 when thy judgments <sup>i</sup>are in the earth, the inhabitants of the  
 10 world will learn righteousness. <sup>j</sup>Let favour be shewed to the  
 wicked, <sup>j</sup>yet will he not learn righteousness: in <sup>k</sup>the land of  
 uprightness will he deal unjustly, and will not behold the <sup>l</sup>Ecc. 8. 12.  
 11 majesty of the LORD. LORD, <sup>k</sup>when thy hand is lifted up, <sup>l</sup>they <sup>Rom. 2. 4.</sup>  
 will not see: <sup>k</sup>but they shall see, and be ashamed for <sup>l</sup>Ps. 143. 10.  
 12 <sup>l</sup>their envy <sup>l</sup>Joh. 34. 27.  
 13 <sup>l</sup>at the people; yea, the fire of thine enemies shall devour them. <sup>l</sup>Ps. 28. 5.  
 14 ¶ LORD, thou wilt ordain peace for us: for thou also hast wrought <sup>ch. 5. 12.</sup>  
 all our works <sup>m</sup>in us. O LORD our God, <sup>m</sup>other lords beside thee <sup>m</sup>2Chr. 12.3.  
 have had dominion over us: <sup>n</sup>but by thee only will we make  
 mention of thy name. <sup>n</sup>They are dead, they shall not live; <sup>n</sup>they

<sup>1</sup> Heb. *the rock of ages*, Deut. 32. 4.

<sup>2</sup> Or, *toward thy people*.

<sup>3</sup> Or, *for us*.

4. *everlasting strength*] Lit. as in marg. (cp. xxx. 29 marg.).

5. Or, *For he hath bowed down them that dwell on high, the lofty citadel; He layeth it low, layeth it low even to earth.*

6. *the poor*] Who had been trampled upon in the proud city (iii. 14, 15).

7. The just (or righteous) man walks, in intention, along the straight way of truth; and God makes it to be, in spite of its roughnesses, a straight way to the land of peace.

*thou, &c.*] Or, *O upright One, Thou weighest, &c.* God, the "upright" (Deut. xxxii. 4; Ps. xcii. 15) "weighs" (or "ponders") the path, with a view to keeping it straight and level. None, therefore, need turn aside from that well-constructed road into "crooked ways" (Ps. cxxv. 5) of their own devising.

8. The prophet and his disciples had walked thus in God's ways:—receiving with lowly submission and patience what His justice decreed to Israel and to the nations; assured that all these deeds of severity were supremely good.

*the desire of our soul...*] Lit. "For Thy Name...there is desire of soul,"—a longing which penetrates the very soul.

*the remembrance of thee*] Or, "Thy memorial." The word is used in parallelism with "name" in Ex. iii. 15; Ps. cxxxv. 13. Their desire was for the manifestation of God's character;—the character which was connoted by His Name, and which was handed down in the historical memorial of His deeds of power and love.

9. *the night*] The long, dark, night of affliction (xxi. 11).

*will I seek thee early*] Or, "I will earnestly expect Thee:"—as one, anxiously looking out for the return of morning-light (viii. 20). Experience had shewn that God's judgments displayed on the earth, was the only way of effecting a real reformation.

*will learn*] Lit. *have learned*.

10. Or, *Let a wicked man have mercy granted*. It will only do him harm. He will "despise the goodness and forbearance" shewn him (Rom. ii. 4). Mercy appears to him a sign of weakness. Nothing but stern severity will disabuse him of his errors. *uprightness*] Or, "rectitude" (lit. "right things," xxx. 10). Even in the Holy Land,—beneath the light of the Law, the priesthood, the Davidic Covenant, prophecy,—the strange perverseness of fallen humanity was exhibited.

*behold*] Or, "consider." A consideration of God's excellence would banish pride and its attendant sins.

11. They close their eyes against the plainest proofs of God's providential government of the world. Envy of the privileges conferred by God on His people could arise only from infidelity.

*the fire of thine enemies...*] The flame of cruel ambition shall be their own destruction.

12. *in us*] Better, as in marg.

13. *other lords*] The idol-lords of the nations, to whose service they had addicted themselves.

14. Those idol-lords die, to have no resur-

- are* deceased, they shall not rise: therefore hast thou visited  
 15 and destroyed them, and made all their memory to perish. Thou  
 hast increased the nation, O LORD, thou hast increased the  
 nation: thou art glorified: thou hadst removed it far *unto* all  
 \* Hos. 5. 15. 16 the ends of the earth. LORD, "in trouble have they visited thee,  
 they poured out a 'prayer *when* thy chastening *was* upon them.  
 ° ch. 13. 8. 17 Like as °a woman with child, *that* draweth near the time of her  
 John 16. 21. 18 delivery, is in pain, *and* crieth out in her pangs; so have we  
 19 been in thy sight, O LORD. We have been with child, we have  
 not wrought any deliverance in the earth; neither have °the  
 2 Ps. 17. 14. 20 inhabitants of the world fallen. °Thy dead *men* shall live,  
 1 Ezek. 37. 21 *together with* my dead body shall they arise. °Awake and sing,  
 1 &c. 22 ye that dwell in dust: for thy dew *is* as the dew of herbs, and  
 \* Ex. 12. 22. 23 the earth shall cast out the dead. ¶ Come, my people, °enter  
 thou into thy chambers, and shut thy doors about thee: hide  
 24 thyself as it were 'for a little moment, until the indignation be  
 4 Ps. 30. 5. 25 overpast. For, behold, the LORD °cometh out of his place to  
 ch. 54. 7, 8. 26 punish the inhabitants of the earth for their iniquity: the earth  
 2 Cor. 4. 17. 27 shall disclose her °blood, and shall no more cover her slain.  
 \* Mic. 1. 3. 28  
 Jude 14. 29

<sup>1</sup> Heb. *secret speech*.

<sup>2</sup> Heb. *blood*.

rection. To the eye of faithless sorrow it might appear as if the same destruction, that had swept away these idols, had overtaken Israel. The answer is supplied in v. 19.

15. *increased*] added to. The LXX. supplies "evils" (cp. v. 16).

*thou art glorified...*] Or, **hast gotten Thee glory** (as in the overthrow of Pharaoh, and in the punishment of Tyre). Thou hast removed it far away &c.

16. *have they visited thee*] Or, **they remembered Thee** (1 Sam. xv. 2).

*a prayer*] Or, "low whisper;"—out of the depth of their humiliation and feebleness.

17. *in thy sight*] Or at **Thy presence**. The approach of the Holy One caused agonies of sorrow to the sinful nation.

18. Their protracted suffering had issued in "wind and vanity" (xli. 29).

*we have not wrought any deliverance*] Or, "we can do no deeds of salvation." Instead of vanquishing the powers of evil, Israel was itself taken captive.

*neither...fallen*] They who claim the world as theirs have not been subdued.

19. Taken by some to be God's address to the Church; but rather a continuation of the Church's supplication. Here, as in Hos. vi. 1, 2, the resurrection of the dead is not merely taught, but rather is assumed as a foundation truth.

*Thy dead*] Though dead, still Thine.

*together with*] Omit these words. The singular noun "body" appears to be used collectively here. Israel's slain shall be recalled to life.

*thy dew*] The dew of Thy blessing, "even life for evermore" (Ps. cxxiii. 3);—Thy own grace, the power of spiritual life, like

dew "from the womb of the early dawn" Ps. cx. 3), to quicken and sanctify perishing humanity;—this shall, in that resurrection-morning, have completed its work.

*as the dew of herbs*] Reviving the drooping vegetables. Others as *the dew of lights*;—coming down from "the Father of lights" (James i. 17, 18). Those life-giving particles of dew all reflected the rising "Sun of righteousness."

*the dead*] The "long-dead" (*rephaim*, and in v. 14). Earth shall cast them out from her womb, unable any longer to detain them.

20. God Himself comforts His people by inviting them to take shelter in Him during the approaching deluge of wrath. There they would be safe, as Noah was when he entered the ark.

*enter thou into thy chamber*] The inner chamber of God's covenanted mercy (cp. Ps. xxvii. 5). Take refuge there by devout prayer. Gehazi laid the staff of Elisha on the face of the dead child: but in vain; "the child *was not awaked*" (2 K. iv. 31). He could "work no deliverance." Then Elisha "went in, and *shut the door* upon them twain, and prayed unto °the Lord" (v. 33); and life was restored. The "dead lived."

*hide thyself*] Or, "take shelter" (xxxii. 2). Cp. ii. 10 note.

*a little moment*] Cp. x. 25; John xvi. 16-22. The whole interval, from the time when the righteous "enter into peace and rest on their beds" (lvii. 2) to the resurrection-morning, is but "a little while."

21. *to punish...*] Lit. "to visit the iniquity of the inhabitant of the earth upon him" (xxiv. 21).

*blood*] The innocent blood (Gen. iv. 11).

**CHAP. 27.** IN that day the LORD with his sore and great and strong sword shall punish leviathan the <sup>1</sup>piercing serpent, <sup>2</sup>even leviathan that crooked serpent; and he shall slay <sup>3</sup>the dragon that is in the sea. ¶ In that day <sup>4</sup>sing ye unto her, <sup>5</sup>a vineyard of red wine. <sup>6</sup>I the LORD do keep it; I will water it every moment: <sup>7</sup>lest any hurt it, I will keep it night and day. Fury is not in me: who would set <sup>8</sup>the briers and thorns against me in battle? <sup>9</sup>I would <sup>10</sup>go through them, I would burn them together. Or let him take hold <sup>11</sup>of my strength, that he may <sup>12</sup>make peace with me; and he shall make peace with me. ¶ He shall cause them that come of Jacob <sup>13</sup>to take root: Israel shall blossom and bud, and fill the face of the world with fruit. Hath he smitten him, <sup>14</sup>as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him? <sup>15</sup>In measure, <sup>16</sup>when it shooteth forth, thou wilt debate with it: <sup>17</sup>he stayeth his rough wind in the day of the east wind. By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and <sup>18</sup>images

<sup>a</sup> Ps. 74. 13.  
<sup>b</sup> ch. 61. 2.  
Ezek. 29. 3.  
<sup>c</sup> ch. 5. 1.  
<sup>d</sup> Ps. 80. 8.  
Jer. 2. 21.  
<sup>e</sup> Ps. 121. 4.  
<sup>f</sup> 2 Sam. 23. 6.  
ch. 9. 19.  
<sup>g</sup> ch. 25. 4.  
<sup>h</sup> Job 22. 21.  
<sup>i</sup> ch. 37. 31.  
Hos. 14. 5.  
<sup>j</sup> Job 23. 6.  
Ps. 6. 1.  
<sup>k</sup> 1 Cor. 10. 13.  
<sup>l</sup> Ps. 78. 35.

<sup>1</sup> Or, crossing like a bar.

<sup>2</sup> stroke of those.

<sup>3</sup> Or, when he removeth it.

<sup>4</sup> Or, march against.

<sup>5</sup> Or, when thou sendest it

<sup>6</sup> Or, run images.

<sup>7</sup> Heb. according to the

<sup>8</sup> forth.

**XXVII.** This outpouring of the vials of wrath, though it involve the whole Church in suffering, shall not injure the faithful. The mighty foe shall be stricken through; but Israel shall be purified and restored.

1. *sore*] Lit. "hard;"—unrelenting. *shall punish*] Or, "visit upon." *leviathan &c.*] The double description of Leviathan, as "the fugitive serpent," and "the crooked serpent," may correspond to the two empires, the Assyrian and Babylonian; Assyria being symbolized by its swift, straight river, the Tigris; Babylon by its singularly curved and winding river, the Euphrates.

2. God calls His people's attention to a new and beautiful sight, over which they are bidden to rejoice. *In that day:—a vineyard of red wine* (others, "delight")! *Sing ye unto her*; rejoice over it, as the Israelites on emerging from the wilderness rejoiced over the well of water, and forgot that mournful song about the Vineyard (v. 1-7).

3. *hurt it*] Lit. "visit upon her." In this time of universal visitation, the vineyard should be shielded from the avenging stroke.

4. *Fury is not in me*] God's dealings with sinners, who resist the plans of eternal goodness, involve what wears a wrathful aspect (Lev. xxvi. 27, 28). But this "fury" must not be attributed to Me;—it is none of Mine; it belongs wholly to yourselves. In Me is only love.

*who would set...*] Or, *who will set me briers and thorns* (v. 6) *in battle array*? *I would step against them*, &c. One moment's actual conflict with Omnipotence would consume the mightiest hosts of enemies.

5. Must the sinner then, of necessity,

perish? No, *there is an alternative provided*:—

Or] Or else:—if any wish to cease from opposition to divine love, here is an opening.

*let him...*] Or, "let a man lay hold of My strong refuge." He may escape My "severity," if he will embrace My "goodness" (Rom. xi. 22). The following words are very striking:—"Let him make peace FOR ME: peace let him make FOR ME." Let him assure Me by a solemn league that he will not again wage war with Me;—for he is the aggressor.

6. Rather, *In the coming times Jacob shall strike root.*

*and fill*] *And they shall fill.* Cp. the largeness of the promise to Ephraim (Gen. xlviii. 19). Heavy, then, as Israel's discipline was, the faithful might endure it hopefully.

7. *those that smote him*] Assyria (x. 20) and Babylon (xiv. 5, 6).

*them that are slain by him*] Or, "His slain"—the enemies who should fall beneath the divine judgment.

8. *In measure*] Rather, *With measure by measure*,—dealing out punishment in carefully adjusted quantities (Jer. x. 24, xxx. 11);—thus, *when thou puttest her away* (l. 1), *wilt Thou contend with her.*

*he stayeth...*] Or, *Hesighed with His rough breath in the day of east-wind.* The just One sighed as in meditation on His own "strange," yet necessary, work of correction.

9. Cp. vi. 7. As the lowly and penitent prophet had been purified from sin and consecrated to perform a high work for God: so should it be at length with Israel, when



- 10 shall not stand up. Yet the defenced city *shall be* desolate, and the habitation forsaken, and left like a wilderness: <sup>a</sup>there shall the calf feed, and there shall he lie down, and consume the 11 branches thereof. When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire: for <sup>a</sup>it is a people of no understanding: therefore he that made them will not have mercy on them, and <sup>a</sup>he that formed them will 12 shew them no favour. ¶ And it shall come to pass in that day, that the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye 13 children of Israel. <sup>p</sup>And it shall come to pass in that day, <sup>a</sup>that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.
- <sup>a</sup> ver. 3. **CHAP. 28.** WOE to "the crown of pride, to the drunkards of Ephraim, whose <sup>b</sup>glorious beauty is a fading flower, which are on the head of the fat valleys of them that are <sup>1</sup>overcome with
- <sup>a</sup> ver. 4.

<sup>1</sup> Heb. broken.

God's chastisements had taken full effect upon them. God has no other object in view than this,—that He may "take away" His people's sin.

A comparison with xvii. 8, "altars, ... asherahs, and sun-images," shews that Samaria was primarily referred to.

*stand up*] Or, *rise again* (xxvi. 14).

10. Rather, *For the defenced city is solitary, a homestead that is deserted and forsaken* (vii. 16), *like the wilderness* &c. The deserted home is that of her who is "put away" (v. 8).

11. *When*] Or, "Because..." Israel had refused to draw its life from God, Who "made it" and "formed it." It must now be broken off (Rom. xi. 17-20. Cp. John xv. 6).

*a people of no understanding*] They had been provided with every help to high moral and religious intelligence; but had frustrated God's gracious design.

*mercy...favour*] Or, *compassion...mercy*. See xxvi. 10; which explains why no compassion or mercy can be extended.

12. An alleviating promise.

*shall beat off*] Or, *He shall beat out* [His grain]; over the whole area of Israel's land, from the flood of the river [Euphrates] to the brook of Egypt,—the Wady-el-Arish. He will separate the wheat and the chaff, and will gather in the seed; each individual grain being separately tested (cp. Jer. iii. 14), and not one genuine grain being lost [Amos ix. 9].

13. Nor shall the in-gathering be only from the land of Israel; but the trumpet (cp. Lev. xxv. 9) shall inaugurate a year of redemption for scattered Israel. Assyria and Egypt, as elsewhere, are the two chief representatives of the heathen world (cp. xi. 16):—while the "holy mountain" is the

centre to which the prophecy is ever returning.

XXVIII.—XXXV. The prophet is now brought back to his own time and people. The desolation of Samaria is close at hand (xxviii. 1-4). If Jerusalem was to be delivered from Assyria through Divine power, there must be some degree of religious and moral preparedness in the people. A great outward reformation had already taken place at the beginning of Hezekiah's reign. But as this had originated in a very sudden movement of men's minds (2 Chr. xxix. 36), it might soon pass away, unless it were followed up by steady culture and patient discipline. This was the complex task in which Isaiah now engaged. The prophetic word was put forth in such a way as to meet the various needs of the people;—giving abundant warning to the rebellious (cp. xxviii. 14; xxx. 1-7; xxxii. 9; xxxiii. 14), confirming and establishing the true-hearted (cp. xxviii. 16; xxxi. 5; xxxiii. 20), and putting all on their probation.

In chs. xxxiv. and xxxv., the denouncement and the consolation reach their highest points.

XXVIII. 1. Samaria stood as "the crown of the pride of Ephraim's drunkards":—both drunken with wine and intoxicated with pride.

*whose glorious...*] Or, *and the fading flower of his glorious beauty which is on the head of* &c. Samaria was like a majestic crown, surmounted by a chaplet of gorgeous flowers. Already the chaplet was fading away like a garland on the head of one of her own revellers.

*the fat valleys*] Rather, *the rich valley*: lit. "the valley of oils" (cp. xxv. 6). Samaria stood on a hill in the midst of a fertile valley, shut in by mountains.

2 wine! Behold, the Lord hath a mighty and strong one, <sup>c</sup> *which* as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.  
 3 <sup>d</sup> *The crown of pride, the drunkards of Ephraim, shall be trodden*  
 4 <sup>e</sup> *under feet*: and <sup>f</sup> *the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer*; which *when* he that looketh upon it seeth,  
 5 while it is yet in his hand he <sup>g</sup> *eateth it up*. ¶ In that day shall the LORD of hosts be for a crown of glory, and for a diadem of  
 6 beauty, unto the residue of his people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them  
 7 that turn the battle to the gate. ¶ But they also have erred through wine, and through strong drink are out of the way: <sup>h</sup> *the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean.* ¶ <sup>i</sup> *Whom shall he teach, knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.* For precept <sup>j</sup> *must be upon precept, precept upon precept*; line upon line, line upon line; here a little, and there a

<sup>c</sup> ch. 30. 30.  
<sup>e</sup> Ezek. 18. 11.

<sup>d</sup> ver. 1.  
<sup>e</sup> ver. 1.

<sup>f</sup> Prov. 20. 1.  
<sup>g</sup> Hos. 4. 11.  
<sup>h</sup> ch. 56. 10.

<sup>i</sup> Jer. 6. 10.

<sup>1</sup> Heb. *with feet*.    <sup>2</sup> Heb. *su alloweth*.    <sup>3</sup> Heb. *the hearing*?    <sup>4</sup> Or, *hath been*.

2. Rather, a strong and mighty one, like a hailstorm, &c. The potent king of Assyria is God's instrument. His armies are as a storm sent by Him:—a tempest of destruction. This strong one, rushing in with the force of a tempest, has laid his hand on both crown and garland, and flung them to the ground.

3. Lit. It shall be trodden underfoot; (even) the crown of the pride of Ephraim's drunkards.

4. And the fading flower of his glorious beauty, which is... (cp. v. 1), shall be as an early ripe fig, &c. The early fig gathered in June is a rarity and delicacy (cp. Micah vii. 1). It is easily shaken off the tree.

5. When Samaria's "glorious beauty" is at an end, then will the Lord invest Judah with His own beauty and glory.

6. in judgment] Lit. "upon the (King's throne of) judgment."

that turn } Or, that turn back war at the gate,—war which has advanced to the gate of the city. The King should prosper, because he administered right; and his valiant ones, because they defended the right;—for the gate, in which "judgment was established," would be impregnable.

7. Yet even the residue, Judah, included many who imitated the pride and unbelief and spiritual intoxication of Ephraim. Cp. 2 K. xvii. 18, 19.

are out of the way] Or, have gone astray;—*"away from God after their idols."* (the priest) Who was forbidden, while on duty, to take any wine or strong drink (Lev. x. 1-9); the prophet, whose vocation partook of the Nazarite character (cp. 1 Sam. i. 11).

they stumble in judgment] They are irresolute in condemning even heinous crime such as is to be punished by the judge.

8. Those flatterers have besotted the people; debasing the national conscience. Everywhere the victims of delusion are quaffing those "great swelling words of vanity";—and vomiting them forth again, in very nausea. "No room" remains for truth and piety. Delusion has occupied even the priest, the prophet, the judge;—the whole "place" (2 Sam. vii. 10) which God provided for His people.

9. The prophet's question: Where there exists so much spiritual blindness, are there any prepared to understand the lessons of divine wisdom?

doctrine] Rather the message (in liii. 1 "report"). It is the statement which the prophet has "heard from the Lord God of Hosts" (v. 22).

weaned from the milk] Whose "soul is even as a weaned child" (Ps. cxxxi. 2).

10. A description of the prophet's method of instruction. The expression, "precept upon precept &c.," represents the constant iteration of the same simple fundamental points of teaching, amidst every variation of outward form. What appeared to the scornful and superficial to be a string of harsh enigmas, had, at least, "a little here, a little there" of clear and important meaning shining through.

line upon line] Or, "rule upon rule." He was ever recalling men to the principles of truth and righteousness.

here a little] Always supplying them with some modicum of comfort or correction.

- <sup>1</sup> 1 Cor. 14. 21. 11 little : for with <sup>14</sup>stammering lips and another tongue <sup>2</sup>will he speak to this people. To whom he said, *This is the rest wherewith ye may cause the weary to rest ; and this is the refreshing :* 13 yet they would not hear. But the word of the LORD was unto them precept upon precept, precept upon precept ; line upon line, line upon line ; here a little, and there a little ; that they might go, and fall backward, and be broken, and snared, and 14 taken. ¶ Wherefore hear the word of the LORD, ye scornful 15 men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement ; when the overflowing scourge shall pass through, it shall not come unto us : <sup>4</sup>for we have made lies our 16 refuge, and under falsehood have we hid ourselves : therefore thus saith the Lord God, Behold, I lay in Zion for a foundation <sup>1</sup>a stone, a tried stone, a precious corner stone, a sure founda- 17 tion : he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet ; and the hail shall sweep away <sup>m</sup>the refuge of lies, and the waters shall 18 overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand ;

<sup>2</sup> Amos 2. 4

<sup>1</sup> Gen. 49. 24.  
Ps. 118. 22.  
Matt. 21. 42.  
Acts 4. 11.  
Rom. 9. 33.  
Eph. 2. 20  
1 Pet. 2. 6.  
<sup>m</sup> ver. 15.

<sup>1</sup> Heb. *stammerings of lips.*

<sup>2</sup> Or, *he hath spoken.*

11. *stammering lips*] Or, “ derisions of lip ; ”—those designed stammerings, which provided wholesome instruction for the lowly hearer, and yet permitted the scorner to delude himself (Prov. iii. 34).

*another tongue*] A tongue that deviated from the ordinary style of speech ; sometimes resorting to bold figures, and constantly employing metaphor and parable and allegory.

12. Or, “ Forasmuch as He said unto them,” the reason of His withdrawing behind allegory. He had spoken to them (for centuries) in clear terms, and they would not hear.

*This is...*] Or, *This is the rest : give ye rest to him that is weary ; and this &c.*

*This*—the kingdom of righteousness, and not earthly prosperity in Canaan,—is the rest to which you, and through you the nations, are invited (xi. 10). Canaan is not your rest (cp. Ex. xxxiii. 14) ; Solomon's Temple is not the rest (lxvi. 1) ; still less can the shadow of Egypt be your rest (xxx. 2-7). Return to your true rest (Ps. cxvi. 7). *Give rest* to weary Jerusalem, to Babylon, to the peoples of the world. The work, in which carnal Israel failed, was accomplished by the “servant of the Lord” (see l. 4). This passage and Jer. vi. 16 have their completion in Matt. xi. 25-30.

13. *But...was...might*] Or, *So...shall be...may*. The word shall continue to speak so that “the meek shall increase their joy in the Lord” (xxix. 19), while “the wisdom of their (scornful) wise men perishes” (xxix. 14). *go &c.*] Or, *may go on and stumble backward*. Following their own devices they will encounter the rock, against which they shall be broken (Matt. xxi. 44).

14. *scornful men*] They scoffed at the idea of present or future divine retribution for sin.

15. As for death and the world of darkness, to which the prophet had pointed (xxii. 13, 18, xxiv. 21), they had no apprehensions on that score.

*the overflowing scourge*] Cp. viii. 8, x. 26.

16. In opposition to their vain confidence, he proclaims *first*, the absolute immovability of Zion's foundation-stone, and *secondly*, the certainty of their punishment.

The imagery may be taken from the substructure of Solomon's Temple : of which the remains appear almost indestructible.

*Behold &c....*] Lit. “Behold I am He that hath grounded a stone in Zion ;” i.e. a king, the Messiah ; who shall be in Zion a stone of proof. See marg. reff.

*a precious ..*] Or, *a precious corner-stone of most sure foundation* :—alluding to the “great stones, costly stones,” which were brought for the foundation of Solomon's Temple (1 K. v. 17). This new foundation (most comforting to the faithful) was full of menacing import to the worldly. It implied that the present Temple was to pass away.

*he that believeth &c.*] Who relies upon this firm foundation (cp. vii. 11), shall not be in haste. Instead of hurrying after human schemes, he quietly abides God's time. Contrast v. 19.

17. *will I lay*] Or, *set for a rule* (rr. 10, 13), and *righteousness for a plumb-line* ; to test the truth of each stone and its fitness for a place in the building.

18. *disannulled*] Or, “obliterated ;” not so their sin (xxii. 14).

when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you : for morning by morning shall it pass over, by day and by night : and it shall be a vexation only <sup>2</sup> to understand the report. For the bed is shorter than a man can stretch himself on it : and the covering narrower than that he can wrap himself in it. For the LORD shall rise up as in mount <sup>2</sup> Perazim, he shall be wroth as in the valley of <sup>3</sup> Gibeon, that he may do his work, <sup>2</sup> his strange work ; and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong : for I have heard from the Lord God of hosts <sup>2</sup> a consumption, even determined upon the whole earth. ¶ Give ye ear, and hear my voice ; hearken, and hear my speech. Doth the plowman plow all day to sow ? doth he open and break the clods of his ground ? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in <sup>2</sup> the principal wheat and the appointed barley and the <sup>2</sup> rie in their <sup>2</sup> place ? <sup>2</sup> For his God doth instruct him to dis-

<sup>1</sup> Hob. a treading down to it.  
<sup>2</sup> Or, when he shall make you to understand doctrine.

<sup>3</sup> Or, the wheat in the principal place, and barley in the appointed place.  
<sup>4</sup> Or, spelt.

<sup>5</sup> Heb. border ?  
<sup>6</sup> Or, and he bindeth it in such sort as his God doth teach him.

<sup>2</sup> Sam. 5. 20.  
1 Chr. 14. 11.  
<sup>2</sup> Josh. 10. 10, 12.  
<sup>2</sup> Sam. 5. 25.  
<sup>2</sup> Lam. 3. 33.  
<sup>2</sup> ch. 10. 22.  
Dan. 9. 27.

19. Rather, **As oft as it passeth through it shall take you away ; for...pass through. vexation only** Rather, **utter vexation**. It shall be a cause of unmingled terror to understand the message (v. 9). When the prophet proclaimed it, they thought it not worth their attention. Now they understand it fully ; too late to escape it.

20. How miserably insufficient should their carnal wisdom and Pharisaic righteousness prove !

21. Consult marg. reff. and bring to pass his act] Rather, and execute His task, His alien task (of hard, servile toil).

To rescue them from their strange gods, He must act as One that was estranged. To recover them from their alienation of soul, He must treat them as aliens.

22. be ye &c.] Or, deal ye not scornfully, rest your hands grow strong. The "bands" now on them were those of the Lord and His Christ (Ps. ii. 3) :—light and easy (Matt. xi. 30) to the loyal ; but capable of being turned (if judgment required) into heavy chains and fetters.

for &c.] More nearly, "because final and decisive (cp. x. 23) is that which I have heard (coming) from the Lord Jehovah of Hosts, upon the whole earth."

23. The "scornful men" did not reflect on the grandeur of God's work in the government of the world. If Israel (said they) were indeed the heir of such wondrous promises, how could it be subject to so many temporal sufferings ? Samaria was on the verge of ruin, and Jerusalem in extreme peril. Were it not wiser to give up those old notions of "faith" and turn to more

practical measures,—an alliance with Egypt, for instance ? The prophet meets their objections by a parable (v. 24 &c.). Let them think of the variety of processes they employed in agriculture ; some of a longer, some of a shorter, duration ; some of a gentler, some of a more violent, kind : but all wisely adapted to the attainment of certain ends. Such, too, was the case (in an incomparably higher degree) with God's "husbandry" (1 Cor. iii. 9) ; Each nation had its own special character : and each was subjected to discipline (Ps. xciv. 10) by Him Whose wisdom and power are beyond man's conception.

24. More nearly :—Will he that ploweth to sow be always plowing, (always) opening and harrowing his land ? He must tear and rend the ground, that he may open it to the sunshine, and air, and rain ; but this process preparatory to the sowing does not go on for ever.

25. made plain] Or, "levelled." fitches] Or, "the anise" [others, "fennel"]. cast in] Rather, set the wheat in lines and "the barley in the appointed place" ;—the rows marked out for it.

the rie ..] Or, the spelt [others, "vetch"] in its own border.

26. He is taught that each seed is freed from the husk ("chastised," or "corrected") with due regard to its character.

For &c.] Rather, and he corrected them with judgment ; his God doth instruct him. God hath endowed man with reason and supplied him with a basis for reasoning by forming the several plants after their kinds.

Shall not He, then, Who "teacheth man knowledge correct with judgment ?" This word "correct" is the focus of the parable.

27 cretion, *and* doth teach him. For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, 28 and the cummin with a rod. Bread *corn* is bruised; because he will not ever be threshing it, nor break *it with* the wheel of his 29 cart, nor bruise it *with* his horsemen. This also cometh forth from the LORD of hosts, *which* is wonderful in counsel, and excellent in working.

<sup>r</sup> Ps. 92. 5.  
Jer. 32. 19.

<sup>a</sup> Ezek. 43.  
15, 16.  
<sup>b</sup> 2 Sam. 5. 9.

**CHAP. 29.** WOE <sup>1a</sup>to Ariel, to Ariel, <sup>2</sup>the city <sup>b</sup>where David dwelt! 2 add ye year to year; let them <sup>3</sup>kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be 3 unto me as Ariel. And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise 4 forts against thee. And thou shalt be brought down, *and* shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, <sup>c</sup>out of the ground, and thy speech shall <sup>d</sup>whisper out of the 5 dust. ¶ Moreover the multitude of thy <sup>e</sup>strangers shall be like small dust, and the multitude of the terrible ones *shall be* <sup>e</sup>as chaff that passeth away: yea, it shall be <sup>f</sup>at an instant suddenly.

<sup>c</sup> ch. 8. 19.  
<sup>d</sup> ch. 25. 5.  
<sup>e</sup> Job 21. 18.  
ch. 17. 13  
<sup>f</sup> ch. 30. 13.

<sup>1</sup> Or, O Ariel, that is, the lion of God.

<sup>2</sup> Or, of the city  
<sup>3</sup> Heb. cut off the heads.

<sup>4</sup> Heb. peep, or, chirp.

27. Or, *For the anise is not threshed with a sledge, nor a dray-wheel* &c. Both *nigella* and cummin seeds are readily detached from their capsules, the latter by a slender rod, the former when beaten with a stout staff.

28. *Bread corn is crushed* (or, "ground"). The threshing arrangements serve to unhusk the grain, not to bruise it.

The analogy between God's severe visitations and threshing made in xxi. 10, is stereotyped in our word "tribulation" (from *tribulum*, a threshing-sledge).

*nor break it*] Others render: "But he will rebuke (*lit.* throw into consternation) the wheel of his dray, and with his horsemen will he not crush it." The parable appears in this its last clause almost to become allegory.—Assyria should not crush Judah.

29. *This*] This practical wisdom of the husbandman (*v.* 26). It came from God; and is an illustration of His own method of working.

*He is wonderful in counsel*] Or, "in His plan." His government of the world combines the minutest attention to detail with an all-comprehending unity of design. Cp. ix. 6.

*excellent in working*] Or, "in act," to carry into effect what He has designed.

XXIX. The assault made by the vast army of enemies upon Ariel is an instance of what the parable in xxviii. 24-29 spoke of. It was to thresh out a portion of good seed, that should be sown afresh and bear precious fruit. In *vv.* 1-6 the prophet paints the humiliation of literal Zion in the presence of her enemies; and in *v.* 7 the overthrow of those enemies. In *vv.* 9-17 he

tells the worldly Jews that *they* must be punished as God's enemies; and in *vv.* 18-24 he shews what the effect of this punishment would be. The chaff would be scattered, and the true Israel come forth.

1. *Woe to* (or, *Alas for*) *Ariel*] A symbolic name for Jerusalem, meaning probably "Lion of God." Others render Ariel "the altar (of burnt-offering) of God"; the word being similar to one used of the altar in Ezek. xliii. 15, 16. The name would thus imply the truth which is explicitly stated in xxxi. 9: "The Lord, Whose fire is in Zion, and His furnace in Jerusalem." His altar-fire was perpetually maintained there (Lev. vi. 12, 13).

*dwelt*] Or, *camped*. When the Jebusites refused to surrender the city to David (2 Sam. v. 6), he took it by storm, and made it his chief fortress. Zion had now fallen back into its heathen state. Scornful Jebusites occupied it. So HE *must* encamp against them (*v.* 3).

*let them kill...*] Rather,—*let the feasts run their round*; though they be but formal observances such as "My soul hateth."

2. Or, *And* (in due time) *I will distress Ariel; and she shall be lamentation and grief, yea, she shall be to me a very Ariel*,—a real altar-hearth, on which thousands of holocausts will be consumed! The siege of Jerusalem by Nebuchadnezzar was a primary fulfilment of this prophecy.

3. *a mount*] Or, *palisade*.

5. *thy strangers*] Those strangers whom thou hast chosen to follow. That prostration of Jerusalem should liberate her from the alien "lords" who had tyrannized over her.

6 <sup>o</sup>Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and 7 the flame of devouring fire. <sup>a</sup>And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be <sup>as a dream of a</sup> 8 night vision. <sup>a</sup>It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, *he is faint*, and his soul hath appetite: so shall the multitude of all the nations be, that 9 fight against mount Zion. ¶ Stay yourselves, and wonder; <sup>1</sup>cry ye out, and cry: <sup>2</sup>they are drunken, <sup>3</sup>but not with wine; they 10 stagger, but not with strong drink. For <sup>4</sup>the LORD hath poured out upon you the spirit of deep sleep, and hath <sup>5</sup>closed your eyes: 11 the prophets and your <sup>6</sup>rulers, <sup>7</sup>the seers hath he covered. And the vision of all is become unto you as the words of a <sup>8</sup>book <sup>9</sup>that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: <sup>10</sup>and he saith, I cannot; for it is sealed: 12 and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. ¶ Wherefore the LORD said, <sup>11</sup>Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by 14 the precept of men: <sup>12</sup>therefore, behold, <sup>13</sup>I will proceed to do a marvellous work among this people, *even a marvellous work* and a wonder: <sup>14</sup>for the wisdom of their wise *men* shall perish, and 15 the understanding of their prudent *men* shall be hid. ¶ <sup>15</sup>Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and <sup>16</sup>they say, Who seeth us? 16 and who knoweth us? Surely your turning of things upside

<sup>o</sup> ch. 28. 2.  
<sup>a</sup> 30. 30.  
<sup>a</sup> ch. 37. 36.  
<sup>1</sup> Job 20. 8.  
<sup>2</sup> Ps. 73. 20.  
<sup>1</sup> See ch. 23. 7, 8.  
<sup>2</sup> ch. 51. 21.  
<sup>3</sup> Rom 11. 8.  
<sup>4</sup> Ps. 69. 23.  
<sup>5</sup> ch. 6. 10.  
<sup>6</sup> 1 Sam. 9. 9.  
<sup>7</sup> ch. 8. 16.  
<sup>8</sup> Dan. 12. 4, 9.  
<sup>9</sup> Rev. 5. 1—5, 9.  
<sup>10</sup> Ezek 33. 31.  
<sup>11</sup> Col. 2. 22.  
<sup>12</sup> Hab 1. 5.  
<sup>13</sup> Jer. 49. 7.  
<sup>14</sup> Obad. 8.  
<sup>15</sup> ch. 30. 1.  
<sup>16</sup> Ps. 94. 7.

<sup>1</sup> Or, take your pleasure, and riot.

<sup>2</sup> Heb heads. See ch. 3. 2. Jer. 26. 8.

<sup>3</sup> Or, letter.

<sup>4</sup> Heb. I will add.

7. The best concerted plans of the Church's enemies,—Egypt or Babylon, faithless Israel or the foes "on high" (xxiv. 21),—shall become as the illusions of a night vision.

*munition*] Or, fortress. Both in the Babylonian and Roman wars, the overweening confidence, which the Jews placed in their strong city and their fortress-Temple (neglecting their true Fortress, Ps. xviii. 2, xxxi. 3), was the main cause of their ruin.

9. This "report" (vv. 1-8) might well have made men tremble. They listen for awhile with stolid wonderment, and then return to their mirth.

*Stay yourselves*] Or, *Linger ye on*—as Lot did, when the angel bade him escape for his life (Gen. xix. 16).

*cry ye out*] Better as in marg. *not with wine*] But with the "worm-wood."

11, 12. *the vision of all*] Or, *the vision throughout*, in its entire range. They had rejected the prophecy concerning "Immanuel." That was the reason why the teachers found the prophet's words to be impenetrable enigmas, while the people at

large professed themselves unable to judge of such matters.

13. Israel at Sinai undertook to do "all that the Lord had said" (Ex. xxiv. 7); and within seven weeks they had made a golden calf (Ex. xxxii. 5). So now, when Isaiah told them of the "sure Foundation" laid in Zion; they drew near, and heard; and then waxed all the bolder to go and concert an Egyptian alliance (cp. xxx. 1, 2). Later on, they equally evaded the spirit of the Divine Law by overlaying it with frivolous comments or casuistical explanations (Matt. xv. 8, 9; Mark vii. 6, 7).

14. *a marvellous work*] The word had solemn memories connected with it (Deut. xxxviii. 39).

*the wisdom...*] Their politic contrivances for maintaining Judah's national existence (cp. xxxi. 1, 2), and their whole method of reasoning about divine things (see 1 Cor. i. 19).

*hid*] Lit. "hide itself;" its own subtleties bringing defeat upon it.

15. More nearly, *that go deeply away from the Lord to hide counsel*,—not believing in the greater profundity of God's wisdom.

16. Rather *Your perversion! shall the*

<sup>a</sup> ch. 45. 9.  
Rom. 9. 20.

<sup>b</sup> ch. 32. 15

<sup>c</sup> ch. 35. 5.

<sup>d</sup> ch. 61. 1.

<sup>e</sup> Jam. 2. 5.

<sup>f</sup> ch. 28. 11.

<sup>g</sup> Mic. 2. 1.

<sup>h</sup> Amos 5.

10, 12.

<sup>i</sup> Prov. 28. 21.

<sup>j</sup> Josh. 24. 3.

<sup>k</sup> ch. 19. 25.

<sup>l</sup> 40. 21.

Eph. 2. 10.

<sup>m</sup> ch. 28. 7.

<sup>a</sup> ch. 20. 15. **CHAP. 30.** WOE to the rebellious children, saith the LORD, <sup>a</sup>that

<sup>1</sup> Heb. *shall add.*

<sup>2</sup> Heb. *shall know understanding.*

potter be reckoned as (xl. 15) *clay*? They inverted the relation of the creature and the Creator, as if God's omnipotence needed their skill to manipulate His work into form?

for shall...] Rather, for the work saith... me not; *yes, the thing framed hath said...no understanding.* Israel, acted as if He, Who gave it being, were destitute of that intelligence on which it so complacently relied.

17. How soon could God shew them their error! Yet a very little while, and Lebanon, the lofty mountain adorned with magnificent cedar-groves, shall be turned [lit. return] into Carmel—humbled in order that it may become fruitful; like the low range of Carmel, covered with vines and olives, and abounding in rich pasturage: whilst Carmel, in its turn, which has but a few scattered trees, shall be reckoned as a forest, for the dignity which shall then be conferred upon it. The words describe God's act "in abasing the high and exalting the low" whether in Israel or among Gentile races.

18. They shall have their spiritual hearing restored, and shall understand the "words of the book," which had become "a sealed book" (v. 11).

19. the poor.] All conscious of their spiritual needs.

20. that watch for iniquity] That "keep awake" or "rise up early" for it; depriving themselves of sleep, until they effect their ungodly purposes.

21. Or, "That lead men into sin by words;" supplying them with some plausible reason to excuse sin, or to tempt to sin (1 K. xv. 26; 2 K. xvii. 21-23). See

Jeroboam's cunningly devised pretext (1 K. xii. 28, xiii. 34). Compare xxxi. 6, 7.

in the gate] Where public assemblies were held. They endeavoured to catch and ruin any who stood up to speak on behalf of right or to denounce wrong.

turn aside...] Or, "pervert (the cause of) the just man by falsehood."

22. He Who separated Abraham from the Gentile world, and trained him to be the "father of the faithful," will not leave His work incomplete. Jacob's sons have sinned so as to make their father "turn pale" with shame and alarm; yet they shall be brought to penitence through a course of severe discipline.

23. children] Long-lost children, now all restored to him (cp. Gen. xli. 30, xlviii. 11). the work of much hands] "Created anew unto good works," as Abraham was, "through faith." This is one of the fundamental ideas of Part II.

in the midst of him] Truly incorporated into the family of faith.

and sanctify] Rather, they shall even sanctify...and shall dread: cp. viii. 12.

24. Cp. Ps. xcv. 11.

XXX. There were probably leading persons in Jerusalem, who advocated an Egyptian alliance.

The northern kingdom certainly concluded an alliance with So, king of Egypt; and this alliance was the occasion of Samaria's downfall (2 K. xvii. 4).

1. Or, "Ah (i. 4) rebellious children" (cp. v. 9);—so often corrected by a father's loving hand, and yet refractory.

take counsel, but not of me; and that cover with a covering, but  
 2 not of my spirit, <sup>b</sup>that they may add sin to sin: <sup>c</sup>that walk to go  
 down into Egypt, and <sup>d</sup>have not asked at my mouth; to  
 strengthen themselves in the strength of Pharaoh, and to trust  
 3 in the shadow of Egypt! <sup>e</sup>Therefore shall the strength of  
 Pharaoh be your shame, and the trust in the shadow of Egypt  
 4 your confusion. For his princes were at <sup>f</sup>Zoan, and his ambas-  
 5 sadors came to Hanes. <sup>g</sup>They were all ashamed of a people  
 that could not profit them, nor be an help nor profit, but a shame,  
 6 and also a reproach. ¶ <sup>h</sup>The burden of the beasts of the south:  
 into the land of trouble and anguish, from whence come the  
 young and old lion, <sup>i</sup>the viper and fiery flying serpent, they will  
 carry their riches upon the shoulders of young asses, and their  
 treasures upon the bunches of camels, to a people that shall not  
 7 profit them. <sup>k</sup>For the Egyptians shall help in vain, and to no  
 purpose: therefore have I cried <sup>l</sup>concerning this, <sup>m</sup>Their strength  
 8 is to sit still. ¶ Now go, <sup>n</sup>write it before them in a table, and  
 note it in a book, that it may be for <sup>o</sup>the time to come for ever  
 9 and ever: that <sup>p</sup>this is a rebellious people, lying children, child-  
 10 ren that will not hear the law of the LORD: <sup>q</sup>which say to the  
 seers, See not; and to the prophets, Prophecy not unto us right  
 11 things, <sup>r</sup>speak unto us smooth things, prophecy deceits: get you  
 out of the way, turn aside out of the path, cause the Holy One  
 12 of Israel to cease from before us. ¶ Wherefore thus saith the

<sup>b</sup> Deut. 29.  
 19.  
<sup>c</sup> ch. 41.  
<sup>d</sup> Num. 27.  
 21.  
<sup>e</sup> Josh. 9. 14.  
 1 Kin. 22. 7  
<sup>f</sup> Jer. 21. 2.  
<sup>g</sup> ch. 20. 5.  
<sup>h</sup> Jer. 37. 5.  
<sup>i</sup> ch. 19. 11.  
<sup>j</sup> Jer. 2. 36.  
<sup>k</sup> ch. 67. 9.  
<sup>l</sup> Hos. 8. 9.  
<sup>m</sup> Deut. 8. 15.  
<sup>n</sup> Jer. 37. 7.  
<sup>o</sup> ver. 15.  
<sup>p</sup> ch. 7. 4.  
<sup>q</sup> Hab. 2. 2.  
<sup>r</sup> Deut. 32.  
 20.  
<sup>s</sup> ver. 1.  
<sup>t</sup> Jer. 11. 21.  
<sup>u</sup> Amos 2. 12.  
<sup>v</sup> Mic. 2. 6.  
<sup>w</sup> 1 Kin. 22.  
 13.  
<sup>x</sup> Mic. 2. 11.

<sup>1</sup> Or, to her.

<sup>2</sup> Heb. the latter day.

take counsel] Or, "frame purposes." The material of their plans is created by their own fancy,—not derived from God.

that cover with...] Perhaps, "that form a molten image." They have shaped the creature of their own imagination: and have poured out over it of their own self-confident spirit, instead of asking Me to grant them *My Spirit*. The result is, they are trusting in a lifeless idol.

2. the strength] Or, "stronghold." in the shadow] As though Egypt were God (xxv. 4; Pss. xxxvi. 7, lvii. 1).

4. The prophet's eye follows the envoys (2 K. xvii. 4) on their way, and sees them reach Zoan;—his princes are now in Zoan—the scene of works (Ps. lxxviii. 12) wrought for Israel's deliverance. But they have forgotten that display of divine power, and gaze only on the grandeur of the imperial city.

came to...] Or, "will reach Hanes;" probably, *Ehnes* in Middle Egypt.

5. Egypt gives them promises, but no substantial help; while the alliance brings down on Israel the anger of Assyria.

6. the south] Or, South country; the Negeb (xxi. 1). The "beasts" are the asses and camels that are carrying the envoys and their presents, through a land of trouble, the Egyptian desert (Deut. viii. 15; Jer. ii. 6).

fiery flying serpent] See vi. 2 note.

7. Or, "As for Egypt—vain and empty will be the help they give."

Therefore have I put forth an oracular sentence, which sums up the whole matter: "(very) Rahab are they; desist."

Rahab (the name given to Egypt in li. 9; Ps. lxxxvii. 4) means "arrogance." They, whose favour you endeavour to win, are true children of that haughty realm which scorned your fathers and will scorn you. THEY are—what Rahab has always been—vaunting and vain. "Cease!" (lit. "cessation");—desist from that fruitless toil; rest from labours that will bring no profit.

8. Rather, "write it on a tablet to be with them." Write this brief protest against their idolatry of human power and policy. Let it remain for ever with them, as a fresh Deuteronomy.

for the time to come] Or, as in marg. In a very short time, the oracle was proved true of Samaria. Later on it was verified in the two visitations on Jerusalem. It lives on till "the latter day."

9. that this is] Rather, For this is.

lying children] Untrue to their promise.

10. right things] Things as they truly are.

prophecy deceits] Lit. "see illusions;"—give us soothing visions, that will cozen away those alarming words of God's Law.

11. the way] The way marked out of old by God; the "old paths" (Jer. vi. 16).

to cease from before us] Once they had challenged Him to "draw near and come" (v. 19). Now His work has overtaken them, and they cannot endure this.



- Holy One of Israel, Because ye despise this word, and trust in  
 13 'oppression and perverseness, and stay thereon : therefore this  
 iniquity shall be to you 'as a breach ready to fall, swelling out  
 in a high wall, whose breaking 'cometh suddenly at an instant.  
 14 And 'he shall break it as the breaking of 'the potters' vessel  
 that is broken in pieces; he shall not spare : so that there shall  
 not be found in the bursting of it a sherd to take fire from the  
 15 hearth, or to take water *withal* out of the pit. ¶ For thus saith  
 the Lord GOD, the Holy One of Israel; 'In returning and rest  
 shall ye be saved; in quietness and in confidence shall be your  
 16 strength : "and ye would not. But ye said, No; for we will  
 flee upon horses; therefore shall ye flee : and, We will ride upon  
 17 the swift; therefore shall they that pursue you be swift. \*One  
 thousand *shall flee* at the rebuke of one; at the rebuke of five  
 shall ye flee : till ye be left as <sup>3</sup>a beacon upon the top of a  
 18 mountain, and as an ensign on an hill. ¶ And therefore will  
 the LORD wait, that he may be gracious unto you, and therefore  
 will he be exalted, that he may have mercy upon you : for the  
 LORD is a God of judgment : 'blessed *are* all they that wait for  
 19 him. For the people \*shall dwell in Zion at Jerusalem : thou  
 shalt weep no more : he will be very gracious unto thee at the  
 voice of thy cry; when he shall hear it, he will answer thee.  
 20 And *though* the Lord give you "the bread of adversity, and the  
 water of 'affliction, yet shall not 'thy teachers be removed into  
 21 a corner any more, but thine eyes shall see thy teachers : and  
 thine ears shall hear a word behind thee, saying, This is the

¶ Ps. 62. 3.

¶ ch. 29. 5.

¶ Ps. 2. 9.

Jer. 19. 11.

¶ ver. 7.

ch. 7. 4.

\* Matt. 23.

37.

\* Deut. 28.

25.

Josh. 23. 10.

¶ Ps. 2. 12.

Prov. 16. 20.

Jer. 17. 7.

\* ch. 65. 9.

\* 1 Kin. 22.

27.

Ps. 127. 2.

¶ Ps. 74. 9.

Amos 8. 11.

<sup>1</sup> Or, *frand*.

<sup>2</sup> Heb. *the bottle of potters*.

<sup>3</sup> Or, *a tree bereft of*  
*branches, or, boughs : or,*

<sup>4</sup> *a snare*.

<sup>5</sup> Or, *oppression*.

12. *despise this word*] Or, *reject* the prohibition to go down to Egypt.

Both here and in lix. 13 "oppression" is introduced as a consequence (if not an element) of irreligion. When once men had given up their faith in God, the maintenance of the state by any means was held to be lawful : e.g. heavy taxation for the purpose of providing the gifts which were carried by "the beasts of the South" into Egypt. (¶ 2 K. xv. 20.

*perverseness*) Tortuous policy.

13. The political fabric, no longer resting on the foundations of truth and right, was beginning to sink. Already there was a portion of the wall giving way :—*a breach* (or, broken portion) *swelling* (or, bulging) *out in that lofty wall*.

14. Or, "And one shall break it as an earthenware bottle is broken, *beating it in pieces* without pity; and not a sherd shall be found among the pieces thereof."

15. *In returning and rest*] In retracing your steps (x. 20, 21, xxi. 12), and settling down in your own true resting-place (xxviii. 12).

*your strength*] Your best military equipment (xxviii. 6, xxxvi. 5).

17. The blessing pronounced in Lev. xxvi. 8 shall be reversed (cp. Deut. xxxii. 30).

*a beacon*] A solitary beacon, standing like a landmark,—by help of which nations may

steer their course aright, so as to escape the quicksands of ungodliness and infidelity.

18. Because your sins require this chastisement—the Lord will wait, in resolute self-withdrawal, looking for the time when your penitence will permit Him to be again *gracious unto you*. He will be *exalted*, in judicial severity that (when He seeth thy power is gone) He may have mercy on thee.

*that wait for him*] Though He "hide His face" (viii. 17). This and the remainder of the chapter seem specially adapted to sustain the faithful men of Judah during the anxieties which followed the fall of Samaria.

19. *when he shall*] Or, "as soon as He heard, He answered thee."

20. Or,—And the Lord shall give you. He will see that you have bread to sustain you in your adversity, and water in your affliction.

*yet shall not...*] Or, and thy teacher shall no more withdraw himself;—whether by retiring into actual seclusion, or wrapping himself up in a veil of allegory. Who the ultimate Teacher of the Church will be is stated in ii. 2.

*thine eyes shall see...*] The veil taken away, thou wilt behold Him, no longer dimly revealed through the similitudes of the Law and the enigmas of prophetic vision, but "manifested in flesh." (¶ John i. 14, 18, 31.)

- way, walk ye in it, when ye <sup>6</sup>turn to the right hand, and when <sup>6</sup> Josh. 1. 7.  
 22 ye turn to the left. <sup>4</sup>Ye shall defile also the covering of <sup>1</sup>thy <sup>2</sup>Chr. 31. 1.  
 graven images of silver, and the ornament of thy molten images <sup>ch. 2. 20.</sup>  
 of gold: thou shalt <sup>2</sup>cast them away as a monstrous cloth;  
 23 <sup>4</sup>thou shalt say unto it, Get thee hence. ¶ Then shall he give <sup>6</sup> Hos. 14. 8.  
 the rain of thy seed, that thou shalt sow the ground withal; and <sup>7</sup> Matt. 6. 33.  
 bread of the increase of the earth, and it shall be fat and plen- <sup>1</sup> Tim. 4. 8.  
 24 teous: in that day shall thy cattle feed in large pastures. The  
 oxen likewise and the young asses that ear the ground shall eat  
<sup>24</sup>clean provender, which hath been winnowed with the shovel  
 25 and with the fan. And there shall be <sup>6</sup>upon every high moun- <sup>7</sup> ch. 2. 14.  
 tain, and upon every <sup>5</sup>high hill, rivers and streams of waters in <sup>& 44. 3.</sup>  
 26 the day of the great slaughter, when the towers fall. Moreover  
<sup>1</sup>the light of the moon shall be as the light of the sun, and the <sup>2</sup> ch. 60. 19.  
 light of the sun shall be sevenfold, as the light of seven days,  
 in the day that the LORD bindeth up the breach of his people,  
 27 and healeth the stroke of their wound. ¶ Behold, the name of  
 the LORD cometh from far, burning <sup>with</sup> his anger, <sup>6</sup>and the  
 burden thereof is <sup>7</sup>heavy: his lips are full of indignation, and his  
 28 tongue as a devouring fire: and <sup>1</sup>his breath, as an overflowing  
 stream, <sup>2</sup>shall reach to the midst of the neck, to sift the nations  
 with the sieve of vanity: and <sup>there shall be</sup> <sup>1</sup>a bridle in the jaws  
 29 of the people, causing them to err. Ye shall have a song, as in  
 the night <sup>when</sup> a holy solemnity is kept; and gladness of heart, <sup>10</sup> Ps. 12. 4.

<sup>1</sup> Heb. the graven images of  
thy silver.

<sup>2</sup> Heb. scatter.

<sup>3</sup> Or, savoury

<sup>4</sup> Heb. leavened.

<sup>5</sup> Heb. lifted up.

<sup>6</sup> Or, and the grievousness of  
flame.

<sup>7</sup> Heb. heaviness.

22. Cp. marg. ref.  
cast them away...] Or, shalt scatter them  
as an unclean thing.

Get thee hence] Or, Begone (2 Sam. xvi. 7).  
The Babylonish captivity effected this  
change in the Jews thoroughly, as regards  
gross idol-worship.

23. Then...] And He shall give.  
fat and plentiful] Or, rich and fat.

24. that ear (or, plough) the ground]  
Rather, that till the ground. The language  
is allegorical.

clean provender] Or, savoury (as in marg.);  
having acid vegetables and salt mixed with  
it.

winnowed.] This fodder, made of grain  
carefully winnowed, suits only an allegorical  
passage.

25. Cp. marg. ref. That streams and  
water-courses should be found on hills, im-  
plies that change had passed over them  
(xl. 4). The language is plainly allegorical.  
Cp. 2 Cor. x. 5.

26. In the time of Messiah every part of  
nature shall receive a wondrous accession of  
glory.

of seven days] The whole amount of light,  
now dispersed over a week, shall be then  
concentrated into one single day.  
the stroke of their wound] Rather, the  
wound of His stroke; caused by His  
stroke.

27-33. As in xxix. 1-9, God's indignation

advances first against His own people, and  
then is turned against their adversaries.

27. cometh from far] In the storm of in-  
vasion that was coming from distant Assy-  
ria (x. 3).

and the burden thereof is heavy] Or, "even  
grievousness of flame." His anger moves on  
like a vast, irresistible, mass of flame.

28. shall reach to the midst of the neck]  
Lit. "reaching to the neck shall cut in  
twain." The nation was severed in two by  
the Assyrian invasion;—the body—the ten  
tribes—being thenceforward submerged;  
while the head, Judah, remained, beyond  
reach of the deluge.

with (or, in) the sieve of vanity] He em-  
ploys this restless agitation as a means of  
sifting them. Cp. Amos ix. 9.

and there shall be...] Or, and a bridle that  
leadeth astray shall be on the cheeks  
of the peoples; turning them aside from the  
objects they were aiming at. So it was  
with Assyria, the proud war-steed, which,  
after subjugating half of Israel, had a heavy  
curb put in its mouth, turning it back  
from Judah (xxxvii. 29).

29. Ye shall have a song...] Or, "Your  
song shall be as in the night when the feast  
is kept holy;"—the Passover-Feast (Ex.  
xii. 14, 42). Hezekiah and his people had  
celebrated a Passover (2 Chr. xxx.). They  
had honoured God; He would now honour  
them with a signal mark of His favour.

\* ch. 2. 3.  
\* ch. 29. 6.

as when one goeth with a pipe to come into <sup>a</sup>the mountain of the LORD, to the <sup>1</sup>mighty One of Israel. <sup>a</sup>And the LORD shall cause <sup>2</sup>his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of *his* anger, and *with* the flame of a devouring fire, *with* scattering, and tempest, <sup>2</sup>and

<sup>r</sup> ch. 28. 2.  
& 32. 19.  
<sup>q</sup> ch. 37. 36.  
<sup>r</sup> ch. 10. 5.

31 hailstones. For <sup>r</sup>through the voice of the LORD shall the Assyrian be beaten down, <sup>r</sup>which smote with a rod. And <sup>3</sup>*in* every place where the grounded staff shall pass, which the LORD shall <sup>4</sup>lay upon him, *it* shall be with tabrets and harps: and in battles

\* ch. 11. 15.  
& 18. 16.  
<sup>s</sup> Jer. 7. 31.  
& 19. 6, &c.

33 of <sup>s</sup>shaking will he fight <sup>5</sup>with it. <sup>r</sup>For Tophet *is* ordained <sup>6</sup>of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof *is* fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.

\* ch. 30. 2.  
Ezek. 17. 15.  
<sup>t</sup> Ps. 20. 7.  
ch. 36. 9.  
<sup>u</sup> Dan. 9. 13.  
Hos. 7. 7.  
<sup>v</sup> Num. 23. 19.

CHAP. 31. WOE to them <sup>a</sup>that go down to Egypt for help; and <sup>b</sup>stay on horses, and trust in chariots, because *they are* many; and in horsemen, because they are very strong; but they look not

\* Ps. 146. 3.

2 unto the Holy One of Israel, <sup>c</sup>neither seek the LORD! Yet he also *is* wise, and will bring evil, and <sup>d</sup>will not <sup>7</sup>call back his words: but will arise against the house of the evildoers, and 3 against the help of them that work iniquity. Now the Egyptians *are* <sup>e</sup>men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is helper shall fall down, and 4 they all shall fail together. ¶ For thus hath the LORD spoken unto me, <sup>f</sup>Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, *he* will not be afraid of their voice, nor abase himself for the

<sup>f</sup> Hos. 11. 10.  
Amos 3. 8.

<sup>1</sup> Heb. *Rock*, Deut. 32. 4

<sup>2</sup> Heb. *the glory of his voice*

<sup>3</sup> Heb. *every passing of the*

*rod founded*

<sup>4</sup> Heb. *cause to rest upon him.*

<sup>5</sup> Or, *against them.*

<sup>6</sup> Heb. *from yesterday.*

<sup>7</sup> Heb. *remote.*

as when...to come] Or, like his that marcheth to the flute to go &c. Each band of pilgrims on its way to Jerusalem was headed by a flute-player.

the mighty One] Lit. as in marg.

30. his glorious voice] Lit. the majesty of His voice;—in its sovereignty of power.

shall shew...] Or, shall make the lighting down of His arm to be seen.

31. Or, at (or, because of) the voice of the Lord shall the Assyrian be dismayed.

which smote with a rod] Or, "with the rod will He smite." Samaria was first smitten: but the same Righteous Sceptre would lay its stroke on Assyria.

32. Or. "And every passing of the staff of sure foundation (xxviii. 16), which the Lord shall cause to rest upon him, shall be &c." It shall take effect on each enemy in succession, and be welcomed by the Church with jubilant anthems, like those which rose on the eastern shore of the Red Sea (Ex. xv. 20), or those which attended the ark on its way to Zion (2 Sam. vi. 5).

battles of shaking] The waving of the Divine Hand shall throw the enemy's host into commotion.

33. For Tophet &c.] Or, "For a place of burning is made ready."

the king] i.e. the eternal King (cp. vi. 5,

xxxi. 9). It hath been prepared for His righteous purposes; because only so can the foul abomination of the actual Tophet (2 K. xxiii. 10, note; Jer. vii. 31-34) be purged away. [Others render, "for Moloch it is prepared"]

XXXI. A brief summary of what has been so frequently set forth about Samaria, Jerusalem, and Assyria.

1. stay] Or, lean their confidence on horses, which were imported from Egypt (1 K. x. 28).

2. They had come to consider obedience to God's Law a piece of old-world simplicity. They should now learn that *He also is wise*: able, also, to "take the wise in their own craftiness" (Job v. 13).

evil] The evil which they thought they could keep at a distance by their policy.

the house of the evildoers] "House of Israel" no longer.

the help] The helpers:—the Egyptians.

3. fall...fall down] Or, "stumble...fall."

fail together] Or, "come utterly to an end."

4. This and v. 5 exhibit the combination of justice and mercy in God's design respecting Jerusalem. He will fight against it; yet also He will protect it.

roaring on his prey] Or, "growleth over his prey,"—resending rescue.

<sup>1</sup>noise of them: <sup>2</sup>so shall the LORD of hosts come down to fight <sup>3</sup>for mount Zion, and for the hill thereof. <sup>4</sup>As birds flying, so will the LORD of hosts defend Jerusalem; <sup>5</sup>defending also he will deliver it; and passing over he will preserve it. ¶ Turn ye unto him from whom the children of Israel have <sup>6</sup>deeply revolted. <sup>7</sup>For in that day every man shall <sup>8</sup>cast away his idols of silver, and <sup>9</sup>his idols of gold, which your own hands have made unto <sup>10</sup>you for <sup>11</sup>a sin. Then shall the Assyrian <sup>12</sup>fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee <sup>13</sup>from the sword, and his young <sup>14</sup>men shall be <sup>15</sup>discomfited. And <sup>16</sup>he shall pass over to <sup>17</sup>his strong hold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose fire is in Zion, and his furnace in Jerusalem.

**CHAP. 32.** BEHOLD, <sup>1</sup>a king shall reign in righteousness, and <sup>2</sup>princes shall rule in judgment. And a man shall be as an hiding place from the wind, and <sup>3</sup>a covert from the tempest; as rivers of water in a dry place, as the shadow of a <sup>4</sup>great rock in a weary <sup>5</sup>land. And <sup>6</sup>the eyes of them that see shall not be dim, and the <sup>7</sup>ears of them that hear shall hearken. The heart also of the <sup>8</sup>rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak <sup>9</sup>plainly. The vile person shall be no more called liberal, nor the churl said to be bountiful. <sup>10</sup>For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the

<sup>1</sup> Or, multitude.

<sup>2</sup> Heb. the idols of his gold.

<sup>3</sup> Or, for four of the sword.

<sup>4</sup> Or, tributary.

<sup>5</sup> Heb. for melting, or, tribute.

<sup>6</sup> Heb. his rock shall pass away for fear.

<sup>7</sup> Or, his strength.

<sup>8</sup> Heb. heavy.

<sup>9</sup> Heb. hasty.

<sup>10</sup> Or, elegantly.

<sup>11</sup> ch. 42. 13.

<sup>12</sup> Deut. 32. 11.

<sup>13</sup> Ps. 91. 4.

<sup>14</sup> Ps. 37. 40.

<sup>15</sup> Hos. 9. 9.

<sup>16</sup> ch. 2. 20.

<sup>17</sup> & 30. 22.

<sup>18</sup> 1 Kin. 12.

<sup>19</sup> 30.

<sup>20</sup> See 2 Kin.

<sup>21</sup> 19. 35, 36.

<sup>22</sup> ch. 37. 37.

<sup>23</sup> Ps. 45. 1.

<sup>24</sup> Jer. 23. 5.

<sup>25</sup> Hos. 3. 5.

<sup>26</sup> Zech. 9. 9.

<sup>27</sup> ch. 4. 6.

<sup>28</sup> & 25. 4.

<sup>29</sup> ch. 29. 18.

<sup>30</sup> & 35. 5, 6.

to fight for] Or, to fight against.

<sup>5</sup> flying] Or, "hovering;" with outspread wings, to defend their young.

passing over] There is a plain reference to the deliverance out of Egypt (Ex. xii. 11 note). The very land to which they resorted for help, ought to have reminded them of God's love and power.

<sup>6</sup> Turn ye] Or, Return ye (ix. 13).

<sup>7</sup> for a sin] To be to you an abiding cause of guilt and of punishment.

<sup>8</sup> with the sword &c.] Or, by the sword of one that is not man, yea, the sword of one not born of men shall devour him: and he shall get him to flight from before the sword.

discomfited] Spirit-broken, or, as in marg. <sup>9</sup> Render (see marg.):—And his rock shall pass away because of terror. Asshur's rock was their king.

shall be afraid] Or, shall be dismayed because of the Standard. not less terrible than the accompanying Sword. Cp. lix. 19.

whose fire...] Or, that hath His fire in Zion:—protecting it against enemies; but also subjecting its citizens to a strict ordeal (1 Cor. iii. 13).

XXXII. The king of Assyria and his princes have disappeared. In their stead is seen the righteous King and His princes. He Who is Israel's Judge and Lawgiver and Saviour.

<sup>2</sup> This MAN is represented as exercising

divine prerogatives. Cp. xlv. 4; Pss. i. 3, xviii. 1. The Righteous King is IMMANUEL.

<sup>3</sup> Under His reign the sentence that was passed in vi. 9, 10 shall be repealed.

<sup>4</sup> the rash] Or, the hasty;—who from want of faith were for precipitating matters.

shall understand knowledge] Lit. "shall have discernment to know" the goodness of God's requirements.

shall be ready to speak plainly] Or, shall make haste to speak clearly, to use transparently simple language,—with no haze or mist to obscure the light of heavenly truth.

<sup>5</sup> Then men's moral judgments shall be rectified. The "vile person" (or "fool;" cp. the character of Nabal, 1 Sam. xxv.), who lives a sensual, ungodly, life, "shall no more be called liberal" (or generous); "nor the churl (or, niggard) have the name of wealthy." His hoarded riches are not truly wealth; they are full of woe (James v. 1-3).

<sup>6</sup> villany] Or, "folly." to practise...] Or, working profaneness and speaking error against the Lord; emptying the soul of the hungry; yea, the drink of the thirsty he will make to fail;—as did Nabal (1 Sam. xxv. 10, 11).

Cp. further iii. 1, and xxix. 8. Rulers and

- LORD, to make empty the soul of the hungry, and he will cause  
 7 the drink of the thirsty to fail. The instruments also of the  
 churl are evil: he deviseth wicked devices to destroy the poor  
 8 with lying words, even <sup>1</sup>when the needy speaketh right. But the  
 liberal deviseth liberal things; and by liberal things shall he  
<sup>d</sup>Amos 6 1. 9 stand. ¶ Rise up, ye women <sup>2</sup>that are at ease; hear my voice,  
 10 ye careless daughters; give ear unto my speech. <sup>3</sup>Many days  
 and years shall ye be troubled, ye careless women: for the vint-  
 11 age shall fail, the gathering shall not come. Tremble, ye women  
 that are at ease; be troubled, ye careless ones: strip you, and  
 12 make you bare, and gird *sackcloth* upon *your* loins. They shall  
 lament for the toats, for <sup>4</sup>the pleasant fields, for the fruitful  
<sup>e</sup>ch. 34. 13. 13 vine. <sup>5</sup>Upon the land of my people shall come up thorns and  
 Hos. 9. 6. briars; <sup>6</sup>yea, upon all the houses of joy in <sup>7</sup>the joyous city:  
<sup>f</sup>ch. 22. 2. 14 <sup>8</sup>because the palaces shall be forsaken; the multitude of the  
<sup>g</sup>ch. 27. 10 city shall be left; the <sup>9</sup>forts and towers shall be for dens for ever,  
<sup>h</sup>Ps. 104. 36 15 a joy of wild asses, a pasture of flocks; until <sup>10</sup>the spirit be  
 Joel 2. 28. poured upon us from on high, and <sup>11</sup>the wilderness be a fruitful  
<sup>i</sup>ch. 29. 17. 16 field, and the fruitful field be counted for a forest. Then judg-  
 & 35. 2. 16 ment shall dwell in the wilderness, and righteousness remain  
<sup>k</sup>Jam. 3. 18. 17 in the fruitful field. <sup>12</sup>And the work of righteousness shall be

Or, when he speaketh  
 against the poor in judg-  
 ment.

<sup>2</sup> Or, be established.

<sup>3</sup> Heb. Days above a year.  
<sup>4</sup> Heb. the fields of desire.

<sup>5</sup> Or, burning upon, &c.

<sup>6</sup> Or, shifts and watchtowers.

teachers, who urged men to exchange religious faith for worldly wisdom, and to prefer licence to holiness, left men with hungry and parched souls.

7. he *deviseth*] Rather **he himself hath devised**. He provides himself with evil instruments; and he himself furnishes the plan which his tools are to work out.

8. Such is the law of retribution, which shall prevail under the rule of the Righteous King;—Who Himself would be the highest example of self-sacrificing generosity (liii. 12).

9-20. There is an air of allegory about these verses. The address (v. 9) is of the kind which introduces a parable (xxviii. 23).

9. Lit. "Ye women...rise up, hear my voice; ye daughters...give ear to my speech," rise up to hear the message from God.

*that are at ease*] In self-complacency. *careless*] Or, "confident;"—free from any misgiving about possible danger.

10. *Many days and years*] i.e. probably, for many a long, revolving, year.

*troubled* (v. 11)] Rather, **disquieted**. *the vintage...*] Rather, **the vintage is at an end, no ingathering shall come**. The unfruitful vine is doomed;—no more vintage!

11. The verbs are masculine; for it is really the peoples of Ephraim and Judah that are addressed.

12. Or, *They lament for the breasts*; since God has withdrawn the "blessings of the breasts and of the womb" (Gen. xlix. 25).

13. The sentence in v. 6 is repeated.

14. Rather, **the palace is forsaken; the noise of the city is abandoned**.

*forts and towers*] Or, hill ('*ophel*) and **watch-tower**. Both Samaria and Jerusalem had a locality named Ophel. That of Jerusalem was the south-eastern slope of Mount Moriah (2 Chr. xxvii. 3).

*wild asses*] Residents of the desert (Job xxiv. 5). The original word was applied figuratively to Ishmael (Gen. xvi. 12);—whose descendants have long occupied the larger part of Palestine. The more thoroughly Palestine is explored, the stronger appears to be the sense of its desolation which is forced upon the explorer's mind.

15. Or, **and the wilderness become a fruitful field**; or, "Carmel." (cp. xxix. 17 note).

God's land (Jer. ii. 7, "the land of Carmel," A.V. "a plentiful country") was now a vast wilderness. When the Spirit should be poured out, the wilderness would "blossom" again (xxxv. 1) with the fruitfulness and beauty of Carmel; and God's own people should be "reckoned as a forest," possessing the most conspicuous position in the world's history. The Pentecostal Church, the nucleus of Christendom, was Jewish. Then fruitful Carmel had the glory of Lebanon granted her.

16. Under the ministrations of the Spirit, equity shall find an abode in what had long been the wilderness of paganism; righteousness in the long-cultured field of Judaism.

peace; and the effect of righteousness quietness and assurance  
18 for ever. And my people shall dwell in a peaceable habitation,  
19 and in sure dwellings, and in quiet resting places; 'when it shall  
hail, coming down "on the forest; 'and the city shall be low in  
20 a low place. ¶ Blessed are ye that sow beside all waters, that  
send forth *thither* the feet of "the ox and the ass.

**CHAP. 33.** WOE to thee "that spoilest, and thou *wast* not spoiled; "ch. 21. 2.  
and dealest treacherously, and they dealt not treacherously with Hab. 2. 8.  
thee! "when thou shalt cease to spoil, thou shalt be spoiled; "Rev. 13. 10.  
and when thou shalt make an end to deal treacherously, they  
2 shall deal treacherously with thee. O LORD, be gracious unto  
us; 'we have waited for thee: be thou their arm every morning, "ch. 25. 9.  
3 our salvation also in the time of trouble. At the noise of the  
tumult the people fled; at the lifting up of thyself the nations  
4 were scattered. And your spoil shall be gathered *like* the  
gathering of the caterpillar: as the running to and fro of locusts  
5 shall be run upon them. "The LORD is exalted; for he dwelleth "Ps. 97. 9.  
on high: he hath filled Zion with judgment and righteousness.  
6 And wisdom and knowledge shall be the stability of thy times,  
and strength of "salvation: the fear of the LORD *is* his treasure.  
7 ¶ Behold, their "valiant ones shall cry without: "the ambassadors "2 Kin. 18.  
8 of peace shall weep bitterly. "The highways lie waste, the way- 18, 37.  
faring man ceaseth: "he hath broken the covenant, he hath f Judg. 5. 6  
"2 Kin. 18.  
14—17.

<sup>1</sup> Or, *and the city shall be utterly abused.*

<sup>2</sup> Heb. *salvations.*  
<sup>3</sup> Or, *messenger.*

17. *the effect*] Or, "the service;"—the toil spent in the cultivation of righteousness.

*quietness and assurance*] Words—used in xxx. 15 to set forth the duty of faith—here represent the reward of faith.

18. *a peaceable habitation*] Where Peace resides (cp. Jer. xxxi. 23).

19. While this peace is secured to the Church, the Jewish polity shall be broken in all its parts:—*it shall hail in the coming down of the forest; and in lowliness the city shall lie low.* The ruin of the temple, the forest of the king's house, and the city at large shall be overthrown.

20. Or, "Happy ye, that sow upon all waters (Eccl. xi. 1), that send forth the foot" &c., to till the soil; or, to tread in the seed that had been already sown. Such was Isaiah's work;—to scatter the seed of the Word (lv. 10, 11) during these stormy years of Assyrian invasion. Some of his earlier prophecies may have been carried away by the ten tribes, to bear fruit in Media. His teaching for certain took root in Hezekiah's heart.

XXXIII. In this address we have the strongest consolation of the faithful alternating with the sharpest admonition of the ungodly. Its immediate occasion was, doubtless, the advance of the Assyrian power into Palestine; which, after destroying Samaria, threatened a like fate to Jerusalem. But it rises far above that first application; directing the Church's hopes to

its true King Who "will save it" (r. 22), not from the Assyrian only, but from sin and its consequences (r. 24).

1. *when thou shalt cease*] As having, in thine own estimation, completed thy work.

3. *the people*] The peoples;—both the surrounding nations, and in particular Israel and Judah (xiv. 6, xxx. 28; Joel ii. 6).

4. Or, *your plunder shall be gathered, as a caterpillar gathereth*;—so that nothing is spared:—*as locusts run, shall they run upon it*,—in vast numbers, in orderly array, with insatiable greed.

5. When all has been laid waste, there is one fortress which the spoiler cannot scale.

6. Or, "And He shall be the stability of thy times, wealth (or, store) of salvation, wisdom, and knowledge" (Col. ii. 3):—the address being to the people of Judah, or to Hezekiah.

*the fear...*] Lit. *the fear of the LORD, that is his treasure.* Hezekiah by sending his tribute to Sennacherib (2 K. xviii. 13-16) had put himself wholly in the right; paying the Assyrian the tribute due to him, and committing his cause, in reverent affiance, to his God. He should be amply compensated.

7. *their valiant ones*] Lit. "their Ariel" (xxix. 1), "their lion-like heroes."  
*the ambassadors (or, messengers) of peace*] The prophets, who came to announce God's *Covenant of Peace* (liv. 10, cp. lii. 7). Others refer it to Hezekiah's ambassadors (marg. ref.).

- <sup>a</sup> ch. 24. 4. 9 despised the cities, he regardeth no man. <sup>b</sup>The earth mourneth and languisheth: Lebanon is ashamed and <sup>c</sup>hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off *their fruits*. ¶ <sup>d</sup>Now will I rise, saith the LORD; now will I be exalted; <sup>e</sup>now will I lift up myself. <sup>f</sup>Ye shall conceive chaff, ye shall bring forth stubble: your breath, *as* fire, shall devour you. And the people shall be *as* the burnings of lime: *as* thorns cut up shall they be burned in the fire. Hear, <sup>g</sup>*ye that are far off*, what I have done; and, ye *that are near*, acknowledge my might. ¶ The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that <sup>h</sup>walketh <sup>i</sup>righteously, and speaketh <sup>j</sup>uprightly; he that despiseth the gain of <sup>k</sup>oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of <sup>l</sup>blood, and <sup>m</sup>shutteth his eyes from seeing evil, he shall dwell on <sup>n</sup>high: his place of defence *shall be* the munitions of rocks: bread shall be given him; his waters *shall be* sure. ¶ Thine eyes shall see the king in his beauty: they shall behold <sup>o</sup>the land that is very far off. Thine heart shall meditate terror. <sup>p</sup>Where is the scribe? where is the <sup>q</sup>receiver? where is he that counted the towers? <sup>r</sup>Thou shalt not see a fierce people, <sup>s</sup>a people of a deeper speech than thou canst perceive; of a <sup>t</sup>stammering tongue, *that thou canst not understand*. <sup>u</sup>Look upon Zion, the city of our solemnities: thine eyes shall see <sup>v</sup>Jerusalem a quiet habitation, a tabernacle *that shall not be taken down*; <sup>w</sup>not one of <sup>x</sup>the stakes thereof shall ever be removed, neither shall any of the cords
- <sup>1</sup> Or, *withered away*. <sup>5</sup> Heb. *bloode*. <sup>7</sup> Heb. *the land of far distance*.  
<sup>2</sup> Heb. *in righteousnesses*. <sup>6</sup> Heb. *heights*, or, *high places*. <sup>8</sup> Heb. *weigher*.  
<sup>3</sup> Heb. *uprightnesses*. <sup>9</sup> Or, *ridiculous*.  
<sup>4</sup> Or, *deceits*.

9. *hewn down*] Rather, as in marg. *the people* **The peoples**. In that fierce flame they should become as calcined limestone, or as the ashes of a thorn-fire.

13. All are bidden to observe the *might*, with which God would work out His great plan. God's judgment upon sinful Israel should have effect on Gentile as well as Jew (Jer. xvi. 21).

14. *hypocrites*] Or, "profane" (ix. 17 note). God is proving that "His fire is in Zion" (xxx. 9). He had described Himself of old as "a consuming fire" (Deut. iv. 24).

15. Whoso *walketh* (xxxv. 8) *in righteous deeds*, &c.—he is a faithful subject of the righteous King.

*shaketh his hands*] To free them from what had been put into them.

*blood*] Or, *bloodshed* (i. 15). *seeing evil*] Or, *looking on evil*.—so that no image of evil may enter in by the eye.

16. *his place* &c.] Or, "strongholds of the rocks shall be his refuge," i.e. God's promises.

*shall be given* &c.] Or, *is given*...is sure.

17. *Thine eyes* &c.] Cp. Job xix. 27. *the king*] Cp. v. 22, xxxii. 1. The noun for *beauty* is from the verb which is used of Mesias in Ps. xlv. 2 (A.V. "Thou art fairer"). *the land that is very far off*] The "goodly

land," for which the daughter of Zion sent forth her sighs.

18. Or, *meditate in terror*—with awe inspired by the presence of the King Who had interposed to save when human help failed. The scribe (or, secretary), the receiver (or, chancellor of the exchequer), *he that counted the towers* (the officer in charge of the fortifications; see Ps. xlviii. 12, 13); these,—representing Policy, Finance, and Military Art—had done their utmost, and had been compelled to confess their impotence.

19. Or, *That stubborn people shalt thou not see*;—they shall have disappeared; "a people of speech too deep to be heard, of derisive tongue, **without understanding**." The last phrase is thought to shew that "scornful" Judah is meant (cp. xxvii. 11). It is commonly referred to the Assyrians.

20. *a tabernacle* .] Or, *a tent that is not taken down*,—as were nomad tents.

*stakes*] To which tent-ropes are fastened. 21. Cp. the imagery of iv. 1. Zion is the religious centre of the world. Those mighty streams that surround her (unlike Nile or Euphrates) will not be frequented by "oared galley" or "majestic ship." Zion is not one of the world's emporia; and no hostile fleet invades it:—for under the reign of the King of Righteousness there is no war.

- 21 thereof be broken. But there the glorious LORD will be unto us  
a place <sup>1</sup>of broad rivers and streams; wherein shall go no galley  
22 with oars, neither shall gullant ship pass thereby. For the  
LORD is our judge, the LORD is our <sup>2</sup>lawgiver, the LORD is <sup>3</sup>our king; he will save us. <sup>4</sup>Thy tacklings are loosed; they could  
not well strengthen their mast, they could not spread the sail:  
then is the prey of a great spoil divided; the lame take the prey.  
24 And the inhabitants shall not say, I am sick: <sup>5</sup>the people that  
dwell therein shall be forgiven their iniquity.

CHAP. 34 "COME near, ye nations, to hear; and hearken, ye  
people: <sup>1</sup>let the earth hear, and <sup>2</sup>all that is therein; the world,  
2 and all things that come forth of it. For the indignation of the  
LORD is upon all nations, and his fury upon all their armies: he  
hath utterly destroyed them, he hath delivered them to the  
3 slaughter. Their slain also shall be cast out, and <sup>3</sup>their stink  
shall come up out of their carcases, and the mountains shall be  
4 melted with their blood. And <sup>4</sup>all the host of heaven shall be  
dissolved, and the heavens shall be <sup>5</sup>rolled together as a scroll:  
<sup>6</sup>and all their host shall fall down, as the leaf falleth off from  
5 the vine, and as a <sup>7</sup>falling fig from the fig tree. ¶ For <sup>8</sup>thy  
sword shall be bathed in heaven: behold, it <sup>9</sup>shall come down  
upon Idumea, and upon the people of my curse, to judgment.  
6 The sword of the LORD is filled with blood, it is made fat with  
fatness, and with the blood of lambs and goats, with the fat of

<sup>1</sup> Heb. broad of spaces, or, hands. <sup>2</sup> Heb. statutemaker. <sup>3</sup> Heb. thy tacklings. <sup>4</sup> Heb. the fullness thereof.  
<sup>5</sup> Or, They have forsaken

there the glorious LORD ] Or, "there in majesty the Lord is ours (on our side)."

23. Most commentators suppose the figure in this verse to be that of a ship; but Dr. Kay renders it: "Thy ropes are slackened; they cannot make firm the socket of their tent-pole; they have not unfurled the banner:—then was there a prey of abundant plunder divided; the lame did carry off spoil."—The tempest of invasion is sweeping down on the spot; the tent in its midst is shaking; the tent-pole, David's lineage, and its socket, the Davidic Covenant, are giving way; the royal banner is furlled. Then the KING appears, and all is changed in a moment. The "lame man springs forth as the hart" (xxxv. 6), to gather the spoil of the routed enemy.

24. The inhabitants of the restored Jerusalem are a people whose "iniquity is forgiven;" and its penal consequences abolished (cp. xxxviii. 1, 17). This is the Evangelical Prophet's anticipation of Him Who said to the sick man: "Son, be of good cheer; thy sins are forgiven thee" (Matt. ix. 2).

XXXIV. In Ahaz's reign the Edomites smote Judah (2 Chr. xxviii. 17). Their "pitiless" jealousy (Amos i. 12) of Israel shewed itself especially in their joy over Jerusalem's overthrow by the Babylonians (Ps. cxxxvii. 7; cp. Obad. 10-14; Lam. iv. 21, 22; Ezek. xxxv. 5, 11). Therefore as they had united themselves with Babel in

her cruelty, they must share in her punishment (cp. vv. 13, 14 and xiii. 21, 22). That literal Edom, naturally a singularly fertile country, was reduced to desolation by the end of the fifth century B.C., may be gathered from Mal. i. 3.

The chapter is generally taken to be allegorical;—allegory being in no way inconsistent with a basis of historical fact.

2. Or, the LORD hath indignation against...and wrath against all their host: He hath devoted them;—laid them under ban (xi. 15).

4. the host of heaven] Which corrupt Israel worshipped (2 K. xvii. 16, xxi. 3, 5). be dissolved] Or, "moulder away." rolled together] Or, rolled up;—as a chronicle, whose contents have been read through.

shall fall ] Or, "shall wither, as a leaf withereth from off a vine, yea, as witherings from off a fig-tree."

5. Or, hath been bathed (and in v. 7) in heaven. As the sword of Divine Justice (cp. Dent. xxxii. 41, 42; Ps. xlv. 3) had been wielded in heavenly regions:—there had been "war in heaven,"—so should it fall upon Edom.

Idumea] Rather Edom (v. 6);—type of those who, belonging to the Seed of Promise, forfeited their privileges.

people of My curse] Or, ban (cp. 1 K. xx. 42)—Israel.

6. lambs...goats] The smaller cattle in



- <sup>a</sup> Jer. 49. 13. <sup>b</sup> the kidneys of rams: for <sup>k</sup>the LORD hath a sacrifice in Bozrah,  
Zeph. 1. 7. 7 and a great slaughter in the land of Idumea. And the <sup>1</sup>unicorns  
shall come down with them, and the bullocks with the bulls;  
and their land shall be <sup>2</sup>soaked with blood, and their dust made  
<sup>1</sup> ch. 63. 4. 8 fat with fatness. For *it is* the day of the LORD's <sup>1</sup>wengeance,  
<sup>m</sup> See Deut. 20. 23. 9 and the year of recompences for the controversy of Zion. ¶ <sup>m</sup> And  
the streams thereof shall be turned into pitch, and the dust  
thereof into brimstone, and the land thereof shall become  
<sup>n</sup> Rev. 14. 11. 10 burning pitch. It shall not be quenched night nor day; <sup>n</sup> the  
<sup>o</sup> Mal. 1. 4. smoke thereof shall go up for ever: <sup>o</sup> from generation to genera-  
tion it shall lie waste; none shall pass through it for ever and  
<sup>p</sup> Zeph. 2. 14. 11 ever. <sup>p</sup> But the <sup>3</sup>cormorant and the bittern shall possess it;  
Rev. 18. 2. the owl also and the raven shall dwell in it: and <sup>q</sup> he shall  
<sup>q</sup> 2 Knu. 21. stretch out upon it the line of confusion, and the stones of  
13. 12 emptiness. They shall call the nobles thereof to the kingdom,  
Lam. 2. 8. but none *shall be* there, and all her princes shall be nothing.  
<sup>r</sup> ch. 32. 13. 13 And <sup>r</sup> thorns shall come up in her palaces, nettles and brambles  
Hos. 9. 6. in the fortresses thereof: and <sup>s</sup> it shall be an habitation of dra-  
<sup>s</sup> ch. 13. 21. 14 gons, and a court for <sup>4</sup>owls. <sup>s</sup> The wild beasts of the desert  
shall also meet with <sup>t</sup> the wild beasts of the island, and the satyr  
shall cry to his fellow; the <sup>6</sup>screech owl also shall rest there,  
15 and find for herself a place of rest. There shall the great owl  
make her nest, and lay, and hatch, and gather under her shadow:  
there shall the vultures also be gathered, every one with her  
<sup>t</sup> Mal. 3. 16. 16 mate. ¶ Seek ye out of <sup>t</sup> the book of the LORD, and read: no one  
of these shall fail, none shall want her mate: for my mouth it  
17 hath commanded, and his spirit it hath gathered them. And he  
hath cast the lot for them, and his hand hath divided it unto  
them by line: they shall possess it for ever, from generation to  
generation shall they dwell therein.
- <sup>a</sup> ch. 55. 12. **CHAP. 35.** THE <sup>a</sup> wilderness and the solitary place shall be glad for  
them; and the desert shall rejoice, and blossom as the rose.

<sup>1</sup> Or, *rhinoceros*.<sup>4</sup> Or, *ostriches*.<sup>6</sup> Heb. *Zim*.<sup>2</sup> Or, *drunken*.<sup>5</sup> Heb. *daughters of the owl*.<sup>7</sup> Heb. *Iym*.<sup>3</sup> Or, *pelican*.<sup>8</sup> Or, *night monster*.

this verse and the larger in the next represent the various ranks of the people.

Bozrah] Probably the "place of vintage."  
7, unicorns] Or, "wild-oxen" (see Job xxxix. 9 note). They shall go down,—to slaughter (Jer. 1. 27).

8, for the controversy of. ] Or, to plead for Zion; to assert her rights against all that harass her (xlix. 17).

11, the cormorant] Or, pelican. On the "bittern" see xiv. 23 note.

the line of. ] Or, the line of desolation (Heb. "tohu") and the plummet of emptiness (Heb. "hohu").—The two Hebrew words express the idea of chaos (Gen. i. 2).

12, The old nobility (Horim, Gen. xxxvi. 29), from whom the kings of Edom were elected, have died off.

13, Or, Nettles and brambles shall be in her fortresses; and she shall be a habitation of jackals, a court for ostriches.

14, See xiii. 21, 22 notes.

the screech owl &c.] Or, there verily hath the screech-owl settled (after her long wan-

derings), and found her a place of rest. [The *lilith* ("screech-owl") exactly corresponds to the *lilith* or female demon of the Assyrians, thought to persecute persons in their sleep.]

15, Or, There hath the arrow-snake made her nest; and laid, and hatched, and gathered;—in quiet: there verily are the vultures gathered, in dismal conclave; each one with her neighbour.

16, Search the volume, in which Moses and the prophets have recorded God's threatenings against the ungodly (Deut. xxviii. 58).

shall fail] Or, is missing (xl. 26).

17, He, Who originally allotted the land to the people (Num. xxvi. 55), will now make it over formally to these gloomy denizens.

XXXV. 1, solitary place] Rather, parched (land).

glad for them] Or, "rejoice over them" (lxv. 18), the "redeemed" of v. 9.

rose] [Or, narcissus] see Song of Sol. ii. 1. (note).

2<sup>b</sup> It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, 3 and the excellency of our God. ¶ 4 Strengthen ye the weak hands, 4 and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. 5 ¶ Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, 8 shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: 9 the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: 10 and the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

<sup>1</sup> Heb. hasty.

<sup>2</sup> Or, a court for reeds, &c.

<sup>3</sup> Or, for he shall be with them.

<sup>b</sup> ch. 32. 15.

<sup>c</sup> Job 4. 3, 4.  
Hob. 12. 12.

<sup>d</sup> ch. 29. 19.  
Matt. 9. 27,  
& 11. 5.  
John 9. 6.  
<sup>e</sup> Mark 7. 32,  
&c.

<sup>f</sup> Matt. 15. 30.  
John 5. 8, 9  
Acts 3. 2.

<sup>g</sup> ch. 32. 4.  
Matt. 9. 32,  
33. & 12. 22.

<sup>h</sup> ch. 41. 13  
John 7. 38.

<sup>i</sup> ch. 34. 13  
<sup>k</sup> ch. 52. 1.  
Joel 3. 17.

<sup>l</sup> Rev. 21. 27.  
Lev. 25. 6.  
ch. 11. 9.

<sup>m</sup> Ezek. 34. 25.  
<sup>n</sup> ch. 51. 11.  
<sup>o</sup> ch. 25. 8.  
Rev. 7. 17.

2. They] The children of Zion, who had been in the waste wilderness. (Cp. xxiv. 14.)

4. fearful] Or (marg.), hasty. Cp. xxxii. 4.

5. The sentence in vi. 9 is remitted. The miracles of healing worked by our Lord were outward pledges of His being indeed the Person Whose Advent was foretold by Isaiah.

6. shall...break out] Lit. have...broken forth. At the Presence of its God, the desert has produced springs of water; as of old (Ex. xvii. 6). What marvel if the wilderness of humanity be also renovated?

7. the parched ground] Or, the burning sand;—which produces the *mirage*. Now instead of the delusive image there shall be a real lake. The *mirage* has often supplied eastern writers with an illustration of the disappointing character of earthly good. What, indeed, was the whole pursuit after happiness to the heathen world but a succession of illusions? Cp. lv. 2.

dragons] Or, "jackals" (xxxiv. 13). Places once covered with ruins (the haunt of jackals) shall be as fertile as the bank of the Nile.

8. This way (xxx. 21) is the way marked out by Holiness, and under her control: or (it may be), "the way of the sanctuary." He, to Whose sanctuary the pilgrims of Zion are travelling; He, the Holy One, the author of the Way—is their guide: walking in that way, they cannot possibly go wrong.

the wayfaring men...] Or, they that walk in the way (xxxiii. 15), though fools, shall not go wrong.

9. No lion] No imperial conqueror (Nahum

ii. 11, 12); no cruel enemy (Pss. x. 9, xvii. 12); no destroyer (Ps. xxii. 21; 1 Pet. v. 8). nor any ravenous beast...] Or, "neither shall the mightiest of beasts mount thereon."

The word rendered "redeem" is used of God's rescuing Israel out of Egypt (Ex. vi. 6); and the verbs for which "redeem" and "ransom" stand in vi. 9, 10, had been already used (Hos. xiii. 14) of God's final liberation of His people from Death and Hades.

10. From what Israel needed to be ransomed, is stated in Ps. cxxx. 8; by what means, in i. 27.

shall return] "From the land of the enemy" (Jer. xxxi. 16).

joy] gladness shall be on their head.—the consecrating "oil of gladness" having been poured over them.

obtain...] The word implies a previous pursuit. Cp. Phil. iii. 12, 13.

The holy prophet has been comforted by a vision, which shows him the anathems removed from Israel and vengeance inflicted on the enemy who had so marred the Land of Promise. He now rests awhile that the nation may have time to prepare for taking part in that great crisis, which is to supply so wonderful an instance of God's readiness to deliver the penitent. The national doom, however, was only suspended, not rescinded. After a few years it will come back. Then the prophet will be bidden to open his lips again to speak not only of a wonderful recovery of his own people from Babylon, but of a Redemption which concerns the whole world.

<sup>a</sup> 2 Kin. 18.  
13—17.  
2 Chr. 32. 1.

<sup>b</sup> 2 Kin. 18.  
19, &c.

<sup>c</sup> Ezek. 29.  
6, 7.

**CHAP. 36.** NOW <sup>a</sup>it came to pass in the fourteenth year of king Hezekiah, *that* Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them. And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field. ¶ Then came forth unto him Eliakim, Hilkiah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder. <sup>b</sup>And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence *is* this wherein thou trustest? I say, *sayest thou*, (but *they are but* <sup>2</sup>vain words) <sup>3</sup>*I have counsel and strength for war: now on whom dost thou trust, that thou rebellest* against me? Lo, thou trustest in the <sup>c</sup>staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt to all that trust in him. 7 But if thou say to me, We trust in the LORD our God: *is it* not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar? Now therefore give <sup>4</sup>pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them. 9 How then wilt thou turn away the face of one captain of the

<sup>1</sup> Or, *secretary*.

<sup>2</sup> Heb. *a word of lips*.

<sup>3</sup> Or, but *counsel and strength are for the war*.

<sup>4</sup> Or, *hostages*.

XXXVI.—XXXIX. — These chapters are referred to in 2 Chr. xxxii. 32 as a part of the "VISION" of Isaiah. Cp. 2 K. xviii.—xx.

They consist of two portions:—

(a). Chs. xxxvi. and xxxvii. contain a history of the event which had been predicted nearly thirty years before (viii. 5-10), and frequently alluded to afterwards (x. 12-19, 33, 34, xiv. 24, 25, xxx. 28-31, xxxi. 8)—the overthrow of the Assyrian.

Chs. xxxviii. and xxxiv., then, are the historical goal of chs. vii.—xxxv.

(b). The two following chapters are the historical starting point of chs. xl.—lxvi.

1. *in the fourteenth year...* [This note of time is at variance with Assyrian chronological data. Some propose to remove it altogether (see 2 K. xviii. 13, note): others read, "in the twenty-seventh year...Sargon, king of Assyria &c.": the history of Sennacherib being supposed to begin at r. 2.]

*Sennacherib*] [The name Sin-akhi-irib means "Sin (the moon-god) gives many brothers".]

From marg. ref. the cause of Sennacherib's invasion was Hezekiah's ceasing to pay tribute. It would seem that Hezekiah was not justified in taking this step (cp. Ezek. xvii. 11-17); but he set himself right: while Sennacherib, by receiving the money and yet insisting on unconditional surrender, acted with perfidy, cruelty, and arrogance.

The tone of Sennacherib's addresses proves that he was urged on by other than political

motives. He was bent on proving that Jehovah was only on the level of "the gods of the nations" (xxvi. 18-20, xxxvii. 10-13: cp. xxxvii. 4).

2. The Tartan commanded the troops (see xx. 1 note), while Rabshakeh was chief envoy [or, chief of the officers, next in rank to the Tartan].

*by the conduit...* Where Ahaz had chosen to be the vassal of Assyria (vii. 3).

4. *wherein thou trustest*] Rather, *where-with thou art confident*. Cp. xxx. 15.

5. Rather, *I say; It is but a word of the lips. Counsel and might for the war!* Sennacherib quotes Hezekiah's own words contemptuously. — "Counsel and might, forsooth! when he has just confessed his folly and weakness by sending me tribute!"

6. *this broken reed*] Or, *this bruised cane* (xlii. 3): seemingly firm, but really cracked, and ready to splinter, if any pressure be put upon it.—Sargon had inflicted a heavy blow on Egypt. It is not improbable that Tirhakah, though helping it against Assyria, had weakened it yet further.

*Pharaoh*] [Perhaps, Shabataka: see xviii. 2, note.]

7. Rabshakeh speaks here, as if he had been instructed by apostate Israelites, who pretended to worship "the Lord" under the forms of heathen worship. To them [and to him] Hezekiah was an irreverent iconoclast.

8. *give pledges*] Binding to forfeiture, if the 2000 riders be not forthcoming.

9. *turn away the face of*] Refuse the re-

least of my master's servants, and put thy trust on Egypt for  
10 chariots and for horsemen? And am I now come up without  
the LORD against this land to destroy it? the LORD said unto  
11 me, Go up against this land, and destroy it. ¶ Then said  
Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray  
thee, unto thy servants in the Syrian language; for we under-  
stand it: and speak not to us in the Jews' language, in the ears  
12 of the people that are on the wall. But Rabshakeh said, Hath  
my master sent me to thy master and to thee to speak these  
words? *hath he not sent me to the men that sit upon the wall,*  
*that they may eat their own dung, and drink their own piss with*  
13 *you?* ¶ Then Rabshakeh stood, and cried with a loud voice in  
the Jews' language, and said, Hear ye the words of the great  
14 king, the king of Assyria. Thus saith the king, Let not Heze-  
kiah deceive you: for he shall not be able to deliver you.  
15 Neither let Hezekiah make you trust in the LORD, saying, The  
LORD will surely deliver us: this city shall not be delivered into  
16 the hand of the king of Assyria. Harken not to Hezekiah: for  
thus saith the king of Assyria, <sup>1</sup> *Make an agreement with me*  
*by a present, and come out to me: and eat ye every one of his*  
*vine, and every one of his fig tree, and drink ye every one the*  
17 *waters of his own cistern; until I come and take you away to a*  
*land like your own land, a land of corn and wine, a land of bread*  
18 *and vineyards. Beware lest Hezekiah persuade you, saying,*  
*The LORD will deliver us. Hath any of the gods of the nations*  
*delivered his land out of the hand of the king of Assyria?*  
19 *Where are the gods of Hamath and Arphad? where are the*  
*gods of Sepharvaim? and have they delivered Samaria out of*  
20 *my hand? Who are they among all the gods of these lands,*  
*that have delivered their land out of my hand, that the LORD*  
21 *should deliver Jerusalem out of my hand?* ¶ But they held  
their peace, and answered him not a word: for the king's com-  
22 mandment was, saying, Answer him not. ¶ Then came Elia-  
kim, the son of Ililkiah, that *was* over the household, and  
Shebna the scribe, and Joah, the son of Asaph, the recorder, to  
Hezekiah with *their* clothes rent, and told him the words of  
37 Rabshakeh. AND *it came to pass, when king Hezekiah*  
*heard it, that he rent his clothes, and covered himself with sack-*  
2 *cloth, and went into the house of the LORD. ¶ And he sent*  
Eliakim, which *was* over the household, and Shebna the scribe,  
and the elders of the priests covered with sackcloth, unto Isaiah

<sup>d</sup> Zech. 3. 10.

<sup>a</sup> 2 Kin. 19.  
1, &c.

<sup>1</sup> Or, *Seek my favour by a present.*

<sup>2</sup> Heb. *Make with me a blessing.*

quest, or decline the overtures (cp. 1 K. ii. 16). The words are satirical.

10. *without the LORD*] Sennacherib probably had come to look on himself as "the embodied anger of God."

12. The sting of the coarse remark lay in the last words "with you."—A good reward for making common cause with you. They will have the privilege of *sharing with you* in the direst extremities of famine.

16. Lit. "Make with me a blessing" (cp. Gen. xxxiii. 11), a present offered to an injured person as a sign of the offerer's wish to propitiate him.

18. *persuade you*] Rather, *seduce you*:—from your allegiance to me. It is a very

strong word: used of drawing men away into idolatry (Deut. xiii. 6).—Their highest regards (he means) were due to *him*: to "trust in the Lord" was to be guilty of apostasy.

19. *Hamath and Arphad*] See x. 9. *and have they...*] Lit. "and verily they have..." all the world knows how they—the heathen gods—delivered Samaria. The words are spoken contemptuously.

20. *gods of these lands*] Each land having (in his view) its own tutelary deity.

21. *answered him not*] There was only One Who could answer (Ps. xxxviii. 13—15).

22. *with their clothes rent*] In grief at the blasphemy they had heard (Matt. xxvi. 65).

- 3 the prophet the son of Amoz. And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble, and of rebuke, and of 'blasphemy: for the children are come to the birth, and *there* 4 *is* not strength to bring forth. It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant that is <sup>2</sup>left.
- 5, 6 ¶ So the servants of king Hezekiah came to Isaiah. And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed 7 me. Behold, I will <sup>3</sup>send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause 8 him to fall by the sword in his own land. ¶ So Rabshakeh returned, and found the king of Assyria warring against Libnah: 9 for he had heard that he was departed from Lachish. And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard *it*, he sent 10 messengers to Hezekiah, saying, Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into 11 the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them 12 utterly; and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed, *as* 13 *Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar?* Where *is* the king of <sup>4</sup>Hanath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and 14 Ivah? ¶ And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the 15 house of the LORD, and spread it before the LORD. And Hezekiah prayed unto the LORD, saying, O LORD of hosts, God of 16 Israel, that dwellest *between* the cherubins, thou *art* the God, *even* thou alone, of all the kingdoms of the earth: thou hast
- <sup>5</sup> Jer. 49. 23 13 *made heaven and earth.* <sup>6</sup> Dan. 9. 18. 17 *Incline thine ear, O LORD, and hear;*

<sup>1</sup> Or, *provocation*.<sup>2</sup> Heb. *found*.<sup>3</sup> Or, *put a spirit into him*.

XXXVII. 3. *rebuke*] Or, "reproof;" Rabshakeh's insulting words were permitted by God, in reproof of the Assyrian policy of Ahaz.

*blasphemy*] Or, "contempt;"—God Himself seeming to scorn them (Deut. xxxii. 19). The time so long looked forward to, when it was hoped that God would change the travailing pains of Zion (xxvi. 17, 18) into joy seemed likely to end fatally: as though Jerusalem, like Rachel, must die in childbirth (cp. lxi. 9).

4. *the living God*] The precise form (noun plur., adj. sing.) marks strongly the all-inclusive unity of the true God; the One Living God, Who combines in Himself every perfection of excellence.

*lift up thy prayer*] Lit. "lift up prayer;" as if it were a hand raised to lay hold on the throne of mercy. Cp. Ex. xvii. 12, 16.

7. *send a blast upon him*] Better, as in marg. Compare xix. 14.

*a rumour*] Or, *tidings*:—the report, first of the advance of Tirhakah (r. 9), then, of the destruction of his own army (r. 36).

8. *Libnah*] To the north of Lachish (cp. Josh. x. 29, 31), *nearer* to Jerusalem.

9. *Tirhakah*] See 2 K. xix. 9, note. When Hezekiah relies not on Ethiopia, but on God only, Ethiopia is made to be an instrument in his deliverance.

11. *destroying them utterly*] Or, *devoting them*—as if by divine authority.

12. *Rather, Did the gods of the nations, which my fathers destroyed, deliver them?* For some of the places mentioned see 2 K. xix. 12 note.

13. *king*] [In sense of tutelary god.]

14. *spread it*] Thus appealing to the Supreme Judge (xxxiii. 22).

16. *dwestest between*] Or, *sittest on*;—as upon a Throne (1 Sam. iv. 4).

open thine eyes, O LORD, and see: and hear all the words of  
 18 Sennacherib, which hath sent to reproach the living God. Of  
 a truth, LORD, the kings of Assyria have laid waste all the  
 19 nations, and their countries, and have <sup>2</sup>cast their gods into the  
 fire: for they *were* no gods, but the work of men's hand, wood  
 20 and stone: therefore they have destroyed them. Now there-  
 fore, O LORD our God, save us from his hand, that all the king-  
 doms of the earth may know that thou *art* the LORD, *even* thou  
 21 only. ¶Then Isaiah the son of Amoz sent unto Hezekiah,  
 saying, Thus saith the LORD God of Israel, Whereas thou hast  
 22 prayed to me against Sennacherib king of Assyria: *This is* the  
 word which the LORD hath spoken concerning him; ¶The  
 virgin, the daughter of Zion, hath despised thee, *and* laughed  
 thee to scorn; the daughter of Jerusalem hath shaken her head  
 23 at thee. Whom hast thou reproached and blasphemed? and  
 against whom hast thou exalted *thy* voice, and lifted up thine  
 24 eyes on high? *even* against the Holy One of Israel. <sup>3</sup>By thy  
 servants <sup>4</sup>hast thou reproached the Lord, and hast said, By the  
 multitude of my chariots am I come up to the height of the  
 mountains, to the sides of Lebanon; and I will cut down <sup>5</sup>the  
 tall cedars thereof, *and* the choice fir trees thereof: and I will  
 enter into the height of his border, *and* <sup>6</sup>the forest of his  
 25 Carmel. I have digged, and drunk water; and with the sole  
 of my feet have I dried up all the rivers of the <sup>6</sup>besieged places.  
 26 ¶<sup>7</sup>Hast thou not heard long ago, *how* I have done it; *and* of  
 ancient times, that I have formed it? now have I brought it to  
 pass, that thou shouldst be to lay waste defenced cities *into* ruin-  
 27 ous heaps. Therefore their inhabitants were <sup>8</sup>of small power,  
 they were dismayed and confounded: they were *as* the grass of  
 the field, and *as* the green herb, *as* the grass on the housetops,  
 28 and *as* corn blasted before it be grown up. But I know thy  
<sup>9</sup>abode, and thy going out, and thy coming in, and thy rage  
 29 against me. Because thy rage against me, and thy tumult, is

<sup>1</sup> Heb. *lands*.

<sup>2</sup> Heb. *given*.

<sup>3</sup> Heb. *By the hand of thy*  
*servants*.

<sup>4</sup> Heb. *the tallness of the*  
*cedars thereof, and the*  
*choice of the fir trees*

*thereof.*

<sup>5</sup> Or, *the forest and his*

*fruitful field.*

<sup>6</sup> Or, *fenced and closed.*

<sup>7</sup> Or, *Hast thou not heard*  
*how I have made it long*  
*ago, and formed it of*

*ancient times? should I*  
*now bring it to be land*  
*waste, and defenced cities*  
*to be ruinous heaps? as*  
*2 Kii. 19. 25.*

<sup>8</sup> Heb. *short of hand.*

<sup>9</sup> Or, *sitting*.

18. The Assyrian's induction, as to the vanity of "the religions of the world," was correct; but 'it did not prove Hezekiah's affiance to be vain. The Assyrian was but God's instrument (cp. ii. 18).

21. The prophet, in his seclusion, is instructed by the Hearer of prayer what answer to convey.

22. *The virgin, the daughter of Zion* [The faithful Church (see i. 8 note).  
*at thee*] *Lit. after thee*;—as if he were seen retreating.

24. The language here is probably figurative [while in harmony with facts recorded in Assyrian inscriptions]. The "tall cedars &c." are Jerusalem's kings and princes, priests and prophets; the "height of his border" (or, his *furthestmost height*), is the Temple. Cp. Jer. xxii. 6, 7. What Lebanon was to Canaan physically, that

Mount Zion was to the nation as a spiritual community.

*the forest of his Carmel*] The wooded height, surrounded by vineyards &c.

25. He had overcome every natural impediment. In arid regions, he had *digged and drunk waters*. In lands like Egypt, or Babylonia, he had *dried up the streams of fortified places*.

26. His boastings are cut short by the voice of God.—*Hast thou not heard? From of old made I this, from ancient days I formed it: now I have brought it to pass.* Long ago,—seven hundred years previously—God had foretold the chastisement of Israel by such a nation (Deut. xxviii. 49).

28. *But*] And, in continuation of v. 26.—I appointed it long ago: and I notice every step thou takest in carrying out My plan.

29. *tumult*] Better, arrogance.

<sup>a</sup> ch. 30. 23  
Ezek. 38. 4.

come up into mine ears, therefore <sup>a</sup>will I put my hook in thy nose and my bridle in thy lips, and I will turn thee back by the way  
30 by which thou camest. ¶ And this *shall be* a sign unto thee, Ye shall eat *this* year such as growth of itself; and the second year that which springeth of the same: and in the third year sow ye,  
31 and reap, and plant vineyards, and eat the fruit thereof. And <sup>1</sup>the remnant that is escaped of the house of Judah shall again  
32 take root downward, and bear fruit upward: for out of Jerusalem shall go forth a remnant, and <sup>2</sup>they that escape out of mount  
33 Zion: the <sup>3</sup>zeal of the LORD of hosts shall do this. ¶ Therefore thus saith the LORD concerning the king of Assyria, He shall  
34 not come into this city, nor shoot an arrow there, nor come before it with <sup>4</sup>shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come  
35 into this city, saith the LORD. For I will defend this city to save it for mine own sake, and for my servant David's sake.

<sup>c</sup> 2 Kin. 19.  
31.  
ch. 2. 7.

<sup>f</sup> 2 Kin. 20. 6.  
ch. 38. 6.

<sup>g</sup> 2 Kin. 19.  
35.

36 Then the <sup>g</sup>angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they  
37 were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came  
38 to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of <sup>h</sup>Armenia: and Esarhaddon his son reigned in his stead.

<sup>a</sup> 2 Chr. 32.  
24.

<sup>b</sup> 2 Sam. 17.  
23.

<sup>c</sup> Neh. 13. 14.

**CHAP. 38.** IN <sup>a</sup>those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him. Thus saith the LORD, <sup>b</sup>Set thine house in order: for  
2 thou shalt die, and not live. Then Hezekiah turned his face  
3 toward the wall, and prayed unto the LORD, and said, <sup>c</sup>Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done *that which*  
4 is good in thy sight. And Hezekiah wept <sup>d</sup>sore. Then came

<sup>1</sup> Heb. *the escaping of the house of Judah that remaneth.*

<sup>2</sup> Heb. *the escaping.*

<sup>3</sup> Heb. *shield.*

<sup>4</sup> Heb. *Ararat.*

<sup>5</sup> Heb. *Give charge concerning thy house.*

<sup>6</sup> Heb. *with great weeping.*

*my hook*] In the bas-reliefs there are representations of prisoners led by a hook passed through the nose and lip.

30. *a sign*] Or, *the sign* to Hezekiah. After two years they would resume the operations of husbandry, which had been suspended by the Assyrian war; and this fact should be the *sign* of a yet higher blessing,—a restoration of the national Covenant. The “second year” is identified by Dr. Kay with the Sabbatic year, B.C. 709.

32. *shall go forth*] To re-occupy its inheritance. Eventually to “go forth” and spread the knowledge of God among “all nations” (Matt. xxviii. 19).

*the zeal*] Or, *the jealousy*: see ix. 7 note.

34. *By the way that he came*] Back again to Nineveh.

36. *and when they arose*.] The Destroyer inflicted instant death. Those, who were spared, slept on till morning: and then for

the first time became aware of what had taken place. The memory of this marvellous event was still preserved after two centuries and a half, when Herodotus heard of Sennacherib's overthrow from the Egyptian priests (see marg. ref. note).

37, 8. [According to the inscriptions, Sennacherib lived 20 years after the Egyptian and Jewish expeditions. On these verses see 2 K. xix. 36, 37, note.]

XXXVIII. 1. Hezekiah's “sickness unto death” took place at the time when Jerusalem appeared to be at her last gasp in the hand of the Assyrian (v. 6). It was in his *fourteenth year*: for we are told that fifteen years were added to his life (v. 5), while the whole length of his reign was twenty-nine years (2 K. xviii. 2): [See 2 K. xx. 1, note].

3. *wept sore*] Hezekiah was at this time childless (cp. 2 K. xxi. 1): Was David's

the word of the LORD to Isaiah, saying, Go, and say to Hezekiah,  
 5 Thus saith the LORD, the God of David thy father, I have heard  
 thy prayer, I have seen thy tears: behold, I will add unto thy  
 6 days fifteen years. And I will deliver thee and this city out of  
 the hand of the king of Assyria: and <sup>d ch. 37. 35.</sup> "I will defend this city."  
 7 And this *shall be* <sup>e 2 Km. 20.</sup> "a sign unto thee from the LORD, that the  
 8 LORD will do this thing that he hath spoken; behold, I will bring  
 again the shadow of the degrees, which is gone down in the  
<sup>8, &c.</sup> "sun dial of Ahaz, ten degrees backward. So the sun returned  
 ten degrees, by which degrees it was gone down."

9 The writing of Hezekiah king of Judah, when he had been sick,  
 10 and was recovered of his sickness: ¶ I said in the cutting off  
 of my days, I shall go to the gates of the grave: I am deprived  
 11 of the residue of my years. I said, I shall not see the LORD,  
 even the LORD, <sup>f Ps. 27. 13.</sup> "in the land of the living: I shall behold man no  
 12 more with the inhabitants of the world. <sup>g 116. 9.</sup> "Mine age is departed,  
 and is removed from me as a shepherd's tent: I have cut off  
 like a weaver my life: he will cut me off <sup>g Job 7. 6.</sup> "with pining sickness:  
 13 from day even to night wilt thou make an end of me. I reckoned  
 till morning, *that*, as a lion, so will he break all my bones:  
 14 from day even to night wilt thou make an end of me. Like a  
 crane or a swallow, so did I chatter: <sup>h ch. 50. 11.</sup> "I did mourn as a dove:  
 mine eyes fail *with looking upward*: O LORD, I am oppressed;  
 15 <sup>i</sup> "undertake for me. ¶ What shall I say? he hath both spoken

<sup>1</sup> Heb. *degrees by, or, with the sun.*

<sup>2</sup> Or, *from the thrum.*

<sup>3</sup> Or, *ease me.*

line, then, to become extinct in one who had walked so closely in the steps of David's obedience?

5. *fifteen years*] As Hezekiah had fifteen years added to his life, so the nation had fifteen more jubile-periods added to its term of existence; the last jubile falling in A.D. 26; the year in which our Lord read out Isai. lxi. 1, 2 in the synagogue at Nazareth (Luke iv. 18).

7. *a sign*] *The sign* :—the token that God was willing to change on this occasion the ordinary working of natural law.

8. The stairs, or dial, may have been a large structure; so that the motion of the shadow could be seen by the king through the window, as he lay on his couch. [See 2 K. xx. 9, note].

*I will bring again.*] Lit. "I will make the shadow of the degrees which it hath gone down by the sun on the degrees of Ahaz, to return backward ten degrees." The miracle may have consisted in an alteration of the refractive conditions of the atmosphere. The word for "backward" is the one used by Elijah in 1 K. xviii. 37 of the people's being *turned back* from idolatry. So the fifteen years added to Hezekiah's life might be looked on as a reversal of the gloomy fifteen which followed Ahaz's refusal of the sign offered to him by the prophet.

10. *in the cuttings off*] Or, "in the noon-tide;"—lit. the "pause," or "rest;" as the sun appears to pause at the zenith.

*go to. the grave*] Or, *enter .Hades.*

*deprived*] As by a penal sentence; mulcted. 11. *the LORD*] YAH :—the Saviour; Who delivered Israel at the Exodus (see xii. 2). The LXX. has: "the salvation of God" here and in xl. 5 (cp. Luke iii. 6).

*the land of the living*] This earth; where the work of redemption is being carried on. *the world*] This transitory world (as the word implies).

12. *My life* (my life-period [others, my habitation]) is removed (from its site) and carried off from me :—leaving the spot bare and silent.

*I have cut off...*] Rather, "I had rolled up, as a weaver, my life; from the warp He will cut me off." Hezekiah's web, carefully woven, and rolled up as it advanced, has been but half finished; and it is to be suddenly cut in two.

13. *I reckon*] The sickness filled his imagination with one impression, that he was in the hands of a merciless enemy.

14. Rather, *as a swift or a crane*; whose harsh screams are associated in thought with their migratory character (Jer. viii. 7). *fail with looking upward*] Or, *failed, looking toward the height*;—to Him "Who dwelleth on the height" (xxxiii. 5).

*I am oppressed; undertake for me*] He is like one who is in the hand of an exacting creditor, from whom there is but one hope of relief;—if God will "be surety for him."

15. The appeal has been marvellously heard. How fitting that he should—



unto me, and himself hath done it: I shall go softly all my  
<sup>1</sup> Job 7. 11. 16 years 'in the bitterness of my soul. O Lord, by these *things*  
<sup>& 10. 1.</sup> *men* live, and in all these *things* is the life of my spirit: so wilt  
 17 thou recover me, and make me to live. Behold, <sup>1</sup>for peace I  
 had great bitterness: but <sup>2</sup>thou hast in love to my soul *delivered*  
*it* from the pit of corruption for thou hast cast all my sins  
<sup>1</sup> Ps. 6. 5. 18 behind thy back. For <sup>3</sup>the grave cannot praise thee, death can  
<sup>& 115. 17.</sup> *not* celebrate thee; they that go down into the pit cannot hope  
<sup>Eccles. 9. 10.</sup> 19 for thy truth. The living, the living, he shall praise thee, as I  
<sup>1</sup> Deut. 4. 9. *do* this day: 'the father to the children shall make known thy  
<sup>& 6. 7.</sup> 20 truth. The LORD *was ready* to save me: therefore we will sing  
<sup>Ps. 78. 3, 4.</sup> my songs to the stringed instruments all the days of our life in  
 the house of the LORD.

<sup>m</sup> 2 Kin. 20. 7. 21 For <sup>m</sup>Isaiah had said, Let them take a lump of figs, and  
<sup>2</sup> 2 Kin. 20. 8. 22 lay it for a plaister upon the boil, and he shall recover. <sup>n</sup>Heze-  
 kiah also had said, What *is* the sign that I shall go up to the  
 house of the LORD?

<sup>a</sup> 2 Kin. 20. 12, &c. **CHAP. 39.** AT <sup>a</sup>that time Merodach-baladan, the son of Baladan,  
 king of Babylon, sent letters and a present to Hezekiah: for he  
<sup>b</sup> 2 Chr. 32. 2 had heard that he had been sick, and was recovered. <sup>b</sup>And  
 31. Hezekiah was glad of them, and shewed them the house of his  
<sup>3</sup>precious things, the silver, and the gold, and the spices, and  
 the precious ointment, and all the house of his <sup>4</sup>'armour, and  
 all that was found in his treasures: there was nothing in his

<sup>1</sup> Or, on my peace came  
 great bitterness.

<sup>2</sup> Heb. thou hast loved my

soul from the pit.

<sup>3</sup> Or, spicery.

<sup>4</sup> Or, jewels.

<sup>5</sup> Heb. vessels, or, instru-  
 ments.

go softly] As one marching in a solemn  
 procession (Ps. xlii. 4). Those fifteen years  
 must be to him as one continuous ascent to  
 God's Presence.

in the bitterness] Lit. "upon the bitter-  
 ness." The memory of that deep grief shall  
 be ever with him as a support to pious  
 reverence.

16. by these things] Which Thou speakest  
 and doest (v. 15). Cp. Deut. viii. 2.

in all these things] Or, wholly in them.  
 17. for peace] Not for my hurt, but with  
 a view to my obtaining true peace.

thou hast in love...from] Lit. (see marg.)—  
 as if the love of God, shining on the soul,  
 had made it ascend out of the power of  
 death. [Another reading is: "Thou hast  
 kept back my soul from" &c.]

hast cast all my sins [Micah vii. 19] So  
 that they are lost sight of for ever. After  
 mercy has been granted, he speaks of "all  
 his sins": God's exceeding goodness making  
 him more deeply sensible of his short-  
 comings.

18. More nearly, "It is not Hades that  
 giveth Thee thanks, or Death that praiseth  
 Thee." They are in their own nature penal,  
 and testify of man's sin. Hezekiah did not  
 look on the condition of the faithful departed  
 as one of gloom; his words mean:—that if,  
 after having laboured so many years to  
 recover Judah, he were now swept away by

death, as one who was unforgiven—how  
 could he, or they, take part in God's  
 praises? This feeling was no way incon-  
 sistent with lviii. 1, 2.

19. The living] He who has had present  
 experience of God's mercy.

21. This and v. 22 stand as a com-  
 mentary on the last line of the hymn:  
 where Hezekiah speaks of being able to  
 take part in the Temple-psalmody. This  
 malady was a special one, marked by the  
 sign of leprosy ("the boil," cp. 2 K. xx.  
 7; Ex. ix. 9-11; Lev. xiii. 18-20). If  
 he were to escape death, was it only to  
 become afflicted, like Uzziah, with chronic  
 leprosy, and to be "cut off from the house  
 of the Lord"? The special sign of the Sun-  
 shadow (v. 22), was the answer. Hence in the  
 concluding line of his hymn, he spoke so  
 thankfully about visiting the house of the  
 Lord.

Some would place vv. 21, 22, between vv.  
 6 and 7. Cp. 2 K. xx. 7 &c.

XXXIX. 1. [See marg. ref. and notes].

2. was glad of them] Rather, rejoiced  
 because of them. He had stood firm against  
 the Assyrian; and against the advocates of  
 the Egyptian alliance. But here a subtler  
 temptation was presented. The explanation  
 is given in marg. ref. •

the precious ointment] Ps. cxxxiii. 2; cp.  
 Jer. vi. 20.

house, nor in all his dominion, that Hezekiah shewed them not.  
 3 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far  
 4 country unto me, *even* from Babylon. Then said he, What have they seen in thine house? And Hezekiah answered, All that *is* in mine house have they seen: there is nothing among my treasures that I have not shewed them. ¶ Then said Isaiah to  
 5 Hezekiah, Hear the word of the LORD of hosts: Behold, the days come, *that* all that *is* in thine house, and *that* which thy  
 6 fathers have laid up in store until this day, shall be carried to  
 7 Babylon: nothing shall be left, saith the LORD. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and <sup>1</sup>they shall be eunuchs in the palace of the  
 8 king of Babylon. ¶ Then said Hezekiah to Isaiah, <sup>2</sup>Good *is* the word of the LORD which thou hast spoken. He said moreover,  
 For there shall be peace and truth in my days.

<sup>2</sup> Jer. 20. 5.

<sup>1</sup> Sam. 3. 18.

<sup>1</sup> Fulfilled, Dan. 1. 2, 3, 7.

7. See 2 K. xx. 18, note.  
 8. *in my days*] Or, "throughout my days" (cp. Ps. cxvi. 2). Hezekiah recognized that this was far more than he deserved.

Such is the termination of that great cycle of prophetic ministry. Isaiah's labour, continued for fifty years, has issued in a new proof of God's government of the world, of His care for those who obey Him, but also of the inability of Israel under the Legal economy to work out deliverance for mankind. Assyria had been "broken" (xiv. 25). Hezekiah had been wonderfully rescued. And though Isaiah did not expect of Hezekiah that he should reverse Israel's national sentence, he had hoped that the fifteen years added to the king's life would have been spent in devoted service to his great Benefactor. When, therefore, Hezekiah failed; when he found satisfaction in the proffered alliance of Babel; the prophet—long ago commissioned to foretell Babel's overthrow (xiii. 19, xxi. 9) and Zion's salvation (xii. 2, xxvi. 1-4)—was inspired to declare the circumstances of these events with much greater definiteness, and, at the same time, to rise out of these subordinate transactions to speak of a higher order of things, which should stretch forward into eternity.

Hezekiah's failure was the crowning proof that the blessing, which was to come to all nations through Abraham's seed, could not be realized under the Mosaic dispensation. There were tendencies in man's soul which could not be so eradicated.

The flames that burnt up Solomon's temple appeared to leave the world universally and hopelessly under the dominion of evil,—of sin and its attendant curse. How, then, was the Empire of Sin to be overthrown? This is the question to be answered by the Second Part of Isaiah's prophecies.

XI.—LXVI. The substance of these chapters is contained in the first five verses of ch. xl. It consists of two principal elements:—(1) Jerusalem's "iniquity is pardoned;" (2) "The glory of the Lord shall be revealed, and all flesh shall see it together."

Throughout the First Part, Jerusalem's fall was attributed to her sin. How then was that sin to be atoned for? The atonement will be made by a Righteous Person, the Lord's Servant, Who will be "a man of sorrows," and take upon Him the guilt of transgressors, that He may procure their acquittal (liii. 11, 12).

That mystery of Part I., which spoke of a human child, Who should be Immanuel,—God taking part with us—is intensified in Part II. to the last degree: and we read, "thou (Israel) hast made Me to serve (reduced me to servitude) by thy sins."—So only could a new Israel be created, through whom all nations should be blessed. In order that the "Prince of Peace" (ix. 6) may establish His Kingdom, He must bear in His own person the "chastisement of our peace" (liii. 5). Thus at length "the glory of the Lord shall be revealed;" and all the ends of the earth recognize Him to be "a just God."

The solution of the principal question—How may Israel, and in Israel mankind, be recovered from the power of SIN?—is attained.

Many moderns have divided Part II. into three sections; but the arrangement is scarcely borne out by facts.

Relinquishing, then, the idea of symmetry, ch. xl. stands as an introduction; the predominant subject of chs. xli.-xlviii. is the recovery of Israel from its sin, and from its bondage to Babylon which was the consequence of sin: chs. xlix.-lv. speak of the foundation of a new and everlasting Cove-

**CHAP. 40. COMFORT** ye, comfort ye my people, saith your God.

<sup>2</sup> Speak ye <sup>1</sup>comfortably to Jerusalem, and cry unto her, that her <sup>2</sup>warfare is accomplished, that her iniquity is pardoned: <sup>a</sup>for she hath received of the LORD's hand double for all her sins.

<sup>3</sup> <sup>b</sup>The voice of him that crieth in the wilderness, <sup>c</sup>'Prepare ye the way of the LORD, <sup>d</sup>'make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: <sup>e</sup>'and the crooked shall be made <sup>f</sup>straight, and the rough places <sup>g</sup>plain: and the glory of the LORD shall be revealed, and all flesh shall see <sup>h</sup>it together: for <sup>6</sup>the mouth of the LORD hath spoken <sup>i</sup>it. ¶ The voice said, Cry. And he said, What shall I cry? <sup>j</sup>'All flesh <sup>k</sup>is grass, and all <sup>7</sup>the goodness thereof <sup>l</sup>is as the flower of the field: the grass withereth, the flower fadeth: because <sup>m</sup>'the spirit of the LORD <sup>8</sup>bloweth upon it: surely the people <sup>n</sup>is grass. The grass withereth, the flower fadeth: but <sup>h</sup>the word of our God shall stand for <sup>9</sup>ever. ¶ <sup>o</sup>'O Zion, that bringeth good tidings, get thee up into the high mountain: <sup>p</sup>'O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift <sup>q</sup>it up, be not afraid; say unto <sup>10</sup>the cities of Judah, Behold your God! Behold, the Lord God

<sup>a</sup> See Job 42. 10.

ch. 61. 7.

<sup>b</sup> Matt. 3. 3.

John 1. 23.

<sup>c</sup> Mal. 3. 1.

<sup>d</sup> Ps. 63. 4.

ch. 40. 11.

<sup>e</sup> ch. 45. 2.

<sup>f</sup> Job 14. 2.

Ps. 90. 5.

Jam. 1. 10.

<sup>1</sup> Pet. 1. 24.

<sup>2</sup> Pet. 108. 10.

<sup>3</sup> John 12. 31.

<sup>1</sup> Pet. 1. 25.

<sup>1</sup> Heb. to the heart.

<sup>2</sup> Or, appointed time.

<sup>3</sup> Or, a straight place.

<sup>4</sup> Or, a plain place.

<sup>5</sup> Or, O thou that tellest

good tidings to Zion, ch.

41. 27. & 52. 7.

<sup>6</sup> Or, O thou that tellest good tidings to Jerusalem.

nant by the Servant of the Lord; and the remaining chapters contain an earnest address to the Jews, calling them to repentance and faith; and pointing them to the glory which is in reserve for the future city of God.

**XL.** The sentence in ch. xxxix. had been delivered with unflinching sternness. But the voice of divine compassion is speedily heard comforting the mourners.

**1.** *Comfort ye* [*i.e.* "ye prophets." The real Comforter was God Himself (xii. 1).

*my people*] "Gone into captivity" (v. 13). *your God*] Unchangingly theirs.

**2.** *comfortably to*] Lit. "upon the heart of;" so as to quiet her anxiety.

*cry*] As authorised heralds (lviii. 1).

*her warfare is accomplished*] Or, "her service is fulfilled:" the long period of hardship (Job vii. 1) during which she has borne the enemy's attacks.

*her iniquity is pardoned*] Or, "her guilt is accepted" [*i.e.* is fully and submissively acknowledged (cp. Lev. xxvi. 41, 43). The "pardon" is God's gracious act consequent upon man's acquiescing in the truth respecting himself.

*double for all her sins*] It was the ordinary rule under the Law that "for all manner of trespass" a man condemned by the judges should "pay double" (Ex. xxii. 9).—But that "double" punishment was light indeed, when compared with the superabounding mercy which was in store for Jerusalem (liv. 7, 8).

**3.** A herald's voice (v. 2) is heard; *the voice of one that crieth in the wilderness*;—in the waste places of Zion (lxiv. 10), in the wilderness of the world (xxi. 1). [Others punctuate

according to the Hebrew accents, "...crieth; In the wilderness prepare ye" &c.]

*the way of the LORD*] "The way of holiness" (xxxv. 8). John the Baptist's preaching in the wilderness of Judaea was both in outward history and in spiritual significance a fulfilment of the text.

**4.** Then justice shall raise the lowly, and depress the haughty (cp. ii. 12, 14).

*plain*] A smooth and open valley.

**5.** The "revealing," begun at the First Advent of Christ (John i. 14), is to be completed at the Second (Matt. xvi. 27).

**6.** Rather, *The voice of one that saith*;—the voice probably of the Lord Himself (vi. 8).

*And he said*] Or, "And one said." One of the heralds, bidden to proclaim that "all flesh shall see the glory of God," wonders at the greatness of the message. "What is this that I am to proclaim?—seeing that all flesh has corrupted its way, and become subject to shame and death."

*all the goodness thereof*] Even the best of the kings, David, Solomon, Asa, Jehoshaphat, and Hezekiah, had failed.

**7.** *withereth...fadeth...bloweth*] Rather, *is withered...is faded away...hath blowed*. The Spirit of the Lord (of Holiness), even while it is carrying out the scheme of mercy, causes that which is unholy to perish.

*the people*] Israel. Or, mankind.

**8.** Some take this to be a reply to the desponding words of vv. 6, 7.

**9.** Rather (as in marg.), *The good tidings* is the fulfilment of the "word of the Lord" (vv. 5, 8).

*Behold your God*] [*i.e.* He is come.

will come <sup>1</sup>with strong *hand*, and <sup>4</sup>his arm shall rule for him: be-  
 11 hold, <sup>2</sup>his reward *is* with him, and <sup>3</sup>his work before him. He shall  
<sup>1</sup>feed his flock like a shepherd: he shall gather the lambs with  
 his arm, and carry *them* in his bosom, and shall gently lead those  
 12 <sup>2</sup>that are with young. ¶ <sup>1</sup>Who hath measured the waters in the  
 hollow of his hand, and meted out heaven with the span, and  
 comprehended the dust of the earth in <sup>4</sup>a measure, and weighed  
 13 the mountains in scales, and the hills in a balance? <sup>2</sup>Who hath  
 directed the Spirit of the LORD, or *being* <sup>3</sup>his counsellor hath  
 14 taught him? With whom took he counsel, and *who* <sup>6</sup>instructed  
 him, and taught him in the path of judgment, and taught him  
 knowledge, and shewed to him the way of <sup>7</sup>understanding?  
 15 Behold, the nations *are* as a drop of a bucket, and are counted  
 as the small dust of the balance: behold, he taketh up the isles  
 16 as a very little thing. And Lebanon *is* not sufficient to burn,  
 17 nor the beasts thereof sufficient for a burnt offering. All  
 nations before him are as <sup>9</sup>nothing; and <sup>7</sup>they are counted to  
 18 him less than nothing, and vanity. ¶ To whom then will ye  
 19 liken God? or what likeness will ye compare unto him? <sup>7</sup>The  
 workman melteth a graven image, and the goldsmith spreadeth  
 20 it over with gold, and casteth silver chains. He that <sup>8</sup>is so  
 impoverished that he hath no oblation chooseth a tree *that* will  
 not rot; he seeketh unto him a cunning workman <sup>4</sup>to prepare  
 21 a graven image, *that* shall not be moved. ¶ <sup>1</sup>Have ye not known?  
 have ye not heard? hath it not been told you from the begin-

<sup>1</sup> ch. 59. 10.  
<sup>2</sup> ch. 62. 11.  
<sup>3</sup> Rev. 22. 12.  
<sup>4</sup> Ezek. 34. 23.  
<sup>5</sup> John 10. 11.  
<sup>6</sup> Heb. 13. 20.  
<sup>7</sup> 1 Pet. 2. 25.  
<sup>8</sup> Rev. 7. 17.  
<sup>9</sup> Prov. 30. 4.  
<sup>10</sup> Job 21. 22.  
<sup>11</sup> & 36. 22, 23.

<sup>12</sup> Dan. 4. 35.  
<sup>13</sup> Ps. 62. 9.  
<sup>14</sup> 1 cor. 25.  
<sup>15</sup> ch. 36. 5.  
<sup>16</sup> Acts 17. 20.  
<sup>17</sup> r ch. 41. 6.  
<sup>18</sup> & 44. 12.  
<sup>19</sup> Jer. 10. 3.  
<sup>20</sup> ch. 41. 7.  
<sup>21</sup> Jer. 10. 4.  
<sup>22</sup> Ps. 19. 1.  
<sup>23</sup> Acts 14. 17.

<sup>1</sup> Or, against the strong.

<sup>3</sup> Or, that give aveng.

<sup>6</sup> Heb. made him understand.

<sup>2</sup> Or, recompence for his work, ch. 10. 4.

<sup>4</sup> Heb. a tierce.

<sup>7</sup> Heb. understandings.

<sup>5</sup> Heb. man of his counsel.

<sup>8</sup> Heb. is poor of oblation.

10. with strong hand] Or, "as a strong one" (xxviii. 2); manifesting His strength. and his arm shall rule for him] Or, "and His own arm getteth Him rule."

work] Better, recompence—Israel's long servitude (cp. r. 1) had been seemingly fruitless. Now the God of Israel has appeared; has gathered around Him a flock to be His "reward" and "recompence." These are now "with Him," "before Him" (as Jacob's flocks on his return, Gen. xxxii. 21).

11. His omnipotence is united with the tenderest loving-kindness (lviii. 9-11). are with young] Or, as in marg. (Gen. xxxiii. 13).

12. The plenitude of God's Wisdom is seen precisely in this, that nothing in the vast universe, however small, can escape His cognizance.

Who] Did man?—Was his narrow "span" (Ex. xxviii. 16) the unit of the measures in which the dimensions of heaven were laid down? If man could not do these outward things, much less can he fathom the depths of God's moral government, or balance the mysteries of His scheme of Redemption. It is the argument of Butler's "Analogy," a measure] [Lit. as in marg.; the third part of some larger measure (? the ephah).]

13. (directed) The same word as "meted out" in r. 12.—Who assigned Him the limits of His operations; marking out, when He was to give life (cp. Gen. i. 2), when to

destroy (rr. 7, 24)? Cp. St. Paul's references to this verse in Rom. xi. 34; 1 Cor. ii. 10.

14. and who instructed him...] Or, "that he might instruct Him...and teach...and shew..." His "counsellor" none could be, save "the Mighty God" (ix. 6).

15. The nations, whom Israel had dreaded, were to God but as a drop hanging on a bucket. He lifts up, and carries, the isles, or maritime lands, like thin dust.

16. Israel had despised God's Altar, and offered sacrifice on mountain-peaks. What real propitiation could be effected, though the whole region of Lebanon were made an altar, its cedars piled on it for firing, and its beasts offered as victims?—Very different was the Offering which was to procure man's redemption.

18. In the light of these truths, how monstrous appeared the folly of those who made an image to represent or symbolize Deity! The argument against idolatry recurs several times in chs. xl.-xlviii.—chapters which helped to bring about that freedom from polytheism, which has marked the Jewish people ever since the restoration from Babylon.

21. That is, does not uncorrupt reason, and still more the Divine Word, tell you the folly of this?

you] The pronoun is emphatic; you, Israelites.

- ning? have ye not understood from the foundations of the earth? <sup>1</sup>*It is* he that sitteth upon the circle of the earth, and the inhabitants thereof *are* as grasshoppers; that *"stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the "princes to nothing; he maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. ¶<sup>2</sup>To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: <sup>3</sup>he calleth them all by names by the greatness of his might, for that *he is* strong in power; not one faileth.*
- ¶ Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, *that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? <sup>4</sup>there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the LORD <sup>5</sup>shall <sup>2</sup>renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.*

<sup>1</sup> Or, *Him that sitteth, &c.*

<sup>2</sup> Heb. *change.*

*have ye not understood from...*] Or, "have ye not considered the foundations of the earth (Prov. viii. 29)?" Cp. Rom. i. 20.

22. Or, *He that sitteth...* (v. 23) *that bringeth.* No direct assertion is made concerning Him. There is no need to add,—*"Is this He Whom you represent by your idol?"*

*the circle*] Job xxii. 14; Prov. viii. 27. The hemisphere, in whose centre the earth appears to be placed.

*as a curtain*] Of thin muslin or gauze.

23. *vanity*] "Void" (Gen. i. 2) a formless waste. All the order and beauty of civil and ecclesiastical law was gone. Cp. 1 Cor. ii. 6.

24. None of the verbs, except the last, are future: "*Yea, they were never planted*" &c. And moreover *He breathed upon them and they withered* &c.

25. *Holy One*] The final distinction between God and the creature is—not His illimitable power and wisdom, but His absolute and essential holiness.

26. and behold &c.] Or, and see Who created these? What sort of a Being must He be!

*he calleth them all by name*] As soldiers summoned by a muster-roll;—or (John x. 3) as sheep addressed by a shepherd. This He does, through greatness of might, and being strong in power (Job ix. 4). Only Omnipotence could produce such orderly obedience.

*not one faileth*] Or, *is missing* (xxxiv. 16).

Widowed and desolate Zion is to imitate the faith of Abraham (cp. Gen. xv. 3).

27. *hid*] Covered by misery, so that even His light (cp. Ps. xix. 6) could not penetrate. *is passed over*] Rather, *will pass away*,—unnoticed, unvindicated.

28. *neither is weary*] From all eternity He knew the greatness of the labour which was involved in His loving scheme of redemption.

29. *He fainteth not* (v. 28); but *giveth power to the faint.* In the common Hebrew Bibles there is appended to the 2nd Book of Kings (which ends with the account of Judah's deportation to Babylon), this doxology:—"Blessed be He that giveth power to the faint &c."

30. Even Hezekiah had grown weary, and stumbled grievously.

31. *wait upon*] Or, *wait for* (xlix. 23). *shall renew their strength*] Having ever fresh supplies of energy to take the place of what has been expended.

*with wings*] Or, "on pinion." They soar on the wings of faith, above the mists of adversity, into the clear light of God's unchanging love.

*mount up...run...walk*] The earlier parts of the journey are accomplished under the impulse of ardent feeling; which is succeeded first by robust and energetic effort, and then by steady, but tranquil and almost unconscious, advance.

**CHAP. 41.** "Keep silence before me, O islands; and let the people renew *their* strength: let them come near; then let them speak: 2 let us come near together to judgment. ¶ Who raised up <sup>1</sup>the righteous man <sup>b</sup>from the east, called him to his foot, <sup>c</sup>gave the nations before him, and made *him* rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow. 3 He pursued them, and passed <sup>2</sup>safely; even by the way *that* he 4 had not gone with his feet. <sup>d</sup>Who hath wrought and done *it*, calling the generations from the beginning? I the LORD, the 5 "first, and with the last; I *am* he. ¶ The isles saw *it*, and feared; the ends of the earth were afraid, drew near, and came. 6 They helped every one his neighbour; and every one said to 7 his brother, <sup>3</sup>Be of good courage. <sup>e</sup>So the carpenter encouraged the goldsmith, and he that smootheth with the hammer <sup>f</sup>him that smote the anvil, <sup>g</sup>saying, It is ready for the soldering: and 8 he fastened it with nails, <sup>h</sup>that it should not be moved. ¶ But thou, Israel, art my servant, Jacob whom I have <sup>i</sup>chosen, the

<sup>1</sup> Heb. *righteousness*.  
<sup>2</sup> Heb. *in peace*.

<sup>3</sup> Heb. *Be strong*.  
<sup>4</sup> Or, *founder*.

<sup>5</sup> Or, *the smiting*.  
<sup>6</sup> Or, *saying of the solder, It is good*.

<sup>a</sup> Zech. 2. 13.  
<sup>b</sup> ch. 46. 11.  
<sup>c</sup> See Gen. 14. 14 &c. ver. 25.  
<sup>d</sup> ch. 45. 1.  
<sup>e</sup> ver. 26.  
<sup>f</sup> ch. 44. 7.  
<sup>g</sup> ch. 43. 10.  
<sup>h</sup> & 44. 6.  
<sup>i</sup> Rev. 1. 17.  
<sup>j</sup> ch. 40. 19.  
<sup>k</sup> & 44. 12.  
<sup>l</sup> ch. 40. 19.

<sup>m</sup> ch. 40. 20.  
<sup>n</sup> Dent. 7. 6.  
<sup>o</sup> Ps. 135. 4.  
<sup>p</sup> ch. 43. 1

XLI. Not Israel only, but the Gentile races, should thus "renew their strength" (r. 1; xl. 31). God will raise up a conqueror, who shall overthrow Babylon and liberate Judah: the name of the liberator was afterwards added (xliv. 28, xlv. 1). The heathen cannot produce similar evidence of foreknowledge; and are thereupon required to abandon their idol-gods. This is the general subject of chs. xli.-xlviii. But along with, and underneath this, there is constant reference to a higher work of liberation; which is to be accomplished by a "Servant of the Lord,"—for Israel and for all nations.

1. *Keep silence before me*] Or, "Listen to Me in silence." The nations are invited to examine the evidence, on which they are to give their verdict.

2. *Who raised up one* (r. 25; i.e. Cyrus) *from the sunrise, whom He will call in righteousness to His foot*;—to follow Him, and to carry out His righteous mandate against Babylon?

*gave the nations....*] *He will give nations before him, and make him rule over kings; He will give men as dust &c.*

3. *He shall pursue them, he shall pass through safely*. The next clause may mean:—"He shall not advance slowly by the ordinary routes, but swiftly on unbeaten tracks." The rapidity of Cyrus's movements and the vast extent of his conquests admit of no doubt.

4. *I the LORD...]* Rather, *I the LORD who am First; and with the last I am He*.

This fundamental truth, that God is eternally the same (as He is the only) Self-existent Personal Being, is again and again insisted on in these chapters (see especially xlv. 9, 10, xlviii. 12).

5. The career of Cyrus surprises and

alarms the nations. They redouble their superstitious efforts, and manufacture a good and strong set of idols to meet so great an emergency.

*they drew near*] To see how this great controversy would be decided.

7. *saying, It is ready...*] Rather, *he saith of the soldering, It is good*: the metallic coating is perfect. This excellent idol is then made fast, lest it might fall.

8. Rather, *Thou, O Israel My servant*:—the whole of rr. 8, 9 being a description (in the vocative case) of the person addressed in r. 10.

*my servant*] Israel's national vocation was to be God's servant (Deut. x. 12, 20). So long as they served Him loyally, they had true freedom. Even when they ceased to do so their vocation was not annulled (Rom. xi. 20). The promise to *Abraham's seed* (Gen. xxii. 18) stood firm: there remained an indefectible "holy seed" (vi. 13). This was the true *Israel*, the *servant of the Lord* God's elect; possessor of the blessing entailed on Abraham, the *Friend of God*.

In some places where the title occurs in Part ii. of Isaiah, it is evident that a Person is addressed, Who, while He is Israel's representative, has at the same time a transcendent personality, which enables Him to stand outside Israel (e.g. xlix. 5, 6, ch. liii.). It is impossible to sever this "Servant of the Lord" from the Divine Person spoken of in ch. xi.

The title, SERVANT OF THE LORD, occurring nineteen times in chs. xli.-liii., disappears after liii. 11. His work as Servant is thenceforth finished (Heb. x. 12). The "Everlasting Covenant" has been established (lv. 3). On the other hand, in the chapters following ch. liii. we have a new term, SERVANTS OF THE LORD. Through the obedience of the one Righteous Servant

- \*2 Chr. 20. 7. 9 seed of Abraham my <sup>a</sup>friend. *Thou* whom I have taken from  
Jam. 2. 23. the ends of the earth, and called thee from the chief men thereof,  
and said unto thee, Thou *art* my servant; I have chosen thee,  
' ver. 13. 14. 10 and not cast thee away. 'Fear thou not; <sup>m</sup>for I *am* with thee;  
ch. 43. 5. be not dismayed; for I *am* thy God: I will strengthen thee;  
Deut. 31. yea, I will help thee; yea, I will uphold thee with the right  
6, 8. hand of my righteousness. Behold, all they that were incensed  
against thee shall be <sup>a</sup>ashamed and confounded: they shall be  
as nothing; and <sup>1</sup>they that strive with thee shall perish. Thou  
shalt seek them, and shalt not find them, <sup>even</sup> <sup>2</sup>them that con-  
tended with thee: <sup>3</sup>they that war against thee shall be as  
nothing, and as a thing of nought. For I the LORD thy God  
will hold thy right hand, saying unto thee, <sup>o</sup>Fear not; I will  
help thee. Fear not, thou worm Jacob, and ye <sup>a</sup>men of Israel;  
I will help thee, saith the LORD, and thy redeemer, the Holy  
One of Israel. Behold, <sup>p</sup>I will make thee a new sharp threshing  
instrument having <sup>a</sup>teeth: thou shalt thresh the mountains, and  
beat <sup>them</sup> small, and shalt make the hills as chaff. Thou shalt  
fan them, and the wind shall carry them away, and the whirl-  
wind shall scatter them: and thou shalt rejoice in the LORD,  
and <sup>q</sup>shalt glory in the Holy One of Israel. ¶ <sup>¶</sup>When the poor  
and needy seek water, and <sup>there is</sup> none, and their tongue faileth  
for thirst, I the LORD will hear them, I the God of Israel will  
not forsake them. I will open <sup>r</sup>rivers in high places, and  
fountains in the midst of the valleys: I will make the <sup>u</sup>wilder-  
ness a pool of water, and the dry land springs of water. I will  
plant in the wilderness the cedar, the shittah tree, and the  
myrtle, and the oil tree; I will set in the desert the fir tree, and  
the pine, and the box tree together: <sup>u</sup>that they may see, and

<sup>1</sup> Heb. the men of thy strife.<sup>2</sup> Heb. the men of thy con-

tenton.

<sup>3</sup> Heb. the men of thy war<sup>4</sup> Or, few men.<sup>5</sup> Heb. months.

many had been made righteous (Rom. v. 15-19).

*my friend*] Lit. that loved Me. The great promise given to Abraham was given to him after he had proved his love to God (flowing from faith in God's love) by wholly resigning Isaac (his "only son, whom he loved") to God's disposal. *Khalil-ullah*, "Friend of God," is a title of Abraham among the Mohammadans.

10. *I am with thee* (xliii. 2)] To fulfil all that was implied in the name, *Immanu-El*.

*I will strengthen...*] Lit. I have strengthened... I have holpen (and so in *vv.* 13, 14).

11. *they shall be...*] Rather, the men that are at strife with thee shall be as nothing, and shall perish.

13. *saying*] He that saith.

14. *worm*] Creature of the dust (Job xxv. 6); prostrate and helpless.

*thy redeemer, the...*] Rather, the Holy One of Israel is thy Redeemer. HE will perform the duty that falls to [the Goe] the next of kin (Lev. xxv. 48, 49), and will redeem thee from bondage (xxxv. 9, xliii. 1, &c.). To accomplish that work the Redeemer Himself became "as a worm, and no man" (Ps. xxii. 6).

15. Or, I have made thee as a new...

Before (xxi. 10), Israel had been threshed with the heavy drays of Assyria and Babylon. Now she should become a sharp threshing instrument of a new kind, *having teeth*, or, "with two-edged (spikes)." The *hills* and *mountains* are allegorical for empires and kingdoms. With what may this *new* instrument be armed but the "Word of the Lord" (xl. 8) "sharper than any two-edged sword" (Heb. iv. 12)?

16. *fan*] Or, winnow (xxx. 24).

17. Or, *The poor and needy are seeking* &c., i.e. for teaching, as the thirsty for water. This was true of Israel (see iii. 1), as well as of the nations.

18. *high places*] Or, "bare hill-tops;"—rocky prominences in the wilderness: the least likely places for finding water.

*valleys*] Broad flat valleys between ridges of hills or rocks. In the desert such valleys would be hot and dry. Such was the Valley of Dry Bones (Ezek. xxxvii. 1).—The imagery contains a reference to Israel's early history in the wilderness.

19. The wilderness is turned into paradise: The trees mentioned are all fragrant and durable. The *Shittah* was the acacia (see Ex. xxv. 5 note).

know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath  
 21 created it. ¶<sup>1</sup>Produce your cause, saith the LORD; bring forth  
 22 your strong reasons, saith the king of Jacob. <sup>2</sup>Let them bring  
 them forth, and shew us what shall happen: let them shew the  
 former things, what they be, that we may <sup>2</sup>consider them, and  
 know the latter end of them; or declare us things for to come.  
 23 <sup>3</sup>Shew the things that are to come hereafter, that we may know  
 that ye are gods: yea, <sup>4</sup>do good, or do evil, that we may be dis-  
 24 mayed, and behold it together. Behold, <sup>5</sup>ye are <sup>3</sup>of nothing,  
 and your work <sup>4</sup>of nought: an abomination is he that chooseth  
 25 you. ¶I have raised up *one* from the north, and he shall come:  
 from the rising of the sun <sup>6</sup>shall he call upon my name: <sup>7</sup>and  
 he shall come upon princes as upon mortar, and as the potter  
 26 treadeth clay. <sup>8</sup>Who hath declared from the beginning, that  
 we may know? and beforetime, that we may say, *He is righteous?*  
 yea, *there is none* that sheweth, yea, *there is none* that declareth,  
 27 yea, *there is none* that heareth your words. <sup>9</sup>The first <sup>10</sup>shall say  
 to Zion, Behold, behold them: and I will give to Jerusalem one  
 28 that bringeth good tidings. <sup>11</sup>For I beheld, and *there was no*  
 man; even among them, and *there was no* counsellor, that, when  
 29 I asked of them, could <sup>12</sup>answer a word. <sup>13</sup>Behold, they are all  
 vanity; their works are nothing: their molten images are wind  
 and confusion.

CHAP. 42. BEHOLD <sup>14</sup>my servant, whom I uphold; mine elect, *in*  
 whom my soul <sup>15</sup>delighteth; <sup>16</sup>I have put my spirit upon him:

<sup>1</sup> Heb. Cause to come near.

them.

<sup>4</sup> Or, worse than of a viper.

<sup>2</sup> Heb. set our heart upon

<sup>3</sup> Or, worse than nothing.

<sup>5</sup> Heb. return.

<sup>\*</sup> ch. 45. 21.

<sup>v</sup> ch. 44. 7.

& 45. 3.

John 13. 19.

<sup>2</sup> Jer. 10. 6.

<sup>a</sup> Ps. 115. 8.

ch. 44. 9.

<sup>1</sup> Cor. 8. 4.

<sup>b</sup> Ezra 1. 2.

<sup>c</sup> ver. 2.

<sup>d</sup> ch. 43. 9.

<sup>e</sup> ver. 4.

<sup>f</sup> ch. 40. 9.

<sup>g</sup> ch. 63. 5.

<sup>h</sup> ver. 24.

<sup>a</sup> ch. 43. 10.

& 53. 11.

Matt. 12. 18,

19, 20.

Phil. 2. 7.

<sup>b</sup> Matt. 3. 17.

Eph. 1. 6.

<sup>c</sup> ch. 11. 2.

John 3. 34.

21, 22. The challenge of *vr.* 1-5 restated. The word for *former* had already been used (ix. 1) of an earlier, as contrasted with a *later*, cycle of history. In xlii. 9, xliii. 18, 19, the "former things" are contrasted with "new things," that God would do; which "new things" correspond to the "creation" (v. 20) here. "Former things" include the *commencements* of history, which to the pagan nations were wrapped up in darkness. Israel knew, from the beginning, God's purpose of blessing the nations (Gen. xii. 1, 2); and that a total overthrow of their own national constitution would precede the great epoch of blessing (Deut. xxviii. 45, xxx. 5, 6, 9).

22. *for to come*] Or, *that are coming*. These may denote the nearer range of future events (as the overthrow of Babylon by Cyrus).

23. If they found this test of "foreknowledge" too hard, let them at least shew their power by *doing good and doing evil*.

24. Or, as in marg. *an abomination*] Deut. vii. 26. An idol may be a mere nothing; but idol-worship is a positive source of corruption.

25. *shall come*] Rather, *is come*. *the north...the rising of the sun*] Cyrus combined in himself two nationalities; his mother being a Mede, his father a Persian.

The Median empire lay to the north of Babylonia; Persia to the east.

*call upon*] Or, "proclaim;" as in his edict (Ezra i. 2).

*princes] seganim*. [The Hebrew form of the Assyrian title for Viceroy].

27. Or, "Beforehand it is said unto Zion, Behold, behold them." This was Zion's privilege, to hear the future spoken of in precise language.

28. There was none to answer the challenge.

29. Or, according to the Hebr. accents, **Behold them all!** those idolaters; **vanity and nothingness are their works;** the gods they have made (xvii. 8)

*wind and confusion*] Unsubstantial and fruitless.

XLII. In contrast with that scene of desolation (xli. 29), One is introduced Whose work shall restore moral order among the nations. In Him both Israel and Cyrus will find an antitype. He will be truly what Israel was by vocation, "the Servant of the Lord," establishing judgment on the earth. He will be to mankind at large, in regard to their spiritual condition, what Cyrus was politically to the captive Jews,—their liberator from darkness.

1. *mine elect*] The word is used of Moses (Ps. cvi. 23), and of Saul (2 Sam. xxi. 6). The Messiah is the effective Mediator; the



- 2 he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street.
- 3 A bruised reed shall he not break, and the <sup>1</sup>smoking flax shall
- 4 he not <sup>2</sup>quench: he shall bring forth judgment unto truth. He shall not fail nor be <sup>3</sup>discouraged, till he have set judgment in
- 5 the earth: <sup>4</sup>and the isles shall wait for his law. ¶ Thus saith God the LORD, <sup>5</sup>he that created the heavens, and stretched them out; <sup>6</sup>he that spread forth the earth, and that which cometh out of it; <sup>7</sup>he that giveth breath unto the people upon it, and spirit
- 6 to them that walk therein: <sup>8</sup>I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee,
- 7 <sup>9</sup>and give thee for a covenant of the people, for <sup>10</sup>a light of the Gentiles, <sup>11</sup>to open the blind eyes, to <sup>12</sup>bring out the prisoners from the prison, and them that sit in <sup>13</sup>darkness out of the prison
- 8 house. I am the LORD. that is my name: and my <sup>14</sup>glory will I not give to another, neither my praise to graven images.
- 9 ¶ Behold, the former things are come to pass, and new things
- 10 do I declare: before they spring forth I tell you of them. <sup>11</sup>Sing unto the LORD a new song, and his praise from the end of the earth, <sup>12</sup>ye that go down to the sea, and <sup>13</sup>all that is therein; the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up <sup>14</sup>their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout
- 12 from the top of the mountains. Let them give glory unto the
- 13 LORD, and declare his praise in the islands. ¶ The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, <sup>14</sup>yea, roar; he shall <sup>15</sup>prevail against his enemies. I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travelling woman;

<sup>1</sup> Gen. 49. 10.

<sup>2</sup> ch. 41. 24.

Zech. 12. 1.

<sup>3</sup> Ps. 139. 6.

<sup>4</sup> Acts 17. 25.

<sup>5</sup> ch. 43. 1.

<sup>6</sup> ch. 49. 8.

<sup>7</sup> Luke 2. 32.

Acts 13. 47.

<sup>8</sup> ch. 35. 5.

<sup>9</sup> ch. 61. 1.

Luke 4. 18.

2 Tim. 2. 28.

Heb. 2. 14.

<sup>10</sup> ch. 9. 2.

<sup>11</sup> ch. 48. 11.

<sup>12</sup> Ps. 33. 3.

<sup>13</sup> 40. 3.

<sup>14</sup> 98. 1.

<sup>15</sup> Ps. 107. 23.

<sup>16</sup> ch. 31. 4.

<sup>1</sup> Or, dimly burning.

<sup>2</sup> Heb. quench it.

<sup>3</sup> Heb. broken.

<sup>4</sup> Heb. the fulness thereof.

<sup>5</sup> Or, behave himself mightily.

abiding King. Through Him a new Israel shall be formed that may bear the title "Elect" (xliii. 20, xlv. 4).

bring forth . . .] Or, cause judgment to go forth (so in v. 3) beyond Israel to the long-oppressed nations.

2. That work shall be carried on unobtrusively. *He shall not cry*, as in grief, *nor lift up a shout as in triumph*, or, in altercation: nor publish His doings *in the street ostentatiously*.

3. He would deal tenderly with the bruised and oppressed in Israel; with the lowly and contrite of mankind.

smoking] Or, as in marg. He would not extinguish the wick of a lamp which gave only a feeble light, but would supply it with fresh oil.

bring forth judgment unto truth] "cause it to go forth according to truth:" this truth being the victorious display of God's faithfulness (Micah vii. 20).

4. fail] Lit. *He shall not burn dimly nor be bruised*:—as if He Himself were the lamp. His light would illumine the world (ii. 4). *The isles* (especially the coasts of the Mediterranean) should wait for and long for (trust) His law and teaching.

6. in righteousness] (xlv. 13), in the pur-

suance of My righteous plan. They, who are constituted a "people" by this new Covenant, are in a large measure Gentiles (cp. marg. ref.). To seal such a Covenant, to be the ground of the people's abiding in communion with God, a mightier "Servant of the Lord" was needed than "Israel" Cyrus.

9. The new things here (as in xliii. 18, 19) are such as require an exercise of creative power (v. 5). The "former things," contrasted with them, are the earlier cycle of Israel's, and of the world's, history.

spring forth] Cp. Gen. ii. 5. As the law or the vegetable's life is contained in the germ, so is the whole order of events in the moral world pre-existent in the Divine Idea.

10. new song] See Ps. xcvi. 1, note.

11. the rock] i.e. Petra (xvi. 1).

13. jealousy] See ix. 7, note.

14. That God's work of blessing the nations (cp. Rom. xvi. 25) might be carried out, He must no longer shew forbearance to His enemies.

(like a travelling woman] Whose long period of silent endurance is ended by sudden throes;—soon to be followed by joy (John xvi. 21).

15 I will destroy and <sup>1</sup>devour at once. I will make waste mountains and hills, and dry up all their herbs; and I will make the  
16 rivers islands, and I will dry up the pools. And I will bring the blind by a way *that they knew not*; I will lead them in paths *that they have not known*. I will make darkness light  
17 before them, and crooked things <sup>2</sup>straight. These things will I do unto them, and not forsake them. They shall be <sup>3</sup>turned back, they shall be greatly ashamed, that trust in graven images,  
18 that say to the molten images, *Ye are our gods*. ¶ Hear, ye  
19 deaf; and look, ye blind, that ye may see. *Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the LORD's servant?*  
20 Seeing many things, <sup>4</sup>but thou observest not; opening the ears, but he heareth not. The LORD is well pleased for his righteousness' sake; he will magnify the law, and make <sup>5</sup>it honourable.  
22 But this *is* a people robbed and spoiled; *they are* all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for <sup>6</sup>a spoil, and none saith,  
23 Restore. ¶ Who among you will give ear to this? *who* will  
24 hearken and hear <sup>7</sup>for the time to come? Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways,  
25 neither were they obedient unto his law. Therefore he hath poured upon him the fury of his anger, and the strength of battle: <sup>8</sup>and it hath set him on fire round about, <sup>9</sup>yet he knew not; and it burned him, yet he laid <sup>10</sup>it not to heart.

CHAP. 43. BUT now thus saith the LORD *"that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.*  
2 *When thou passest through the waters, I will be with thee;*

<sup>1</sup> Heb. swallow, or, sup up.  
<sup>2</sup> Heb. into straightness.

<sup>3</sup> Or, him.  
<sup>4</sup> Or, in snaring all the young men of them.

<sup>5</sup> Heb. a treading.  
<sup>6</sup> Heb. for the after time?

<sup>7</sup> Ps. 97. 7.  
ch. 1. 29)  
& 45. 10.

<sup>8</sup> ch. 43. 9.  
Ezek. 12. 2.  
See John 9. 39, 41.

<sup>9</sup> Rom. 2. 21.

<sup>10</sup> 2 Kin. 25. 9.  
Hos. 7. 9.

<sup>11</sup> ver. 7.  
<sup>12</sup> ver. 21.  
ch. 44. 2.  
<sup>13</sup> ch. 44. 6.  
<sup>14</sup> ch. 42. 6.  
<sup>15</sup> Ps. 66. 12.  
<sup>16</sup> Deut. 31. 6, 8.

*I will destroy .]* Or, *I will desolate and swallow up at once* (cp. Ezek. xxxvi. 3).

16. The last words of the verse take us back to the promise in xli. 17. The purpose of all that wandering in the desert of tribulation was to bring them into the land of abiding "light."

18-25. The deaf and blind are to consider two facts: (1) the voluntary humiliation of God's perfect Servant through Whom God's Law is to be magnified; (2) their own national suffering and its causes.

19. *that I sent]* Rather, *whom I will send* (cp. xlviii. 16);—the "Messenger of the Covenant" (Mal. iii. 1). He became as one that was "blind," as if he stumbled into the trap His enemies laid for Him:—"deaf," as if he were insensible to the blasphemies uttered against Him by His own people.

*he that is perfect]* Or, "the meritorious One." He, the all-meritorious, submitted to bear the recompense that was due to the "sins of the world." [According to others, the blind and deaf Servant is the people of Israel in a state of spiritual insensibility.]

20. Or, *Thou hast seen many things, but,*  
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*markest not*—deeds, which, if He had not refused to "mark" them, might have called down destruction upon the doers.

*opening the ears]* Really aware of those bitter speeches; though as one who heard not.

21. Or, *The LORD was well pleased in this abasement of the meritorious One, that He might exhibit His unswerving righteousness, and yet justify the penitent sinner.*

*honourable]* Or, "glorious:" its supremacy "established" (Rom. iii. 31), and its majesty vindicated.

22. *snared in holes]* Taken in their enemies' snares, and confined in dungeons.

24. *did not the LORD]* Whose instrument the Chaldean was (x. 15).

*we]* The prophet identifies himself with the people as in chs. liiii., lix., lxiii., lxiv.

25. *it burned him]* Cp. xliii. 2:—a striking instance of the double aspect in which Israel is presented in these chapters. The corrupt nation is subjected to the fire of judgment: but the "Israel of God" suffers no hurt.

XLIII. 1. *called thee by thy name]* Giving thee a definite call to a specific work.

2. The empires of the world were as

<sup>o</sup> Dan. 3. 25, 27.

<sup>b</sup> Prov. 11. 8.

<sup>c</sup> ch. 41. 10.  
Jer 30. 10.  
& 46. 27.

<sup>k</sup> ch. 63. 19.

Num. 2. 7

<sup>i</sup> Ps. 100. 3.

ch. 20. 23.

John 3. 3

<sup>2</sup> Cor. 5. 17.

Eph. 2. 10.

<sup>m</sup> ver 1.

<sup>n</sup> ch. 6. 9.

<sup>o</sup> ch. 41. 21.

<sup>p</sup> ch. 44. 8.

<sup>q</sup> ch. 42. 1.

<sup>r</sup> ch. 41. 4.

<sup>s</sup> ch. 45. 21.

Hos. 13. 4.

<sup>t</sup> Deut. 32. 16.

Ps. 81. 9.

<sup>v</sup> ch. 44. 8.

<sup>w</sup> ch. 10.

<sup>x</sup> Ps. 90. 2.

John 8. 56.

<sup>y</sup> Job 9. 12.

ch. 14. 17.

and through the rivers, they shall not overflow thee: when thou<sup>a</sup> walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I *am* the LORD thy God, the Holy One of Israel, thy Saviour: <sup>1</sup>I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy <sup>1</sup>life.

<sup>5</sup> Fear not: for I *am* with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; *even* every one that is <sup>2</sup>called by my name: for <sup>1</sup>I have created him for my glory, <sup>2</sup>I have formed him; yea, I have made him.

<sup>8</sup> ¶ Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled: <sup>3</sup>who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, *It is truth.* <sup>4</sup>Ye *are* my witnesses, saith the LORD, <sup>4</sup>and my servant whom I have chosen: that ye may know and believe me, and understand that I *am* he: <sup>5</sup>before me there was <sup>2</sup>no God formed, neither shall there be after me. I, *even* I, <sup>5</sup>*am* the LORD; and beside me *there is* no saviour. I have declared, and have saved, and I have shewed, when *there was* no <sup>1</sup>strange god among you: <sup>6</sup>therefore ye *are* my witnesses, saith the LORD, that I *am* God. <sup>7</sup>Yea, before the day *was* I *am* he; and *there is* none that can deliver out of my hand: I will work, and who shall <sup>3</sup>let it?

<sup>14</sup> ¶ Thus saith the LORD, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down

<sup>1</sup> Or, person.

<sup>2</sup> Or, nothing formed of God.

<sup>3</sup> Heb. turn it back?

mighty rivers; their persecuting hatred as fire. (<sup>1</sup>p. marg. ref.)

3. Egypt, Ethiopia, and Seba (Meroe), were not parts of the Babylonian empire: but they should be added to the Persian empire, as the reward of Israel's emancipation. They were annexed by Cambyzes, the son of Cyrus (Dan. viii. 4 note).

4. Since] i.e. "from the time that." Israel became "precious," when the promise of a blessing for all nations was attached to him.

Egypt, Babylon, peoples,—all merely temporal interests,—should give way before the advance of God's Kingdom.

5-7. This promise, which had an initial fulfilment in the return from Babylon (cp. Ps. cvii. 3), and a larger one in the gathering in of Gentile converts (cp. Matt. viii. 11), looks on yet further to the final recovery of Israel.

8. the blind people that have eyes] The Jews. Israel shall be witnesses (v. 10) to the world of the Divine presence.

9. Or, "All ye nations, gather you together, and let the peoples assemble." Can any of them declare this,—the great coming event—Israel's deliverance, or exhibit the past history of the world? If they

cannot, then let them hear the sacred records, and confess them to be the truth.

10. The heathen gods have no such witnesses. But God has. Israel was ready to bear incontrovertible testimony.

my servant] Who is here distinguished from the nation. Cp. xlix. 6.

11. A merely human Messiah could not work out salvation (Matt. i. 21-23).

12. Or, I myself declared (beforehand), and saved (in accordance with that declaration), and published (the account of that deliverance) in the Assyrian cycle of Isaiah's prophecies.—and there was no strange (god). The great deliverance under Hezekiah formed a crucial test;—for it occurred after Judah had publicly renounced those alien gods.

that I...] Lit. and I am God.

13. before the day was] Either, since time began, or, "from to-day."

let it? ] Or, reverse it (xiv. 27). Balaam (Num. xxiii. 20) could not; no more could "the blind people that had eyes." Against their intent they would bless the Church of God.

14. Or, I have sent (My sanctified ones, xiii. 3) to Babylon; and I will bring down all of them as fugitives; and the Chaldeans

all their 'nobles, and the Chaldeans, whose cry *is* in the ships.  
 15 I *am* the LORD, your Holy One, the creator of Israel, your King.  
 16 ¶ Thus saith the LORD, which 'maketh a way in the sea, and a  
 17 'path in the mighty waters; which 'bringeth forth the chariot  
 and horse, the army and the power; they shall lie down together,  
 they shall not rise: they are extinct, they are quenched as  
 18 tow. 'Remember ye not the former things, neither consider  
 19 the things of old. Behold, I will do a 'new thing; now it shall  
 spring forth; shall ye not know it? 'I will even make a way  
 20 in the wilderness, *and* rivers in the desert. The beast of the  
 field shall honour me, the dragons and the 'owls: because 'I  
 give waters in the wilderness, *and* rivers in the desert, to give  
 21 drink to my people, my chosen. 'This people have I formed  
 22 for myself; they shall shew forth my praise. ¶ But thou hast  
 not called upon me, O Jacob; but thou 'hast been weary of  
 23 me, O Israel. 'Thou hast not brought me the 'small cattle  
 of thy burnt offerings; neither hast thou honoured me with thy  
 sacrifices. I have not caused thee to serve with an offering,  
 24 nor wearied thee with incense. Thou hast bought me no sweet  
 cane with money, neither hast thou 'filled me with the fat of thy  
 sacrifices: but thou hast made me to serve with thy sins, thou  
 25 hast 'wearied me with thine iniquities. I, *even* I, *am* he that  
 'blotteth out thy transgressions 'for mine own sake, 'and will  
 26 not remember thy sins. Put me in remembrance: let us plead  
 27 together: declare thou, that thou mayest be justified. Thy  
 first father hath sinned, and thy 'teachers have transgressed

<sup>a</sup> Ex. 14. 10.  
<sup>b</sup> Ps. 77. 19.  
<sup>c</sup> ch. 51. 10.  
<sup>d</sup> Josh. 3. 13.  
<sup>e</sup> Ex. 14. 4—  
 9. 25.  
<sup>f</sup> Jer. 16. 14.  
<sup>g</sup> 23. 7.  
<sup>h</sup> 2 Cor. 5. 17.  
<sup>i</sup> Rev. 21. 5.  
<sup>j</sup> Ex. 17. 6.  
<sup>k</sup> Deut. 8. 15.  
<sup>l</sup> Ps. 78. 16.  
<sup>m</sup> ch. 35. 6.  
<sup>n</sup> Jer. 48. 21.  
<sup>o</sup> Ps. 102. 18.  
<sup>p</sup> Luke 1. 71.  
<sup>q</sup> 1 Ph. 1. 5.  
<sup>r</sup> Mal. 1. 13.  
<sup>s</sup> Amos 5. 25.

<sup>t</sup> ch. 1. 11.  
<sup>u</sup> Mal. 2. 17.  
<sup>v</sup> ch. 44. 22.  
<sup>w</sup> Jer. 50. 20.  
<sup>x</sup> Acts 3. 19.  
<sup>y</sup> Ezek. 36.  
 22, &c.  
<sup>z</sup> ch. 1. 18.  
<sup>aa</sup> Jer. 31. 34.

<sup>1</sup> Heb. *bare*.

<sup>2</sup> Or, *ostriches*.

<sup>3</sup> Heb. *daughters of the owl*.

<sup>4</sup> Heb. *lambs*, or, *kuls*.

<sup>5</sup> Heb. *made me drunk*, or, 2. 7, 8.

<sup>6</sup> Heb. *interpreters*. Mal. abundantly *moulted*.

(the proudest of all) in their joyous ships,—once filled with shouts of mirth, now sought as a means of flight.

19. *a new thing*] A Greater Redemption than the old one;—a new Covenant (Jer. xxxi. 32, 33), springing out of that "new thing in the earth" (do. v. 22), the incarnation.

20. This "new thing" would bring with it a removal of the curse which had turned Israel into a desert.

*the dragons and the owl*] jackals and ostriches (xxxiv. 13 note).

21. Rather, *The people which I formed*.

22. Hitherto Israel had not answered the Creator's design.

*me*] Emphatic: "Yet on Me (Who have shewn thee so much love) hast thou not called." The opposition is between asking help from God as their loving Benefactor, and thinking to propitiate by outward rites an austere Master.

*thou hast been weary of me*] Or, *toiled in regard of Me*. Thou hast looked on God's service as an irksome burden.

23, 24. Rather, *Thou broughtest not for Me the lamb of thy burnt offerings*. Thy daily morning and evening sacrifice was no advantage to Me; it was wholly for thine own good; *With thy sacrifices thou didst not glorify Me*: it added nought to My

honour, though great was the honour thereby granted to thee. I caused thee no labour (no servile task) in meal-offering; neither made thee to toil in respect of incense; the offering being on a small scale. *Thou broughtest not sweet cane* (an element of the holy ointment, Ex. xxx. 23) *with money for Me*; the holy oil was for thy benefit:—*and with the fat of thy sacrifices thou didst not refresh Me*;—but they had reduced Him to the necessity of servitude. *Verily, thou hast caused me to labour* (as a servant) *by thy sins*; thou hast made Me to toil by thine iniquities.—The nature of the toil was for the blotting out of Israel's sins (v. 25). He undertook that work of expiation from no other motive than spontaneous love.

26. If this be not true, let them come forward and present their own statement of the account betwixt God and them.—*Put me in remembrance of thy good deeds*; make thy own recital; *that thou mayest be justified*;—thou, and not God.

27. Or, *Thy first father sinned*. The connexion with v. 28 favours the reference to Jacob ("thy father," lviii. 14).

*teachers*] Or, as in marg.; they who were appointed to stand between God and Israel;—as Moses and Aaron; David and Solomon and Hezekiah; the great body of the priests and prophets. All had transgressed.

° ch. 47. 6.  
Lam. 2. 2.  
° Ps. 70. 4.  
Jer. 24. 8.  
Zech. 8. 13.  
° ver. 21.  
ch. 41. 8.  
Jer. 30. 10.  
° ch. 43. 1.  
° Deut. 32.  
15.  
° ch. 35. 7.  
Joel 2. 28.  
John 7. 38.  
Acts 2. 18.

° ver. 21.  
ch. 43. 1.  
° ch. 41. 4.  
° ch. 12.  
Rev. 1. 8.  
° ch. 45. 21.

° ch. 41. 22.  
° ch. 43. 10.  
° Deut. 4. 35.  
36.  
1 Sam. 2. 2.  
° ch. 41. 24.  
° Ps. 115. 1.  
° c.

° Jer. 10. 5.  
Hab. 2. 18.  
° Ps. 97. 7.  
ch. 1. 20.  
° ch. 17.  
° ch. 40. 19.  
° ch. 41. 6.

28 against me. Therefore °I have profaned the 'princes of the sanctuary, °and have given Jacob to the curse, and Israel to reproaches.

**CHAP. 44.** YET now hear, "O Jacob my servant; and Israel, whom 2 I have chosen. Thus saith the LORD that made thee, °and formed thee from the womb, which will help thee; Fear not O Jacob, my servant; and thou, °Jesurun, whom I have chosen. 3 For I will °pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and 4 my blessing upon thine offspring. and they shall spring up as 5 among the grass, as willows by the water courses. One shall say, I am the LORD's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto 6 the LORD, and surname himself by the name of Israel. ¶ Thus saith the LORD the King of Israel, °and his redeemer the LORD of hosts; °I am the first, and I am the last; and beside me 7 there is no God. And °who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let 8 them show unto them. Fear ye not, neither be afraid: °have not I told thee from that time, and have declared it? °ye are even my witnesses. Is there a God beside me? yea, °there is no 9 God; I know not any. ¶ They that make a graven image are all of them vanity; and their °delectable things shall not profit; and they are their own witnesses; °they see not, nor know; 10 that they may be ashamed. Who hath formed a god, or molten 11 a graven image °that is profitable for nothing? Behold, all his fellows shall be °ashamed. and the workmen, they are of men: let them all be gathered together, let them stand up; yet they 12 shall fear, and they shall be ashamed together. ¶ The smith °with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he

1 Or, holy princes.  
2 Heb. rock, Deut. 32. 4.

3 Heb. desirable.  
4 Or, with an axe.

28. profaned &c] Deprived the chief priests of their sacred dignity.

have given...] Or, I will give Jacob to a curse (xxxiv. 5), placing it under anathema (1 Cor. xvi. 22); and Israel to revilings (li. 7).

XLIV. 1. Yet now] Or, And now: seeing that matters have come to such a pass.

2. from the womb] From the time of the Red Sea deliverance, a spiritual work had been going on inside the chosen people.

Jesurun] See marg. ref. note. [The name lays stress on the attribute of uprightness.]

4. The "grass" (cp. xl. 6-8) represented frail mankind. In the midst of the perishable race the new Israel should flourish.

willows] Rather, poplars.

5. call himself by the name] Or, "proclaim the name;" as that in which he gloried.

subscribe...] Or, "shall write with his hand, THE LORD'S;"—enrolling himself as one who belongs to the Lord.

6. the King of Israel] Nathanael used the title (John i. 49), after he had confessed

Jesus to be "the Son of God;" as though it implied a yet stronger affirmation regarding Him. No stronger terms could be found than are used here.

7. call] Summon the future event into being (xli. 4):—and set it in order for Me, arrange the details of it so as to suit My designs.

the ancient people] Israel. [According to others, the first inhabitants of the world.]

8. yea, there is no God] Ratifier, and there is no Rock (xvii. 10, xxvi. 4). See marg. that time] The date of God's word going forth.

9. their delectable things] The idols they had so cherished and fondled (cp. i. 29).

11. the workmen &c.] Or, the artificers themselves are of men;—only human.

be gathered together] To see if their unanimity in error will be of any service.

12. The process of image-making. First the iron-smith (maketh) an adze (or, graving tool; so Jer. x. 3); and worketh it in the coal...with his arm of strength;—his strength depending on meat and drink.

- is hungry, and his strength faileth: he drinketh no water, and  
 13 is faint. ¶The carpenter stretcheth out *his* rule; he marketh it  
 out with a line; he fitteth it with planes, and he marketh it out  
 with the compass, and maketh it after the figure of a man,  
 according to the beauty of a man; that it may remain in the  
 14 house. He heweth him down cedars, and taketh the cypress  
 and the oak, which he <sup>1</sup>strengtheneth for himself among the  
 trees of the forest. he planteth an ash, and the rain doth  
 15 nourish *it*. Then shall it be for a man to burn: for he will take  
 thereof, and warm himself; yea, he kindleth *it*, and baketh  
 bread; yea, he maketh a god, and worshippeth *it*; he maketh it  
 16 a graven image, and falleth down thereto. He burneth part  
 thereof in the fire; with part thereof he eateth flesh; he roasteth  
 roast, and is satisfied: yea, he warmeth *himself*, and saith, Aha,  
 17 I am warm, I have seen the fire: and the residue thereof he  
 maketh a god, *even* his graven image: he falleth down unto it,  
 and worshippeth *it*, and prayeth unto it, and saith, Deliver me;  
 18 for thou *art* my god. ¶<sup>2</sup>They have not known nor understood:  
 for <sup>3</sup>he hath <sup>4</sup>shut their eyes, that they cannot see; *and* their  
 19 hearts, that they cannot understand. And none <sup>5</sup>considereth  
 in his heart, neither *is there* knowledge nor understanding to  
 say, I have burned part of it in the fire; yea, also I have baked  
 bread upon the coals thereof; I have roasted flesh, and eaten *it*:  
 and shall I make the residue thereof an abomination? shall I  
 20 fall down to <sup>6</sup>the stock of a tree? He feedeth on ashes: <sup>7</sup>a  
 deceived heart hath turned him aside, that he cannot deliver his  
 21 soul, nor say, *Is there* not a lie in my right hand? ¶Remember  
 these, O Jacob and Israel; for <sup>8</sup>thou *art* my servant: I have  
 formed thee; thou *art* my servant: O Israel, thou shalt not be  
 22 forgotten of me. <sup>9</sup>I have blotted out, as a thick cloud, thy  
 transgressions, and, as a cloud, thy sins: return unto me; for  
 23 <sup>10</sup>I have redeemed thee. <sup>11</sup>Sing, O ye heavens; for the LORD  
 hath done *it*: shout, ye lower parts of the earth: break forth  
 into singing, ye mountains, O forest, and every tree therein: for
- <sup>1</sup> Or, *taketh courage*.      <sup>3</sup> Heb. *setteth to his heart*.      <sup>4</sup> Heb. *that which comes of a tree*  
<sup>2</sup> Heb. *dumb*.
- <sup>7</sup> ch. 45. 20.  
<sup>8</sup> 2 Thess. 2.  
<sup>11</sup> ch. 46. 8.  
<sup>6</sup> Hos. 4. 12.  
<sup>7</sup> Rom. 1. 21.  
<sup>2</sup> Thess. 2.  
<sup>11</sup> ver. 1, 2.  
<sup>9</sup> ch. 43. 25.  
<sup>10</sup> ch. 43. 1.  
<sup>11</sup> 1 Cor. 6. 20.  
<sup>1</sup> Pet. 1. 18.  
<sup>2</sup> Ps. 69. 34.  
<sup>3</sup> ch. 40. 13.  
<sup>4</sup> Jer. 51. 42.  
<sup>5</sup> Rev. 18. 20.

13. Then the carpenter uses his *rule* and *line* (or, "pencil"); he *worketh it with chisels*, &c.; and produces what resembles the beauty of man, to dwell in the house,—the chief guardian of the family!

14. The carpenter can only shape, not create, his materials. Whence did they come? He must cut down cedars,...and he encourageth himself in the trees of the forest; as if they, nourished by the rain, could be more close to deity than man. From first to last the thing has done nothing for itself.

15. The image is of the family from which man gets his fuel. Yet he makes an idol of it; he bows down so as to touch the ground with the forehead.—Ahaz, so attentive to the shape of the Damascus altar (2 K. xvi. 10, 11), would be observant of modes of prostration.

16, 17. Part is used for warmth, another for cooking (v. 19): the residue thereof he maketh to be a god, to be his graven image.

18. shut] Or, "plastered;" see marg.

20. He feedeth on ashes] Which have no nutritive power. Cp. Hos. xii. 2.

a deceived heart] Carried away by illusions, ever disappointing, and yet retaining their power.

Is there not a lie...] Is not that which I am clinging to an unreality? Cp. Jer. x. 14.

21. Or, "O Jacob; and Israel, for..." In spite of the cloud of sin which hid from them the "light of God's countenance" (lix. 2), they were not consigned to oblivion. Cp. xl. 27, xlix. 15.

23. The "heavens" rejoice over the returning and pardoned sinner (Luke xv. 10). The lower parts of the earth are contrasted with the "heavens,"—not with the "mountains."

done it] Or, "done (all) : " cp. v. 24. break forth...] See xiv. 7. The trees of the forest would no longer be misused (v. 14) to dishonour God and degrade man.

<sup>a</sup> ch. 43. 14  
<sup>b</sup> ch. 43. 1.

<sup>c</sup> Job 9. 8.  
Ps. 104. 2.  
ch. 40. 22.  
<sup>d</sup> ch. 47. 13.  
<sup>e</sup> Jer. 50. 36.  
<sup>f</sup> 1 Cor. 1. 20.  
<sup>g</sup> Zech. 1. 6.

<sup>h</sup> See Jer. 50.  
33.

<sup>i</sup> 2 Chr. 36.  
22. 23.  
ch. 43. 13.

<sup>a</sup> ch. 41. 13.  
<sup>b</sup> ch. 41. 2.  
Dan. 5. 30.

<sup>c</sup> ch. 40. 1.  
<sup>d</sup> Ps. 107. 16.

the LORD hath redeemed Jacob, and glorified himself in Israel.  
24 ¶ Thus saith the LORD, "thy redeemer, and <sup>b</sup>he that formed thee from the womb, I *am* the LORD that maketh all *things*; <sup>c</sup>that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; that <sup>d</sup>frustrateth the tokens <sup>e</sup>of the liars, and maketh diviners mad; that turneth wise *men* backward, and maketh their knowledge foolish; <sup>f</sup>that confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, 'Thou shalt be inhabited; and to the cities of Judah, 'Ye shall be built, and I will raise up the decayed places thereof: <sup>h</sup>that saith to the deep, 'Be dry, and I will dry up thy rivers: that saith of Cyrus, *He is my shepherd*, and shall perform all my pleasure: even saying to Jerusalem, 'Thou shalt be built; and to the temple, 'Thy foundation shall be laid.

CHAP. 45. THUS saith the LORD to his anointed, to Cyrus, whose "right hand I <sup>2</sup>have holden, <sup>b</sup>to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut: I will go before thee, and make the crooked places straight: <sup>d</sup>I will break in pieces

<sup>1</sup> Heb. *nastes*.

<sup>2</sup> Or, *strengthened*.

*glorified*] will glorify.

24. *maketh stretcheth spreadeth*] The present tense implies that it is God Who continually upholds heaven and earth in existence.

*by myself*] i.e., so that it originated with Me (xxviii. 29). Others read: "who was with Me?" [i. e. as My counsellor (xl. 13)].

25. *liars*] Or, "lies" (xvi. 6) the lying systems of divination.

*maketh mad*] By their own art.

26. *confirmeth*] Or, "establisheth" the word of His servant,—here, perhaps, Isaiah himself (cp. xx. 3); the "messengers" being the prophets generally.

*saith to...*] Or, of (and so in *rr.* 27, 28): —  
**She shall... They shall.**

27. The "deep" appears to denote the Euphrates; the "rivers" its various streams. The empire typified by Euphrates should be dried up.

28. *Cyrus*] The only other instance of a person's being prophesied of by name so long previously is that of Josiah (I. K. xlii. 2); who inflicted judgment on the idol-gods of Samaria, as Cyrus did on those of Babylon.

*my shepherd*] To gather My scattered flock, and care for them. This title (cp. Zech. xlii. 7) and that of God's "Anointed" (xlv. 1) shew that Cyrus, the actual liberator of the Jews, was also a type of the world's Saviour.

*even saying*] God speaks:—*saying of Jerusalem, She...; and of the Temple, Her...* The edict issued by Cyrus for the rebuilding of Jerusalem had its origin in this prophecy of Isaiah. Nothing can be in itself more probable than that Daniel should have pointed out to the conqueror both this

passage and the (no less definite) prophecy of Jeremiah (Jer. xxv. 11).

XLV. 1. *to his anointed, to Cyrus*] ('p. the application of, "My sanctified ones" (xlii. 3), to the Medes [and of "My servant" to Nebuchadnezzar (Jer. xxv. 9 &c.)]

Cyrus has been considered by ancient and modern writers to have been of singularly noble character; and in his religious views to have been opposed to idolatry, and a worshipper of one God. The explanation of such a character is supplied by these chapters. 'Cyrus was God's "anointed";' endued by Him with gifts (*rr.* 3, 13: xlviii. 14).

[The Cyrus-cylinders (see Dan. v. 1 note) represent him in a somewhat different light. He is marked by a political and religious tolerance, which disposed him to recognise the gods of conquered lands (e.g. Babylon). This representation does not amount to making him a polytheist and an idolater, or an indifferentist on religious matters; but it casts doubt on the popular belief that he was a Zoroastrian; and, if correct—it must modify not the actual words of Isaiah's prophecies, but the current interpretation of his words. Isaiah's view of the king does not deny to him religious tolerance possible to any pagan ruler, while it assigns prominence to that side of his character which exhibited sympathy with his own (and Israel's) religious hopes].

*I will loose* (or, ungird) *the loins of kings*] Cp. Dan. v. 6.

*the two-leaved gates*] *r.* 2, "gates of brass." The gates of Babylon were of brass.

2. *the crooked places straight*] Or, "the rugged places level." Cp. xlii. 16.

3 the gates of brass, and cut in sunder the bars of iron : and I will give thee the treasures of darkness, and hidden riches of secret places, <sup>c</sup>that thou mayest know that I, the LORD, which <sup>e</sup>call thee by thy name, <sup>f</sup>am the God of Israel. For <sup>g</sup>Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast <sup>h</sup>not known me. I <sup>i</sup>am the LORD, and <sup>k</sup>there is none else, <sup>l</sup>there is no God beside me: <sup>m</sup>I girded thee, though thou hast not known me: <sup>n</sup>that they may know from the rising of the sun, and from the west, that <sup>o</sup>there is none beside me. I am the LORD, and <sup>p</sup>there is none else. I form the light, and create darkness: I make peace, and <sup>q</sup>create evil: I the LORD do all these things. ¶ <sup>r</sup>Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it. ¶ Woo unto him that striveth with <sup>s</sup>his Maker! Let the potsherd strive with the pot-herds of the earth. <sup>t</sup>Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? Woo unto him that saith unto <sup>u</sup>his father, What begetteth thou? or to the woman, What hast thou brought forth? ¶ Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning <sup>v</sup>my sons, and concerning <sup>w</sup>the work of my hands command ye me. <sup>x</sup>I have made the earth, and <sup>y</sup>created man upon it: I, <sup>z</sup>even my hands, have stretched out the heavens, and <sup>aa</sup>all their host have I commanded. ¶ I have raised him up in righteousness, and I will <sup>ab</sup>direct all his ways: he shall <sup>ac</sup>build my city, and he shall let go my captives, <sup>ad</sup>not for price nor reward, saith the LORD of hosts.

<sup>1</sup> Or, make straight.

3. *treasures*] As those of the "Golden" City (Jer. i. 37, li. 13), and of Ctesus.

<sup>1</sup> &c.] Rather, *I am the Lord*; (I) *that call thee by thy name, the God of Israel*.

4. *surnamed thee*] Or, "designated thee;" by those honourable titles (xliv. 28) "My shepherd," "My anointed."

*though thou...*] Long before he knew God, he was "known" by Him (Jer. i. 5).

5. *girded thee*] As David, "with strength."

7. *create evil*] The "evil" which is the sure chastisement of sin (iii. 11)—Zoroastrianism, which arose, probably, soon after Cyrus's time, spoke of two Eternal Principles, light and darkness, which were perpetually at war. The present verse supplied, by anticipation, a corrective to that error.

8. The final aim of all God's providential acts was that the kingdom of heaven,—and therein righteousness and salvation,—should be planted upon earth.

*Drop down!* In showers...*that they may bear fruits of salvation; and let her cause righteousness to spring forth* (lxi. 11), *at once*. The two words in the A. V. rendered "righteousness" are different; the first being rather the principle of righteousness, the second its embodiment in the character and conduct.

9. This employment of Cyrus was part of God's counsel; which none of His people must question.

*Let the potsherd...*] Or, "a potsherd potsherds of the earth." Israel had no claim to stand above the rest of mankind. All alike were formed of the dust.

*no hands*] [*i.e.* no skill]. Unbelieving Israel did practically say this of his Maker. God worked with perfect wisdom and goodness.

10. *What begetteth thou?*] *Why travailest thou?* The questions express insolent discontent. If we, Israel, Thy children, are to be thus cast away, surely we were made in vain.

11. *come concerning*] Or, punctuate thus, "come: concerning &c." Inquire of Me—those future events, which will explain all that now (*r. 15*) is so mysterious to you;—and then "concerning My children command Me;" *Me*, Who (*r. 12*) have laid My commands on the host of heaven, assigning to every orb its own place and duty.

13. *I have raised him up* &c.] To carry out the decrees which I the righteous Judge issue.

*not for hire nor reward*] Jerusalem had been brought to ruin by those who pursued after "reward" and "hire" (Micah iii. 11.) It should be rebuilt by one, who acted from a disinterested regard for God's command.

<sup>c</sup> ch. 41. 23.  
<sup>f</sup> Ex. 33. 12.  
<sup>g</sup> ch. 43. 1.  
<sup>h</sup> ch. 41. 1.  
<sup>i</sup> 1 Thess. 4. 6.  
<sup>k</sup> Deut. 4. 35.  
<sup>l</sup> ch. 44. 8.  
<sup>m</sup> ver. 14. 19.  
<sup>n</sup> Ps. 132. 32.  
<sup>o</sup> Ps. 102. 13.  
<sup>p</sup> ch. 37. 20.  
<sup>q</sup> Mal. i. 11.  
<sup>r</sup> Amos 3. 6.  
<sup>s</sup> Ps. 72. 3.

<sup>t</sup> ch. 64. 8.  
<sup>u</sup> ch. 29. 16.  
<sup>v</sup> Jer. 18. 6.  
<sup>w</sup> Rom. 9. 20.

<sup>x</sup> Jer. 31. 9.  
<sup>y</sup> Isai. 29. 23.  
<sup>z</sup> ch. 42. 5.  
<sup>aa</sup> Jer. 27. 5.  
<sup>ab</sup> Gen. 1. 26.  
<sup>ac</sup> Gen. 2. 1.  
<sup>ad</sup> ch. 41. 2.  
<sup>ae</sup> 2 Chr. 36. 22, 23.  
<sup>af</sup> ch. 44. 28.  
<sup>ag</sup> ch. 52. 3.  
<sup>ah</sup> See Rom. J. 24.



<sup>b</sup> Ps. 68. 31.  
ch. 49. 23.  
Zech. 8. 22.

<sup>c</sup> Ps. 149. 8.  
<sup>d</sup> 1 Cor. 14.  
25.

<sup>e</sup> ver. 5.  
<sup>f</sup> Ps. 44. 24.  
ch. 8. 17.

<sup>g</sup> ch. 44. 11.

<sup>h</sup> ch. 26. 4.  
ver. 25.  
Rom. 11. 26.  
<sup>i</sup> ch. 12. 5.

<sup>k</sup> ver. 5.

<sup>l</sup> Deut. 30.  
11.

ch. 48. 16.  
<sup>m</sup> Ps. 10. 8.  
& 119. 137.

<sup>n</sup> ch. 44. 17.  
& 46. 7.  
Rom. 1. 22.

<sup>o</sup> ch. 41. 22.  
& 43. 9.

<sup>p</sup> ver. 5. 14.  
ch. 44. 8.  
& 46. 9.

<sup>q</sup> Ps. 22. 27.  
& 68. 5.

<sup>r</sup> Heb. 6. 13.  
<sup>s</sup> Rom. 14. 11.

Phil. 2. 10.  
<sup>t</sup> Gen. 31. 53.  
Deut. 6. 13.

Ps. 63. 11.  
<sup>u</sup> Jer. 23. 5.  
1 Cor. 1. 30.

<sup>v</sup> ch. 41. 11.  
ver. 17.  
<sup>w</sup> 1 Cor. 1. 31.

14 ¶ Thus saith the LORD, <sup>b</sup>The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee: <sup>c</sup>in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, <sup>d</sup>Surely God is in thee; and <sup>e</sup>there is none else, there is no God. ¶ Verily thou art a God <sup>f</sup>that hidest thyself, O God of Israel, the Saviour. 15 ¶ They shall be ashamed, and also confounded, all of them: they shall go to confusion together that are <sup>g</sup>makers of idols. 16 <sup>h</sup>But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end. ¶ For thus saith the LORD <sup>i</sup>that created the heavens: God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: <sup>k</sup>I am the LORD; and <sup>l</sup>there is none else. I have not spoken in <sup>m</sup>secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: <sup>n</sup>I the LORD speak righteousness, I declare things that are right. Assemble yourselves and come; draw near together, ye that are escaped of the nations: <sup>o</sup>they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. Tell ye, and bring them near; yea, let them take counsel together: <sup>p</sup>who hath declared this from ancient time? who hath told it from that time? have not I the LORD? <sup>q</sup>and there is no God else beside me; a just God and a Saviour; <sup>r</sup>there is none beside me. <sup>s</sup>Look unto me, and be ye saved, all the ends of the earth: for I am God, and <sup>t</sup>there is none else. <sup>u</sup>I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me <sup>v</sup>every knee shall bow, every tongue shall swear. <sup>w</sup>Surely, shall our say, in the LORD have I <sup>x</sup>righteousness and strength: even to him shall men come; and <sup>y</sup>all that are incensed against him shall be ashamed. <sup>z</sup>In the LORD shall all the seed of Israel be justified, and <sup>a</sup>shall glory.

<sup>1</sup> Or, Surely he shall say of me, In the LORD is all righteousness and <sup>2</sup> Heb. righteousness strength.

14. In xliii. 3, Egypt, Ethiopia, and Seba were given as Israel's "ransom." Now they should surrender themselves to the Church, as willing trophies of God's power;—*in chains*, symbols of the indissoluble bonds of faith and love.

*Surely...* Lit. "Only in thee is God (*El*), and there is none else, no God (*Elohim*) at all;"—none for one moment to be called by that Name.

15. *that hidest thyself*] Working in unsearchably mysterious ways; yet thereby preparing for a vaster display of Thy goodness as Saviour.

16, 17. Rather, *They are ashamed...are gone...Israel is saved by the LORD with an everlasting salvation*; a deliverance unlike that first one from Egypt.

18. *God himself &c...*] Rather, *the same is God; the same established it...* in vain] Rather, "a waste" (Gen. i. 2); a scene of disorder and barrenness:—such as Israel's sin made Palestine to be. He would rescue the world out of the con-

fusion caused by man's sin, and make it the abode of righteousness; (2 Pet. iii. 13).

19. *in a dark place of the earth*] in a place of the land of darkness. Cp. Jer. ii. 31.

*in rain*] See v. 18 note:—as men wandering in a trackless desert. If they sought Him they would find Him.

20. The address turns to those nations which survive the judgment upon the idolatrous world.

*set up*] Rather, *carry*, in their processions.

21. *Tell ye...* Or, *Shew ye and bring ye forth*; state your case and adduce your evidence.—*Who hath shewed it &c.*

22. *Look*] Or, "turn" (xiii. 14).

23. *I have sworn by myself*] The words used in the promise of blessing to all nations (Gen. xxii. 16). The oath of allegiance follows in the first part of v. 24.

24.] Rather, *Only in the Lord (saith one unto Me) is righteousness and strength*. Every tongue shall make the confession to Jehovah Himself.

**CHAP. 46.** BEL <sup>a</sup>boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages <sup>were</sup> 2 heavy loaden; <sup>b</sup>they are a burden to the weary beast. They stoop, they bow down together; they could not deliver the <sup>c</sup>burden, <sup>d</sup>but themselves are gone into captivity. ¶ Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, <sup>e</sup>which are borne *by me* from the belly, which are carried 4 from the womb: and *even to your old age* <sup>f</sup>I am he; and *even to hoar hairs* <sup>g</sup>I will I carry *you*: I have made, and I will bear; 5 even I will carry, and will deliver *you*. ¶ <sup>h</sup>To whom will ye liken me, and make *me* equal, and compare me, that we may be 6 like? <sup>i</sup>They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god: they 7 fall down, yea, they worship. <sup>j</sup>They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, <sup>k</sup>one shall cry unto him, yet can he not answer, nor save him out of his 8 trouble. <sup>l</sup>Remember this, and shew yourselves men: <sup>m</sup>bring it 9 again to mind, O ye transgressors. ¶ <sup>n</sup>Remember the former things of old: for *I am God*, and <sup>o</sup>there is none else; *I am God*, 10 and there is none like me, <sup>p</sup>declaring the end from the beginning, and from ancient times *the things* that are not yet done, saying, 11 <sup>q</sup>My counsel shall stand, and I will do all my pleasure: calling a ravenous bird <sup>r</sup>from the east, <sup>s</sup>the man <sup>t</sup>that executeth my counsel from a far country: yea, <sup>u</sup>I have spoken it, I will also 12 bring it to pass; I have purposed it, I will also do it. ¶ Hearken unto me, ye <sup>v</sup>stouthearted, <sup>w</sup>that are far from righteousness: 13 <sup>x</sup>I bring near my righteousness; it shall not be far off, and my salvation <sup>y</sup>shall not tarry: and I will place <sup>z</sup>salvation in Zion for Israel my glory.

**CHAP. 47.** COME <sup>a</sup>down, and <sup>b</sup>sit in the dust, O virgin daughter of Babylon, sit on the ground: <sup>c</sup>there is no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate. <sup>d</sup>Take the millstones, and grind meal: uncover thy locks, <sup>e</sup>Judg 16.21. <sup>f</sup>Matt. 21. 41.

<sup>1</sup> Heb. their soul.

<sup>2</sup> Heb. the man of my counsel.

**XLVI.** The contrast between the "God of Israel, the Saviour," and the helpless gods of heathenism (xlv. 14, 20) is specially applied to the deities of Babylon.

1. *Bel hath bowed down* as one who sinks beneath a mortal wound, Judg. v. 27; 2 K. ix. 24.—*Bel* was the same as Baal, the Phœnician sun-god; and [among the Babylonians] the planet Jupiter: Nebo was the planet Mercury. The former name appears in *Bel-shazzar*; the latter in *Nebu-chadnezzar* and *Nabo-polassar*.

*your carriages...* Rather, *the things that ye carried* (in procession) *are borne heavily*.

2. *They stooped, they bowed down at once*;—the deities did so, in despair; unable to rescue their images.

4. *I am he*! Unchangeably the same.

8. *Remember this*! This impotence of the idol-gods, and *shew yourselves men* (or "stand firm"); *bring it back to mind*.

10. *My counsel*! Or, plan. Cp. xiv. 24.

11. *Calling from the sunrise a bird cf*

*prey, the man of His counsel*; keen-sighted, swift, and strong, as the eagle. Cyrus took for his ensign a golden eagle with outstretched wings.

12. *far from righteousness*! Because they had "removed their heart far" from God (xxix. 13).

**XLVII.** Not only are the gods of Babylon impotent; Babylon herself, who claimed to be eternal and peerless, shall be desolated.

1. *sit &c.*! Rather, *sit on the ground throneless*.

2. She must do menial work (Ex. xi. 5); and *pass over the rivers*, be led away as a captive.

*thy locks*! Or, "thy veil."

*will not meet thee as a man*! The meaning is, that He would allow no human relents; as if it were a mere human question. It was full time for vengeance to step in (Jer. l. 15); for in no other way could the work of redemption (c. 4) be accomplished.

<sup>a</sup> ch. 3. 17.  
<sup>Jer.</sup> 18. 22.  
<sup>Nah.</sup> 3. 5.  
<sup>a</sup> Rom. 12.  
 10.  
<sup>f</sup> ch. 43. 3.  
<sup>Jer.</sup> 50. 34.  
<sup>1</sup> Sam. 2. 9.  
<sup>a</sup> ver. 7.  
<sup>Dan.</sup> 2. 37.  
<sup>1</sup> See 2 Sam.  
 21. 14.  
<sup>Zech.</sup> 1. 15.  
<sup>a</sup> ch. 43. 39.  
<sup>1</sup> Deut. 24.  
 50.  
<sup>a</sup> ver. 5.  
<sup>Rev.</sup> 14. 7.  
<sup>a</sup> ch. 16. 8.  
<sup>o</sup> Deut. 32.  
 29.  
<sup>a</sup> ver. 10.  
<sup>Zeph.</sup> 2. 15.  
<sup>a</sup> Rev. 18. 7.  
<sup>a</sup> ch. 51. 19.  
<sup>1</sup> Thess. 5. 3.  
<sup>1</sup> Nah. 3. 4.  
<sup>a</sup> Ps. 59. 7.  
<sup>a</sup> ch. 29. 15.  
<sup>Rzsk.</sup> 8. 12.  
<sup>a</sup> ver. 8.  
<sup>a</sup> 1 Thess. 5. 3.  
<sup>a</sup> ch. 57. 10.  
<sup>b</sup> ch. 44. 25.  
<sup>Dan.</sup> 2. 2.  
<sup>c</sup> Nah. 1. 10.  
<sup>Mal.</sup> 4. 1.  
<sup>a</sup> Rev. 18. 11.

3 make bare the leg, uncover the thigh, pass over the rivers. <sup>a</sup>Thy nakedness shall be uncovered, yea, thy shame shall be seen: <sup>a</sup>I will take vengeance, and I will not meet thee as a man. *As for* your redeemer, the LORD of hosts *is* his name, the Holy One of Israel. Sit thou <sup>a</sup>silent, and get thee into darkness, O daughter of the Chaldeans: <sup>a</sup>for thou shalt no more be called, The lady of 6 kingdoms. <sup>a</sup>I was wroth with my people, <sup>a</sup>I have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy: <sup>a</sup>upon the ancient hast thou very heavily laid 7 thy yoke. And thou saidst, I shall be <sup>a</sup>a lady for ever: so that thou didst not <sup>a</sup>lay these things to thy heart, <sup>a</sup>neither didst 8 remember the latter end of it. Therefore hear now this, *thou that art* given to pleasures, that dwellest carelessly, that sayest in thine heart, <sup>a</sup>I am, and none else beside me; <sup>a</sup>I shall not sit 9 *as* a widow, neither shall I know the loss of children: but <sup>a</sup>these two things shall come to thee <sup>a</sup>in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection <sup>a</sup>for the multitude of thy sorceries, *and* for the great 10 abundance of thine enchantments. For thou <sup>a</sup>hast trusted in thy wickedness: <sup>a</sup>thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath <sup>a</sup>perverted thee; <sup>a</sup>and thou hast said 11 in thine heart, I am, and none else beside me. Therefore shall evil come upon thee; thou shalt not know <sup>a</sup>from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to <sup>a</sup>put it off: and <sup>a</sup>desolation shall come upon thee suddenly, 12 *which* thou shalt not know. <sup>a</sup>Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to 13 profit, if so be thou mayest prevail. <sup>a</sup>Thou art wearied in the multitude of thy counsels. Let now <sup>b</sup>the astrologers, the star-gazers, <sup>a</sup>the monthly prognosticators, stand up, and save thee 14 from these things that shall come upon thee. Behold, they shall be <sup>a</sup>as stubble; the fire shall burn them; they shall not deliver <sup>a</sup>themselves from the power of the flame: *there shall not be a* 15 coal to warm at, *nor* fire to sit before it. Thus shall they be unto thee with whom thou hast laboured, *even* <sup>a</sup>thy merchants,

<sup>1</sup> Or, caused thee to turn away.  
<sup>2</sup> Heb. the morning thereof.

<sup>3</sup> Heb. expiate.  
<sup>4</sup> Heb. mowers of the heavens.

<sup>5</sup> Heb. that give knowledge concerning the months.  
<sup>6</sup> Heb. their souls.

4. The exclamation of the Church suddenly recognising its vindicator. Cp. xlv. 15.

6. polluted...] *I profaned...and gave* upon the ancient] Or, upon the aged didst thou make thy yoke very grievous. This trait of inhumanity did (in the literal sense) mark Babylon's conduct towards Israel (Iam. iv. 16, v. 12). But the allegorical sense is better suited to the context.

7. the latter end] The final issue of her pride and cruelty. Cp. Jer. v. 31.

8. carelessly] Without suspicion of danger. I am, and...] Arrogating to herself Divinity.

9. for...for...] Or, "amidst." The security produced by her "sorceries" (Dan. ii. 2, 10) was one chief cause of her collapse being so sudden and so complete.

11. evil] The "wickedness" of v. 10; physical evil dogging the steps of moral.

from whence it riseth] That day of thy woe shall burst on thee unexpectedly, as without any dawn. Others render, "how to charm it away."

12. with...with] Or, "amidst" (as in v. 9). Astronomy and astrology had been cultivated at Babylon from the earliest times. if so be] Or, "perchance" (1 K. xviii. 27).

thou shalt prevail; or, "cause terror." 13. the monthly prognosticators] [Possibly an allusion to the monthly report containing political forecasts, and sent to the king by the official astronomers.]

14. Far from saving others, these wise men do not deliver themselves. They are as stubble in the flame of Divine wrath. They perish utterly, leaving no remnant of any value behind them.

15. Rather, Of such worth unto thee are the things wherein thou hast toiled: they

from thy youth: they shall wander every one to his quarter; none shall save thee.

**CHAP. 48.** HEAR ye this, O house of Jacob, which are called by the name of Israel, and <sup>a</sup>are come forth out of the waters of Judah, <sup>b</sup>which swear by the name of the LORD, and make mention of the God of Israel, <sup>c</sup>but not in truth, nor in righteousness. For they call themselves <sup>d</sup>of the holy city, and <sup>e</sup>stay themselves upon the God of Israel; The LORD of hosts <sup>f</sup>is his name. ¶ I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; <sup>g</sup>I did them suddenly, <sup>h</sup>and they came to pass. Because I knew that thou art <sup>i</sup>obstinate, and <sup>j</sup>thy neck is an iron sinew, and <sup>k</sup>thy brow brass; <sup>l</sup>I have even from the beginning declared it to thee; before it came to pass I shewed it thee: lest thou shouldst say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. Thou hast heard, see all this; and will not ye declare it? I have shewed thee new things from this time, even hidden things, and thou didst not know them. They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldst say, Behold, I knew them. Yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called <sup>m</sup>a transgressor from the womb. <sup>n</sup>For my name's sake <sup>o</sup>will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. Behold, <sup>p</sup>I have refined thee, but not <sup>q</sup>with silver; I have chosen thee in

<sup>a</sup> Ps. 68. 26.  
<sup>b</sup> Deut. 6. 13.  
ch. 65. 10.  
Zeph. 1. 5.  
<sup>c</sup> Jer. 1. 2  
<sup>d</sup> ch. 52. 1.  
<sup>e</sup> Mic. 3. 11.  
Rom. 2. 17.  
<sup>f</sup> ch. 41. 22.  
&c.  
<sup>g</sup> Josh. 21. 45.  
<sup>h</sup> Ex. 32. 9.  
Deut. 31. 27.  
<sup>i</sup> ver. 3.  
<sup>k</sup> Ps. 53. 3.  
<sup>l</sup> Ps. 79. 9.  
ch. 43. 25.  
Ezek. 20. 9.  
<sup>m</sup> Ps. 79. 33.  
<sup>n</sup> Ps. 66. 10.

<sup>1</sup> Heb. hard.

<sup>2</sup> Or, for silver. See Ezek. 22. 20, 21, 22.

that trafficked with thee from thy youth have wandered everyone to his own quarter; there is none to save thee.

XLVIII. In the predicted downfall of Babylon, Judah might find reason to abandon for ever its past unbelief. Should it not now welcome its Saviour, and enter upon a new Era of Righteousness and Peace (rr. 16, 18)?

1. *and are come forth out of...* Rather, *and issued forth from...* After the captivity of the ten tribes, Zion became confessedly the head of Israel: Judah was plainly "God's Sanctuary" (Ps. cxiv. 2). Hence to have issued—not merely from the "fountain of Israel" (marg. ref.)—but from "the waters of Judah" was a subject of boasting.

2. *For* The ground of the charge *not in truth* (v. 1). *For they call themselves of the holy city*: yet, where is their holiness?

3. *from the beginning* Lit. "from that time" (so in rr. 5, 7, 8; see xlv. 8 note).

*I did them* Or, *suddenly I wrought*. This is referred by some to Isaiah's earlier prophecies concerning Sennacherib: others take it of the fulfilment of the prophecies concerning Babylon; the "new things" being those to be announced in chs. xlix.-lv.

6. *Thou heardest*; see it all:—see all that was published beforehand fulfilled.—*And will ye not yourselves declare (it)*? that others may believe either what has been done, or the new things which from this time were made known.

7. *They are created now* A higher order of things, a new creation, which already is depicted as a reality in Isaiah's prophecies: *yea, before the day, and things thou hadst not heard* (or, indeed, heard of; cp. lxiv. 4). *lest thou shouldst say...* They had failed to "hear" properly, and "know" adequately, the teaching of the Law. Let them beware of thinking too readily that they knew the import of the new things.

8. *heardest not...* Rather, *hast not heard...hast not known*, yet, *from that time thine ear hath not been opened*; and still continues closed:—for *I know that thou wilt deal treacherously, and that thy name is, Transgressor from the womb*. Cp. the language of Moses (Deut. xxix. 4, xxxi. 27).

9. *refrain for thee* Or, "towards thee."

10. *not with silver* Rather, "not as silver:—not for the sake of something in thee that is of intrinsic value. My refining is meant to create in thee a sense of thy poverty, in order that thou mayest be a fit recipient of My grace.

- <sup>a</sup> ver. 9.  
<sup>p</sup> See Deut. 32, 26, 27.  
<sup>q</sup> Ezek. 20, 9.  
<sup>r</sup> ch. 42, 8.  
<sup>s</sup> Deut. 32, 30.  
<sup>t</sup> ch. 41, 4.  
<sup>u</sup> Rev. 1, 17.  
<sup>v</sup> Ps. 102, 25.  
<sup>w</sup> ch. 40, 28.  
<sup>x</sup> ch. 43, 9.  
<sup>y</sup> ch. 45, 1.  
<sup>z</sup> ch. 44, 28.  
<sup>aa</sup> ch. 45, 1.  
<sup>ab</sup> ch. 45, 10.  
<sup>ac</sup> ch. 61, 1.  
<sup>ad</sup> ch. 43, 14.  
<sup>ae</sup> Ps. 32, 8.  
<sup>af</sup> Deut. 32, 23.  
<sup>ag</sup> Ps. 81, 13.  
<sup>ah</sup> Ps. 119, 165.  
<sup>ai</sup> Gen. 22, 17.  
<sup>aj</sup> Hos. 1, 10.  
<sup>ak</sup> ch. 52, 11.  
<sup>al</sup> Jer. 50, 8.  
<sup>am</sup> Zech. 2, 6.  
<sup>an</sup> Rev. 18, 4.  
<sup>ao</sup> Ex. 19, 4.  
<sup>ap</sup> ch. 44, 22.  
<sup>aq</sup> See ch. 11, 17, 18.  
<sup>ar</sup> Num. 20, 11.  
<sup>as</sup> Ps. 105, 41.  
<sup>at</sup> ch. 57, 21.  
 11 the furnace of affliction. <sup>a</sup>For mine own sake, *even* for mine own sake, will I do it: for <sup>b</sup>how should *my name* be polluted?  
 12 and <sup>c</sup>I will not give my glory unto another. <sup>d</sup>[Hearken unto me, O Jacob and Israel, my called, <sup>e</sup>*I am* he; <sup>f</sup>*I am*, the <sup>g</sup>*first*,  
 13 I also <sup>h</sup>*am* the last. <sup>i</sup>Mine hand also hath laid the foundation of the earth, and <sup>j</sup>my right hand hath spanned the heavens. <sup>k</sup>*when*  
 14 <sup>l</sup>*I* call unto them, they stand up together. <sup>m</sup>All ye, assemble yourselves, and hear; which among them hath declared these <sup>n</sup>*things*? <sup>o</sup>The LORD hath loved him. <sup>p</sup>he will do his pleasure  
 15 on Babylon, and his arm <sup>q</sup>*shall be* on the Chaldeans. <sup>r</sup>*I, even I,* have spoken; yea, <sup>s</sup>*I* have called him: <sup>t</sup>I have brought him,  
 16 and he shall make his way prosperous. <sup>u</sup>[Come ye near unto me, hear ye this; <sup>v</sup>*I* have not spoken in secret from the beginning, from the time that it was, there <sup>w</sup>*am I*: and now <sup>x</sup>the LORD  
 17 God, and his Spirit, hath sent me. Thus saith <sup>y</sup>the LORD, thy Redeemer, the Holy One of Israel; <sup>z</sup>*I am* the LORD thy God which teacheth thee to profit, <sup>aa</sup>which leadeth thee by the way  
 18 <sup>ab</sup>*that* thou shouldest go. <sup>ac</sup>O that thou hadst hearkened to my commandments! <sup>ad</sup>then had thy peace been as a river, and thy  
 19 righteousness as the waves of the sea: <sup>ae</sup>thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed  
 20 from before me. <sup>af</sup>[Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it <sup>ag</sup>*even* to the end of the earth; say ye, The LORD hath <sup>ah</sup>*re-*  
 21 deemed his servant Jacob. And they <sup>ai</sup>thirsted not <sup>aj</sup>*when* he led them through the deserts: he <sup>ak</sup>caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out.  
 22 <sup>al</sup>*There is* no peace, saith the LORD, unto the wicked.

<sup>1</sup> Or, the palm of my right hand hath spread out.

11. polluted] Or, profaned. How is it possible that My name, which has been called upon thee, should be given up to profanation?

13. spanned] Or, *spanned out* (cp. li. 13).

14. Once more the nations are challenged. —Cyrus is alluded to in language designed to prepare for Him Who will soon occupy the whole field of vision.

The LORD hath loved him] The expression used (2 Sam. xii. 24) of Solomon, the builder of the first Temple, is applied to Cyrus, who would authorize the building of the second Temple. Both prefigured that Builder of the final Temple Who could say, "Thou lovedst Me before the foundation of the world" (John xvii. 24).

he will do...] He will perform His (the Lord's) pleasure.

15, 16. I...hath sent me] The speaker is evidently the Lord. He had arranged the plan for Israel's correction (xxviii. 29). He also would call Cyrus and speed him on his way. And now, He Himself was commissioned to undertake a loftier work of liberation.

the Lord God hath sent me, and his Spirit. Such is the order of the Hebrew. The mission is from the Lord God; Whose Spirit

effectuates the mission (cp. lxi. 1). The mystery of one Divine Person being *sent* by another recurs in Zech. ii. 8, 9, 11. [Others take the "me" to refer to the prophet].

17. A new dispensation is opening out before Israel.

teacheth thee to profit] Giving thee real good, such as the world's boasted wisdom could not give (xlvii. 12). Even the severest discipline had this end (Heb. xii. 10).

18. Rather, *Oh that thou wouldst hearken...then should...be.* A new career of peace and prosperity is offered them.

as a river] Or, as the river (Euphrates). as the waves of the sea] Burying all former unprofitableness (Micah vii. 19).

19. had been...] should be...his name should not be.

20. utter it...] let it go forth even to. The liberation of Israel out of Babylon might seem to be a matter of little moment for the world at large. But it was the prelude of, and a preparation for, the world's redemption (cp. xlix. 7).

21. The Church would still have waters from the Rock (Ex. xvii. 6; 1 Cor. x. 4).

22. In v. 18 peace had been associated with obedience. It could not be had on any other terms.

**CHAP. 49.** LISTEN, "O isles, unto me; and hearken, ye people, from far; <sup>1</sup>the LORD hath called me from the womb; from the 2 bowels of my mother hath he made mention of my name. And he hath made <sup>2</sup>my mouth like a sharp sword; <sup>3</sup>in the shadow of his hand hath he hid me, and made me <sup>4</sup>a polished shaft; in 3 his quiver hath he hid me; and said unto me, <sup>5</sup>'Thou art my 4 servant, O Israel, <sup>6</sup>in whom I will be glorified. <sup>7</sup>Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: <sup>8</sup>yet surely my judgment is with the LORD, and <sup>9</sup>my 5 work with my God. And now, saith the LORD <sup>10</sup>'that formed me from the womb to be his servant, to bring Jacob again to him, <sup>11</sup>Though Israel <sup>12</sup>be not gathered, yet shall I be glorious in the 6 eyes of the LORD, and my God shall be my strength. And he said, <sup>13</sup>'It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the <sup>14</sup>'preserved of Israel: I will also give thee for a <sup>15</sup>'light to the Gentiles, that 7 thou mayest be my salvation unto the end of the earth. ¶ Thus saith the, LORD, the Redeemer of Israel, and his Holy One, <sup>16</sup>to him whom man despiseth, to him whom the nation abhor- roth, to a servant of rulers, <sup>17</sup>"Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and 8 the Holy One of Israel, and he shall choose thee. ¶ Thus saith the LORD, <sup>18</sup>"In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, <sup>19</sup>and give thee for a covenant of the people, to <sup>20</sup>establish the

<sup>a</sup> ch. 41. 1.  
<sup>b</sup> Jer. 1. 6.  
<sup>c</sup> Matt. 1. 20.  
<sup>d</sup> Luke 1. 31.  
<sup>e</sup> John 10. 38.  
<sup>f</sup> Gal. 1. 16.  
<sup>g</sup> ch. 11. 4.  
<sup>h</sup> Hos. 6. 5.  
<sup>i</sup> Heb. 4. 12.  
<sup>j</sup> Rev. 1. 16.  
<sup>k</sup> ch. 61. 16.  
<sup>l</sup> Ps. 45. 5.  
<sup>m</sup> ch. 42. 1.  
<sup>n</sup> Zech. 3. 8.  
<sup>o</sup> ch. 44. 23.  
<sup>p</sup> John 13. 31.  
<sup>q</sup> Eph. 1. 6.  
<sup>r</sup> Ezek. 3. 10.  
<sup>s</sup> ver. 1.  
<sup>t</sup> Matt. 23. 37.  
<sup>u</sup> ch. 42. 6.  
<sup>v</sup> Luke 2. 32.  
<sup>w</sup> Acts 13. 47.  
<sup>x</sup> ch. 53. 3.  
<sup>y</sup> Matt. 26. 67.  
<sup>z</sup> Ps. 72. 10.  
<sup>aa</sup> 11. ver. 23.  
<sup>ab</sup> See Ps. 69. 13.  
<sup>ac</sup> ch. 42. 6.

<sup>1</sup> Or, my reward, ch. 40. 10. & 62. 11.  
<sup>2</sup> Or, That Israel may be gathered to him, and I

may, &c.  
<sup>3</sup> Or, Art thou lighter than that thou shouldest, &c.  
<sup>4</sup> Or, desolations

<sup>5</sup> Or, to him that is despised in soul.  
<sup>6</sup> Or, raise up.

**XLIX.-LV.** A vision had just been presented of a new Israel, enjoying the Covenant-blessing of Peace (Num. vi. 26), and whose "name should not be cut off" (xlviii. 18, 19). Will it be realized? The answer is explicit. Israel after the flesh has failed (xlix. 5); but the "Servant of the Lord" shall work out salvation.

**XLIX.** We henceforth hear no more of Babylon and Cyrus. The controversy with the idolaters is at an end. The Jews have a deeper lesson now laid before them; will they listen to it and ponder it?

1. *The LORD hath called me*] Cp. marg. reff.

2. *my mouth*] His warfare (unlike that of Cyrus) would be spiritual.

*in the shadow...hid me*] Keeping me, until "the fulness of time," within the mystery of the Divine Counsel (1 Cor. ii. 7; Col. i. 26).

*in his quiver hath he kept me secret*] He previously brought into use other arrows (e.g. Isaiah himself); but this "polished shaft" was reserved for this crisis.

4. All the labour that had been bestowed on Israel during 700 years was apparently spent...for nought and vanity.

*yet surely...*] Or, nevertheless...my reward is with my God;—the Just One, Who will not suffer any labour of love to be "in vain" (1 Cor. xv. 58).

5. Rather, *And now the Lord hath said, —He that formed me &c.*; (r. 6) *He hath even said.*

*to bring back Jacob unto him*—back from his wanderings (Ps. xviii. 3; Ezek. xxxix. 27).

*Though Israel...*] Rather, *But Israel will not be gathered; yet shall I be glorious.* Others read as in marg.

6. *It is a light thing*] Or, too light a thing. Israel had come to look on itself as possessed of exclusive privileges;—a view altogether derogatory to God's glory.

8. *In an acceptable time...*] Or, *In a time of acceptance have I answered thee.*

*for a covenant of the people*] To be the basis of a Covenant, by which a people shall be constituted, not of the Jews only, but also of the Gentiles.

*to establish*] Rather, *raise up* (see r. 6);—out of its long degradation. *To make them inherit* (Deut. iii. 28; Josh. i. 6) the lands so long desolated by superstition and sin.

St. Paul (2 Cor. vi. 1, 2) understood by "the time of acceptance," the period in which God had "reconciled the world unto Himself" by means of One Who suffered vicariously for mankind.

- 2 ch. 42. 7.  
Zech. 9. 12.
- 3 Rev. 7. 16.  
4 Ps. 121. 6.  
5 Ps. 23. 2.  
6 ch. 40. 4.
- 7 ch. 43. 5.
- 8 ch. 44. 23.
- 9 See ch. 40. 27.  
10 See Ps. 103. 13.  
11 Is. 3. 17.  
12 Matt. 7. 11.  
13 Rom. 11. 29.  
14 See Ex. 13. 9.  
15 Cant. 8. 6.  
16 ver. 19.  
17 ch. 60. 1.
- 18 Prov. 17. 6.
- 19 See ch. 54. 1. 2.  
20 Zech. 2. 4.  
21 ch. 60. 1.  
22 Matt. 3. 9.  
23 Rom. 11. 11, 12 &c.
- 24 ch. 60. 4.  
25 Eccl. 20.
- 9 earth, to cause to inherit, the desolate heritages; that thou mayest say <sup>a</sup>to the prisoners, Go forth; to them that *are* in darkness, <sup>b</sup>shew yourselves. They shall feed in the ways, and 10 their pastures *shall be* in all high places. They shall not <sup>c</sup>hungor nor thirst; <sup>d</sup>neither shall the heat nor sun smite them: for he that hath mercy on them <sup>e</sup>shall lead them, even by the 11 springs of water shall he guide them. <sup>f</sup>And I will make all my 12 mountains a way, and my highways shall be exalted. Behold, <sup>g</sup>these shall come from far: and, lo, these from the north and 13 from the west; and these from the land of Sinim. ¶ <sup>h</sup>Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and 14 will have mercy upon his afflicted. ¶ <sup>i</sup>But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me. "Can a woman forget her sucking child, <sup>j</sup>that she should not have compassion on the son of her womb? yea, they may forget, 15 yet will I not forget thee. Behold, <sup>k</sup>I have graven thee upon the palms of *my* hands; thy walls are continually before me. 16 Thy children shall make haste; <sup>l</sup>thy destroyers and they that 17 made thee waste shall go forth of thee. <sup>m</sup>Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the LORD, thou shalt surely clothe thee with them all, <sup>n</sup>as with an ornament, and bind them 18 *on thee*, as a bride *doeth*. For thy waste and thy desolate places, and the land of thy destruction, <sup>o</sup>shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up 19 shall be far away. <sup>p</sup>The children which thou shalt have, <sup>q</sup>after thou hast lost the other, shall say again in thine ears, The place 20 *is* too strait for me: give place to me that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, 21 I was left alone; these, where *had* they been? ¶ <sup>r</sup>Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy

<sup>1</sup> Heb. *from having compassion.*

9. *to the prisoners*] In the dungeon of spiritual darkness. (cp. xlii. 7.)

9, 10. His scattered children are then compared to a flock, whom the good Shepherd, *He that hath compassion on them*, is leading homeward. They shall feed by the *ways*, and on all bare hill-tops (xli. 18) *is there pasturage for them*.

*the heat*] Of the burning sand (xxxv. 7).

12. *Sinim*] The identification with China is generally accepted.

14. This calling of the Gentiles into the Church was Zion's true glory. In the meantime, she seemed *forsaken*, but a glorious future was in reserve for her.

16. *I have graven thee*] A picture, or plan, of thee (Ezek. iv. 1). *Thy walls*, hurled down by the Chaldeans, exist in far nobler forms *before Me*.

17. *Thy children have made haste*, coming from distant lands, by whom thou shalt be built.

18. *are come to thee*] To be thine own. *bind them on*] As an embroidered sash (iii. 19), which fastens the bridal attire.

19. She, whose domain was lately a solitude, is now at a loss for room.

20. *The children...*] Lit. "Sons of thy bereaved state shall yet say" &c.; sons, who have been born to her while she thought herself childless, say; *Give place to me*: suffer me to press on; for the world is now our heritage.

21. *left alone*] The word used by Elijah, when he knew not of the 7000 faithful men in Israel.

22. *will...set up my standard to the peoples*] The language here (as in other parts of these later chapters) seems capable of a nearer, and a more remote, application. It may refer to services performed by nations, as political communities, to the Church Catholic:—it seems, at the same time, to point to some future restoration of Israel.

sons in their <sup>1</sup>arms, and thy daughters shall be carried upon  
 23 their shoulders. <sup>2</sup>And kings shall be thy <sup>3</sup>nursing fathers, and  
 their <sup>4</sup>queens thy nursing mothers: they shall bow down to thee  
 with <sup>5</sup>their face toward the earth, and <sup>6</sup>lick up the dust of thy  
 feet; and thou shalt know that I am the LORD: for <sup>7</sup>"they shall  
 24 not be ashamed that wait for me. <sup>8</sup>"Shall the prey be taken  
 25 from the mighty, or <sup>9</sup>"the lawful captive delivered? But thus  
 saith the LORD, Even the <sup>10</sup>"captives of the mighty shall be taken  
 away, and the prey of the terrible shall be delivered: for I will  
 contend with him that contendeth with thee, and I will save thy  
 26 children. And I will <sup>11</sup>"feed them that oppress thee with their  
 own flesh; and they shall be drunken with their own <sup>12</sup>"blood,  
 as with <sup>13</sup>"sweet wine: and all flesh <sup>14</sup>"shall know that I the  
 LORD am thy Saviour and thy Redeemer, the mighty One of  
 Jacob.

<sup>1</sup> Ps. 72. 11.  
 ch. 52. 15.  
<sup>2</sup> Ps. 72. 9.  
 Mic. 7. 17.  
<sup>3</sup> Ps. 34. 22.  
<sup>4</sup> Rom. 5. 5.  
<sup>5</sup> Matt. 12.  
 Luke 11.  
 21, 22.  
<sup>6</sup> ch. 9. 20.  
<sup>7</sup> Rev. 14.  
 20.  
<sup>8</sup> Ps. 9. 16.  
 ch. 60. 16.

CHAP. 50. THUS saith the LORD, Where is "the bill of your  
 mother's divorcement, whom I have put away? or which of my  
<sup>1</sup>creditors is it to whom I have sold you? Behold, for your  
 iniquities <sup>2</sup>"have ye sold yourselves, and for your transgressions  
 2 is your mother put away. Wherefore, when I came, *was there*  
 no man? <sup>3</sup>"when I called, *was there* none to answer? <sup>4</sup>"Is my  
 hand shortened at all, that it cannot redeem? or have I no  
 power to deliver? behold, <sup>5</sup>"at my rebuke I <sup>6</sup>"dry up the sea,  
 I make the <sup>7</sup>"rivers a wilderness: <sup>8</sup>"their fish stinketh, because  
 3 *there is* no water, and dieth for thirst. <sup>9</sup>"I clothe the heavens  
 with blackness, <sup>10</sup>"and I make sackcloth their covering.  
 4 <sup>11</sup>"The Lord God hath given me the tongue of the learned, that  
 I should know how to speak a word in season to *him that is*  
<sup>12</sup>"weary: he wakeneth morning by morning, he wakeneth mine  
 5 ear to hear as the learned. The Lord God <sup>13</sup>"hath opened mine

<sup>1</sup> Hos. 2. 2.  
<sup>2</sup> Matt. 18. 25.  
 ch. 52. 3.  
<sup>3</sup> Prov. 1. 24.  
 ch. 65. 12.  
 Jer. 7. 13.  
<sup>4</sup> Num. 11.  
 23.  
 ch. 58. 1.  
<sup>5</sup> Ps. 109. 9.  
 Nah. 1. 4.  
<sup>6</sup> Ex. 14. 21.  
<sup>7</sup> Josh. 3. 16.  
<sup>8</sup> Ex. 7. 18.  
<sup>9</sup> Ex. 10. 21.  
<sup>10</sup> Rev. 6. 12.  
<sup>11</sup> Ex. 4. 11.  
<sup>12</sup> Matt. 11.  
 28.  
<sup>13</sup> Ps. 40. 6.

<sup>1</sup> Heb. *bornou*. <sup>3</sup> Heb. *princecess*. <sup>5</sup> Heb. *captivity*.  
<sup>2</sup> Heb. *nourishers*. <sup>4</sup> Heb. *the captivity of the just*. <sup>6</sup> Or, *new wine*.

23. *thy foster fathers*] Employed by thee  
 to take care of thy children (2 K. x. 1).  
*lick up the dust of thy feet*] They who had  
 been enemies or persecutors would now kiss  
 the ground on which the Church stood.

24. The announcement appears to Zion  
 scarcely credible.

*the lawful captive*] Lit. "the just one's  
 captives." The Chaldean, cruel as he was,  
 avenged the wrongs of God's Law. It was  
 really the all-Righteous (Dan. ix. 14) Who  
 had "brought the evil upon them."

25. The answer: *For I myself will con-*  
*tend* before the tribunal of justice (l. 8),  
 maintaining thy cause against the accuser.  
 Cp. Rom. viii. 32, 33.

26. Cp. marg. ref., and the acts of the  
 antagonist factions in Jerusalem during the  
 siege by the Romans.

*the mighty One of Jacob*] See i. 24, note.

L. This chapter is an expansion of xlix.  
 25 ("I myself will contend").

1. *whom &c.*] Or, *wherewith I have put*  
*her away*. The "bill of divorce" (Deut.  
 xxiv. 1, 2) was a complete severance of the  
 marriage bond. Such a divorce had been

issued against Israel (Jer. iii. 8), but not  
 against Judah. Neither had He (the Crea-  
 tor, and the creditor of all) sold His children  
 into bondage (2 K. iv. 1). They *sold them-*  
*selves* for nought to be servants of sin (1 K.  
 xxi. 20).

2, 3. There was no defect either of *love*  
 or of *power* in God (cp. li. 1). Yet when  
 Divine Wisdom "called, they refused"  
 (Prov. i. 24). When at length the Word of  
 God came in person (John i. 11, v. 43), even  
 He was rejected by them.

4. *to speak a word in season...*] Or, "to  
 sustain by a word him that is weary" (cp.  
 xxviii. 12).

*wakeneth mine ear...*] He—the Lord, yet  
 a Servant (r. 10)—had an immediate and  
 uninterrupted communication of the Divine  
 word; and was ever ready to *hear as they*  
 (the learned) *that are well-trained disci-*  
*ples*.

5. *opened mine ear*] The contrast to xlviii.  
 8. God's word has free access into His  
 heart; so that He—the Servant—complies  
 with the will of God to the uttermost (cp.  
 Phil. ii. 6-8).



\* Matt. 28.  
 39.  
 John 14. 31.  
 Heb. 10. 5.  
 \* Matt. 26. 07.  
 John 18. 22.  
 \* Lam. 3. 30.  
 \* Ezek. 3. 8.  
 \* Rom. 8. 32.

\* Job 13. 28.  
 Ps. 102. 26.  
 \* ch. 51. 8.

\* Ps. 23. 4.  
 \* 2 Chr. 20.  
 20.  
 Ps. 20. 7.

\* John 9. 39.  
 \* Ps. 10. 4.

\* ver. 7.  
 \* Rom. 9.  
 30, 31, 32.  
 \* Rom. 4. 1.  
 \* Gen. 12.  
 1, 2.  
 \* Gen. 24. 1.  
 \* Ps. 102. 13.  
 ch. 40. 1.  
 \* Gen. 13. 10.  
 Joel 2. 3.

6 ear, and I was not rebellious, neither turned away back. ¶ I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. *He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me.* Behold, the Lord God will help me; who *is he that shall condemn me?* ¶ lo, they all shall wax old as a garment; \*the moth shall eat them up.  
 10 ¶ Who *is among you that feareth the LORD*, that obeyeth the voice of his servant, that *walketh in darkness, and hath no light?* ¶ let him trust in the name of the LORD, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. ¶ This shall ye have of mine hand; ye shall lie down in sorrow.

**CHAP. 51.** ¶ HEARKEN to me, *ye that follow after righteousness, ye that seek the LORD*: look unto the rock *whence ye are hewn*, 2 and to the hole of the pit *whence ye are digged*. ¶ Look unto Abraham your father, and unto Sarah *that bare you*: *for I called him alone, and blessed him, and increased him.* For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like

<sup>1</sup> Heb. *the master of my cause?*

6. As in other prophecies, so eminently in those of l.-liii., many of even the lesser details had a literal fulfilment. See marg. ref.

8. *that justifieth me*] Acquitting Him from the charge on which He had been condemned. As against the Christ, that charge was, that, in claiming to be the Son of God, He had committed blasphemy. The Resurrection "justified" Him (Rom. i. 4; cp. 1 Tim. iii. 16).

*stand together*] Before God's tribunal.

9. *the moth...*] It is the figure of corruption working slowly from within. First, idolatry, and then self-righteous formalism, ate away the substance of the national constitution.

10. Or, *that hearkeneth to the voice of His Servant*! He that walketh...let him &c. This exhortation was greatly needed by the Church in the later half of Hezekiah's reign. Still more need of it would there be in the gloomy period which followed Hezekiah's death.

11. The "fire" of fanaticism or superstition should burn far otherwise than they thought, — to their own destruction. It would be, to gird on themselves "sparks" or firebrands. *in the light...*] Rather, *amid the flame... amid the brands*. They might, in their frenzied zealotry, do this for a while; but Divine justice had already assigned them their just sentence (xliii. 17).

l.i. The Lord's Servant here invites the faithful Church to listen to Him (rr. 1, 4, 7); not now as the suffering Son of Man, but as the Ruler and Saviour of the world (rr. 4, 5, 6).

1. *that follow after righteousness*] Making it an object of earnest pursuit.

*the rock...the pit*] Co-ordinated with Abraham and Sarah in r. 2; but in such a way as to suggest a vivid contrast. Whence were those living stones quarried, of which the house of Israel was built? Was it from one who was as "good as dead" (Heb. xi. 12), and from his aged and barren consort? As an outward historical fact, it was: *really* their origin was the plenitude of Creative Power. Let not Zion, then, — seemingly "barren" (xlix. 21), — despond. She shall be fruitful (liv. 1); and let the faithful imitate Abraham, who became "heir of the world" (Rom. iv. 13).

2. *alone*] Lit. one (see Ezek. xxxiii. 24). He was but a single one, when God's "call" made him "a father of many nations." So God would bless and increase penitent Israel (Deut. xxx. 15, 16). — The "For" of r. 3 implies that the "blessing" bestowed on Abraham was again shewing its vitality.

3. *shall comfort...*] *hath comforted Zion, hath comforted all...and made.* Zion is plainly the correlative of Sarah.

- the garden of the LORD; joy and gladness shall be found  
 4 therein, thanksgiving, and the voice of melody. ¶ Hearken  
 unto me, my people; and give ear unto me, O my nation: <sup>a</sup>for  
 a law shall proceed from me, and I will make my judgment  
 5 to rest <sup>b</sup>for a light of the people. <sup>c</sup>My righteousness <sup>d</sup>is near;  
 my salvation is gone forth, <sup>e</sup>and mine arms shall judge the  
 people; <sup>f</sup>the isles shall wait upon me, and <sup>g</sup>on mine arm shall  
 6 they trust. <sup>h</sup>Lift up your eyes to the heavens, and look upon  
 the earth beneath: for <sup>i</sup>the heavens shall vanish away like  
 smoke, <sup>j</sup>and the earth shall wax old like a garment, and they  
 that dwell therein shall die in like manner: but my salvation  
 shall be for ever, and my righteousness shall not be abolished.  
 7 ¶ Harken unto me, ye that know righteousness, the people <sup>k</sup>in  
 whose heart <sup>l</sup>is my law; <sup>m</sup>fear ye not the reproach of men,  
 8 neither be ye afraid of their revilings. For <sup>n</sup>the moth shall eat  
 them up like a garment, and the worm shall eat them like wool:  
 but my righteousness shall be for ever, and my salvation from  
 9 generation to generation. ¶ <sup>o</sup>Awake, awake, <sup>p</sup>put on strength,  
 O arm of the LORD; awake, <sup>q</sup>as in the ancient days, in the  
 generations of old. <sup>r</sup>Art thou not it that hath cut <sup>s</sup>Rahab, and  
 10 wounded the <sup>t</sup>dragon? <sup>u</sup>Art thou not it which hath <sup>v</sup>dried the  
 sea, the waters of the great deep; that hath made the depths of  
 11 the sea a way for the ransomed to pass over? Therefore <sup>w</sup>the  
 redeemed of the LORD shall return, and come with singing unto  
 Zion; and everlasting joy <sup>x</sup>shall be upon their head: they shall  
 obtain gladness and joy; and sorrow and mourning shall flee  
 12 away. ¶ I, <sup>y</sup>even I, am he <sup>z</sup>that comforteth you: who <sup>aa</sup>art thou,  
 that thou shouldst be afraid <sup>ab</sup>of a man that shall die, and of the  
 13 son of man <sup>ac</sup>which shall be made <sup>ad</sup>as grass: and forgettest the  
 LORD thy maker, <sup>ae</sup>that hath stretched forth the heavens, and  
 laid the foundations of the earth; and hast feared continually  
 every day because of the fury of the oppressor, as if he <sup>af</sup>were  
 ready to destroy? <sup>ag</sup>and where <sup>ah</sup>is the fury of the oppressor?  
 14 The captive exile hasteneth that he may be loosed, <sup>ai</sup>and that  
 he should not die in the pit, nor that his bread should fail.

<sup>1</sup> Or, made himself ready.

4. *make...to rest*] Reposing on a firm basis. For "people" read **peoples** (and in v. 5).

6. How rapidly such a disappearance of the "heaven and earth that now are" (2 Pet. iii. 7) might take place, science helps us in some degree to conceive; for we know that the sun has forces of tremendous energy constantly at work upon it.

and her inhabitants, as in like manner, shall die] As though subjected to that law of change which pervades the physical world. This is what gives point to the antithesis in the second member of the verse. Man is conformed to the same law of perishableness as the outward world; but while they decay, he suffers the penalty of sin and dies. That this heaven and earth should at length be dissolved, contains in it nothing which shocks our sense of moral fitness: that man, made in the image of God, should turn to corruption, does. Is man, then, not to be restored to righteousness, and

thereby to attain eternal salvation? The answer follows.

7. *their revilings*] The sarcasms of the enemy, who taunt them with the apparent failure of God's plans.

9. *Awake*] The cry of the martyr-Church.

that hath cut...] Or, that hewed Raha' (xxx. 7, note) in pieces, that pierced the dragon (xxvii. 1).

13. *as if &c.*] As though he had made ready to destroy:—as if destruction must follow, when the enemy's plans appeared to be so complete and his force so overwhelming.—Yet how soon was Pharaoh, how soon was the Assyrian, deprived of his intended prey!

14. Or, He that was bent down [i.e. by his chains] hath made haste to be loosed; and he shall not die in the pit,—lit. "unto the pit," so as to belong to the pit of corruption,—neither shall his bread fail (cp. xxxiii. 16).

<sup>m</sup> Job 26. 12.  
<sup>n</sup> Jer. 31. 35.  
<sup>o</sup> ch. 59. 21.  
<sup>p</sup> John 3. 34.  
<sup>q</sup> ch. 49. 2.  
<sup>r</sup> ch. 66. 22.

<sup>s</sup> ch. 52. 1.  
<sup>t</sup> Job 21. 20.  
<sup>u</sup> Jer. 25. 15.  
<sup>v</sup> Deut. 28.  
 28, 34.

<sup>w</sup> Ps. 60. 3.  
<sup>x</sup> Ezek. 23.  
 32, 33, 34.  
<sup>y</sup> Rev. 14. 10.  
<sup>z</sup> ch. 47. 9.  
<sup>aa</sup> Amos 7. 2.

<sup>ab</sup> Lam. 2. 11,  
 12.

<sup>ac</sup> See ver. 17.  
<sup>ad</sup> Jer. 3. 15.  
<sup>ae</sup> Jer. 50. 34.

<sup>af</sup> Jer. 25.  
 17, 26, 28.  
<sup>ag</sup> Zech. 12. 2.  
<sup>ah</sup> Ps. 66. 11.

<sup>ai</sup> ch. 51. 9.  
<sup>aj</sup> Noh. 11. 1.  
<sup>ak</sup> Lam. 3. 2.  
<sup>al</sup> Rev. 21. 2.  
<sup>am</sup> ch. 60. 21.  
<sup>an</sup> Nah. 1. 15.  
<sup>ao</sup> Rev. 21. 27.  
<sup>ap</sup> See ch. 3.  
 20.  
<sup>aq</sup> Zech. 2. 7.  
<sup>ar</sup> ch. 50. 1.  
<sup>as</sup> Jer. 15. 13.

15 But I *am* the LORD thy God, that <sup>m</sup>divided the sea, whose waves  
 16 roared: the LORD of hosts <sup>n</sup>is his name. And <sup>o</sup>I have put my  
 words in thy mouth, and <sup>p</sup>I have covered thee in the shadow of  
 mine hand, <sup>q</sup>that I may plant the heavens, and lay the founda-  
 tions of the earth, and say unto Zion, Thou <sup>r</sup>art my people.  
 17 ¶ <sup>s</sup>Awake, awake, stand up, O Jerusalem, which <sup>t</sup>hast drunk  
 at the hand of the LORD the cup of his fury; <sup>u</sup>thou hast  
 drunken the dregs of the cup of trembling, and wrung <sup>v</sup>them out.  
 18 <sup>w</sup>There is none to guide her among all the sons <sup>x</sup>whom she hath  
 brought forth; neither <sup>y</sup>is there any that taketh her by the hand  
 19 of all the sons <sup>z</sup>that she hath brought up. <sup>aa</sup>These two things  
<sup>ab</sup>are come unto thee; who shall be sorry for thee? desolation,  
 and <sup>ac</sup>destruction, and the famine, and the sword: <sup>ad</sup>by whom  
 20 shall I comfort thee? <sup>ae</sup>Thy sons have fainted, they lie at the  
 head of all the streets, as a wild bull in a net: they are full of  
 21 the fury of the LORD, the rebuke of thy God. Therefore hear  
 22 now this, thou afflicted, and drunken, <sup>af</sup>but not with wine: Thus  
 saith thy Lord the LORD, and thy God <sup>ag</sup>that pleadeth the cause  
 of his people, Behold, I have taken out of thine hand the cup  
 of trembling, <sup>ah</sup>even the dregs of the cup of my fury; thou shalt  
 23 no more drink it again: but <sup>ai</sup>I will put it into the hand of  
 them that afflict thee; <sup>aj</sup>which have said to thy soul, Bow down,  
 that we may go over: and thou hast laid thy body as the ground,  
 and as the street, to them that went over.

**CHAP. 52. AWAKE,** <sup>ak</sup>“awake; put on thy strength, O Zion; put  
 on thy beautiful garments, <sup>al</sup>O Jerusalem, <sup>am</sup>the holy city: for  
<sup>an</sup>henceforth there shall no more come into thee the uncircumcised  
 2 <sup>ao</sup>and the unclean. <sup>ap</sup>Shake thyself from the dust; arise, and sit  
 down, O Jerusalem: <sup>aq</sup>loose thyself from the bands of thy neck,  
 3 O captive daughter of Zion. ¶ For thus saith the LORD, <sup>ar</sup>Ye  
 have sold yourselves for nought; and ye shall be redeemed

<sup>1</sup> Heb. happened.

<sup>2</sup> Heb. breaking.

15. Or, “**And I**, the Lord thy God, **am**  
**He** that stirreth up the sea;” — yet it  
 could not exceed the limit He had assigned  
 it.

16. The Person here addressed is the  
 Great One of Whom God had spoken to  
 Moses (Deut. xviii. 18). li. 12—liii. 12 is the  
 Haftarah (see p. 4, note 7) to Deut. xvi. 18  
 —xxi. 9.

<sup>the heavens</sup> The new heavens (lxv. 17).  
 17. <sup>Awake...</sup> Or, **Rouse thyself**.  
 The vision of Zion (v. 16) was in strange contrast  
 to the actual condition of the city lying in  
 death-like stupor.

18. None of these,—king, prophet, or  
 righteous man—could “<sup>gently lead</sup>” (xl. 11)  
 her back to comfort and peace.

<sup>that taketh her by the hand</sup> To raise her up.  
 19. The two things are described, first in  
 general terms, as “<sup>wasting and destruction</sup>,”  
 and then more particularly, as  
 “<sup>famine and the sword</sup>”;—the famine  
 inside, the sword outside.

<sup>who shall be sorry for thee?</sup> Rather, **who**  
**will mourn with thee?** To comfort her, He  
 must take the form of a servant.

20. <sup>a wild bull</sup> Or, **an antelope**, hunted  
 down into the net; and now exhausted with  
 attempts to escape.

23. <sup>said to thy soul</sup> With disdainful re-  
 proaches, aimed at the soul’s humiliation  
 (Ps. cxxiv. 5).

<sup>thou hast laid...</sup> Rather, **thou didst place**  
**thy back as the ground**. (p. Ps. cxxix. 3.)

LII. The words, which the supplicating  
 Church had used (v. 1 marg. ref.) are now  
 addressed to Zion.

1. <sup>Put on thy garments of beauty</sup>:—the  
 words used of Aaron’s priestly robes (Ex.  
 xxviii. 2).

2. <sup>from the dust</sup> In which thou hast been  
 lying as one dead (xxvi. 19): the reverse of  
 the command given to Babel (xlvii. 1).

3. He, who bought you to be his slaves,  
 gave no “<sup>valuable consideration</sup>” for you;  
 and has no claim to any price for your  
 redemption.—The redemption will be made  
<sup>without money</sup> (cp. lv. 1): for, since it was  
 “<sup>through their iniquities</sup> that they were  
 sold,” liberation can be effected only  
 by their iniquities being taken away (liii.  
 6, 11).

4 without money. For thus saith the Lord GOD, My people went  
down aforetime into <sup>h</sup>Egypt to sojourn there; and the Assyrian  
5 oppressed them without cause. Now therefore, what have I  
here, saith the LORD, that my people is taken away for nought?  
they that rule over them make them to howl, saith the LORD;  
6 and my name continually every day is <sup>b</sup>blasphemed. Therefore  
my people shall know my name: therefore *they shall know* in  
7 that day that I *am* he that doth speak: behold, *it is I*. ¶<sup>¶</sup>How  
beautiful upon the mountains are the feet of him that bringeth  
good tidings, that publisheth peace; that bringeth good tidings  
of good, that publisheth salvation; that saith unto Zion, <sup>¶</sup>Thy  
8 God reigneth! Thy watchmen shall lift up the voice; with the  
voice together shall they sing: for they shall see eye to eye,  
9 when the LORD shall bring again Zion. Break forth into joy,  
sing together, ye waste places of Jerusalem: <sup>¶</sup>for the LORD  
10 hath comforted his people, <sup>¶</sup>he hath redeemed Jerusalem. <sup>¶</sup>The  
LORD hath made bare his holy arm in the eyes of all the nations;  
and <sup>¶</sup>all the ends of the earth shall see the salvation of our God.  
11 ¶<sup>¶</sup>Depart ye, depart ye, go ye out from thence, touch no unclean  
*thing*; go ye out of the midst of her; <sup>¶</sup>be ye clean, that bear  
12 the vessels of the LORD. For <sup>¶</sup>ye shall not go out with haste,  
nor go by flight: <sup>¶</sup>for the LORD will go before you; <sup>¶</sup>and the  
God of Israel will <sup>¶</sup>be your rewarde.

13 Behold, <sup>¶</sup>my servant shall <sup>¶</sup>deal prudently, <sup>¶</sup>he shall be  
14 exalted and extolled, and be very high. As many were astonished  
at thee; his <sup>¶</sup>visago was so marred more than any man, and

<sup>1</sup> Heb. *gather you up*.

<sup>2</sup> Or, *prosper*, ch. 53. 10. Jer. 23. 5.

<sup>h</sup> Gen. 46. 6.  
Acts 7. 14.

<sup>¶</sup> Ezek. 36.  
20, 23.  
Rom. 2. 21.  
<sup>¶</sup> Nah. 1. 15.  
Rom. 10. 15.

<sup>¶</sup> Ps. 93. 1.

<sup>¶</sup> ch. 51. 3.

<sup>¶</sup> ch. 48. 20.

<sup>¶</sup> Ps. 98. 2.

<sup>¶</sup> Luke 3. 6.

<sup>¶</sup> ch. 48. 20.

Jer. 50. 8.

Zech. 2. 6.

Rev. 18. 4.

<sup>¶</sup> Lev. 22. 2.

<sup>¶</sup> see Ex. 12.

33, 50.

<sup>¶</sup> Mich. 2. 13.

<sup>¶</sup> Num. 10.

25.

ch. 58. 8.

<sup>¶</sup> ch. 42. 1.

<sup>¶</sup> Phil. 2. 9.

<sup>¶</sup> Ps. 22. 6.

ch. 53. 2, 3.

4. The general statement of v. 3 is illustrated by history. In old time, Israel had been invited to go down to Egypt, as the relatives of Egypt's great benefactor (Gen. xiv. 18). Jealousy led to their oppression. So too, as regarded the Assyrians;—they were influenced by imperial ambition. In each case, there was causeless oppression.

5. *what have I here?*—i.e. apart from the suffering Church. What do I, while Zion is prostrate, as though I took no interest in her welfare?

*make them to howl*] Or, *make a howling*. The rulers of Israel are overtaken by despairing grief.

*every day*] Rather, *all the day*. His name was spoken of contemptuously, as if He had been unable to save His people.

7. *the mountains*] Of Judæa (cp. Nah. i. 15).

*of him that bringeth good tidings...*] Primarily, Messiah Himself (v. 6); then, His envoys.

*Thy God reigneth*] This was the substance of the "glad tidings" (cp. Mark i. 14).

8. *Rather, The voice of thy watchers! They have lifted up the voice; they shout joyfully together.*

*eye to eye*] No longer seen in prophetic vision, but personally present.

*shall bring again Zion*] Better, *returneth* (cp. Num. x. 36) *to Zion*.

10. *hath made bare...*] The robe of kingly

dignity was thrown aside, that the arm might be ready for battle (cp. Ps. lxxiv. 11). So it was, when "the Word was made flesh," divesting Himself of His glory, that He might enter into conflict with man's enemy.

11. *Depart ye* ] Or, *Away! Away!* *that bear the vessels...*] The work of the priests. Others render "armour-bearers."

12. Their march would not be, as on the Passover-night, *in haste* (marg. ref.).

*renewed*] Or, *rear-guard* (Ex. xiv. 19).

13-15. These three verses, while they form a striking preparation for ch. liii (an overture to the "Great Passional"), are yet closely related to the preceding twelve verses. They tell us how that vast host, which was to go forth to occupy the "holy city" (v. 1), shall be cleansed. God's exalted Servant "shall sprinkle many nations" (v. 15), thereby purifying them from "uncleanness."

13. *my servant*] Who had been presented in l. 5-7 as exposed to the lowest indignities. *He shall be high and lofty and very exalted:* all three words are used in Isaiah of "the Lord of Hosts" (see Introd. p. 7, note 7). Cp. marg. ref.

14. *As*] *According as...* So &c. (v. 15). The verb "astonied" is used of the amazement with which men should gaze on the desolation of Israel's land. The words between "thee" and v. 15 are a parenthesis.

\*Ezek. 30. 25.  
 Acts 2. 33.  
 Heb. 8. 13.  
 b ch. 49. 7.  
 c ch. 55. 6.  
 Rom. 15. 21.  
 Eph. 3. 4. 5.  
 \*John 12. 38.  
 Rom. 10. 10.  
 b ch. 61. 9.  
 Rom. 1. 16.  
 c ch. 11. 1.  
 d ch. 62. 14.  
 Mark 9. 12.  
 \*Ps. 22. 6.  
 ch. 49. 7.  
 f Heb. 4. 15.

15 his form more than the sons of men: "so shall he sprinkle many nations; <sup>b</sup>the kings shall shut their mouths at him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider.

CHAP. 53. WHO "hath believed our <sup>1</sup>report? and to whom is <sup>b</sup>the Zarm of the LORD revealed? For <sup>c</sup>he shall grow up before him as a tender plant, and as a root out of a dry ground: <sup>d</sup>he hath no form nor comeliness; and when we shall see him, *there is* 3 no beauty that we should desire him. <sup>e</sup>He is despised and rejected of men; a man of sorrows, and <sup>f</sup>acquainted with grief:

<sup>1</sup> Or, doctrine?

<sup>2</sup> Heb. *hearing*?

15. so] As His degradation was most surprising, so shall His exaltation be.

the kings ] Or, because of Him kings shall shut their mouths, in reverential awe.

that which...] The reason of their deep silence. They have seen, and have understood, a mystery.

LIII. The prophet takes his stand by the side of his people, confesses their misapprehensions, and points out what the truth of the matter is. There are no fewer than eleven expressions in this chapter, which clearly describe the VICARIOUS character of the sufferings endured by the Lord's Servant. In one, "When Thou shalt make His soul an offering for sin" (c. 10), the sacrificial nature of these sufferings is directly stated. These sayings of the prophet were calculated to suggest the thought:—"In the voluntary sufferings and death of this righteous Servant of the Lord, we have the reality to which our whole ritual system has been for centuries pointing. Here, at last, we have the seed of Abraham, who can accomplish in very deed what was only foreshadowed in Isaac's history:—who can die willingly, because it is His Father's 'pleasure' that He should be a substitute for guilty man; and yet can rise from the dead to be the parent of a numerous seed, the heirs of blessing."

The chapter falls naturally into four parts, each containing three verses (like Ps. ii.):—(1) The outward humiliation and inward suffering of the Lord's Servant; (2) this was caused by our sins, which were laid upon Him; (3) He Himself being innocent, yet submits Himself in perfect resignation; (4) for which He shall have a full, soul-satisfying, reward.

I. The earlier Jewish authorities—e.g., the Targum of Jonathan (about the beginning of the third century), the Synagogal Prayers, the Talmud, Midrashim, and other old Rabbinical books—understood this chapter to refer to Messiah. Later Jewish writers abandoned this explanation unquestionably on account of its bearing on the Christian controversy.

II. The views of later writers fall into two divisions: (a) those which make the sufferer to be an individual; and (b) those

which make him to be the Jewish nation, or some portion of it.

(a) It is sufficient to say that, while (c.g.) both Jeremiah and Josiah were, in their degree, types of "the Man of Sorrows," the prophecy at large finds no reflexion in the history of either.

(b) That it could not be the nation as a whole appears from the fact that the calamities, which Israel suffered, are always spoken of as sent upon them for their own sins (Isai. i. 4, 5; Jer. xvii 1–4; Dan. ix. 16).

Neither could it be their prophets or righteous men, who made expiation for the nation's guilt. For such a notion is opposed to the whole tenor of Scripture (e.g. Ps. xlix. 7, 8). Many parts of the chapter are manifestly such as cannot be applied to any body of men in the nation. The prophets collectively had not their "grave" appointed "with the wicked." The godly portion was never collectively "numbered with transgressors." Neither of any individual nor of any body of men can it be said that, after being "cut off" and dying a violent death, "he saw his seed and prolonged his days." All attempts to find any solution other than the historical one supplied in the Gospels, are instances of what the prophet lamented in c. 1.

1. report] Or, "message" (xxviii. 9, note); cp. lii. 7. The complaint was applicable to the whole revelation of which the prophet had been the bearer.

2. Rather, For He grew up as a tender plant before Him—a feeble "sucker," outwardly; yet evermore "before" God, with His favour resting upon Him (xlix. 5; cp. Luke ii. 40).

as a root out of a dry ground] Like one of those plants in the desert, which have a large succulent root full of fluid, though the surrounding earth and air seem utterly devoid of moisture. The "dry ground" is not so much the Jewish people as the barren soil of human nature.

shall see &c.] Or, saw him, there was no beauty.

3. rejected of men] The Hebrew probably means, "ceasing to be of men;" of such mean appearance that He "was no longer reckoned with men."

and <sup>1 2</sup>we hid as it were our faces from him; he was despised, and <sup>3</sup>we esteemed him not. ¶ Surely <sup>4</sup>he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was <sup>5</sup>wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his <sup>6</sup>stripes we are healed. <sup>7</sup>All we like sheep have gone astray; we have turned every one to his own way; and the LORD <sup>8</sup>hath laid on him the iniquity of us all. ¶ He was oppressed, and he was afflicted, yet <sup>9</sup>he opened not his mouth: <sup>10</sup>he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he <sup>11</sup>opened not his mouth. <sup>12</sup>He was taken from prison and from judgment: and who shall declare his generation? for <sup>13</sup>he was cut off out of the land of the living: for the transgression of my people <sup>14</sup>was he stricken. <sup>15</sup>And he made his grave with the wicked, and with the rich in his <sup>16</sup>death; because he had done no violence, neither was any <sup>17</sup>deceit in his mouth. Yet it pleased the LORD to bruise him; he hath put him to grief:

<sup>9</sup> John 1. 10, 11.  
<sup>10</sup> Matt. 8. 17.  
Heb. 9. 28.  
<sup>11</sup> Rom. 4. 25.  
<sup>12</sup> 1 Pet. 3. 18.  
<sup>13</sup> 1 Pet. 2. 24.  
<sup>14</sup> Ps. 118. 176.

<sup>15</sup> Matt. 26. 63.  
Mark 14. 61.  
<sup>16</sup> Acts 8. 32.  
<sup>17</sup> Dan. 9. 26.

<sup>18</sup> Matt. 27. 57, 58, 60.  
<sup>19</sup> 1 Pet. 2. 22.  
<sup>20</sup> 1 John 3. 6.

<sup>1</sup> Or, he hid on it were his face from us.

<sup>2</sup> Heb. as an hiding of faces from him, or, from us.

<sup>3</sup> Or, tormented.

<sup>4</sup> Heb. bruise.

<sup>5</sup> Heb. hath made the iniquity of us all to meet on him.

<sup>6</sup> Or, He was taken away

by distress and judgment: but &c.

<sup>7</sup> Heb. was the stroke upon him.

<sup>8</sup> Heb. deaths.

sorrows (v. 4)] Used especially of pains which accompany a wound or disease.

[grief] Or, "sickness" (v. 4)—*Acquainted with it, as a familiar friend.*

*and we hid...*] Lit. "as one from whom there is hiding of face:"—whether this be God's face, averted from sin; or man's, shrinking from a horrible sight.

<sup>4</sup> Surely] Or, *But verily.* Their view was strangely contradictory to the truth.

*he hath borne...*] Lit. "our sicknesses did He bear; as for our sorrows, He carried them;"—carried, as a heavy burden, to relieve us from their yoke.

*stricken*] The word used (2 K. xv. 5) of God's striking Uzziah with *leprosy*. The noun is used of the leprosy *fifty-seven* times in Lev. xiii., xiv.

<sup>5</sup> wounded for...] Or, *pierced because of...crushed because of.* The strongest terms are used to signify the extremity of the Sufferer's affliction.

*the chastisement of our peace*] By which we, who were enemies, might be reconciled to God. The innocent willingly endures suffering, that the guilty, who lay it to heart, may be healed.

*stripes*] Or, "stripe-wounds," wales (i. 6).

<sup>6</sup> have turned] Cp. Deut. xxxi. 18. *laid on him*] Lit. "hath caused to meet him;" as when the avenger of blood met the manslayer (Num. xxxv. 19). The guilt of all mankind was made to co-centre on His single person.

<sup>7</sup> oppressed] As by a creditor. *and he was afflicted...*] *rather, yet He submitted Himself, in voluntary self-abasement, and opened not his mouth; as a lamb that is led to the slaughter, and as a*

*sheep that is dumb before her shearers: yea, He opened not His mouth.*

<sup>8</sup> Or, "Through oppression and judgment was He taken away;" by violence which cloaked itself under the formalities of a legal process:—really, indeed, *taken away* by God from His persecutors; yet, to all appearance, carried off by the enemy.

*and who...*] Rather, "and His life who will consider?" Who will care to bestow serious thought on a career so prematurely cut short?

*was he stricken*] See marg. and v. 4. They had thought Him suffering under God's stroke. He was so; but it was for no sin of His own: it was because of their transgression.

<sup>9</sup> Rather, *And one appointed His grave with wicked men, and with a rich man at His death.* See marg. ref.

*because he had done no violence*] This sudden diversion of events from their natural course was meant to be an attestation of the Sufferer's innocence.

<sup>10</sup> But the LORD was pleased to crush Him (v. 5, note). In infinite benevolence to man, He "put him to grief," or, "laid sickness" (the effect of sin, cp. xxxiii. 24) upon His Servant, Who was working out an acceptable Atonement for sin.—In the old sacrifices He had no pleasure (Ps. xl. 6), except so far as they foreshadowed this one all-perfect offering. But the self-sacrifice of the Righteous Servant was wholly in accord with the "good pleasure" of the divine "will." Cp. Eph. i. 7-9.

The prophet now turns to address Him, of Whose mysterious Will he had spoken. *When Thou makest His soul an offering for*

<sup>r</sup> 2 Cor. 5. 21.

<sup>s</sup> 1 Pet. 2. 24.

<sup>t</sup> Rom. 6. 9.

<sup>u</sup> 2 Thess. 1.

11.

<sup>v</sup> John 17. 3.

<sup>w</sup> 2 Pet. 1. 3.

<sup>x</sup> 1 John 2. 1.

<sup>y</sup> ch. 42. 1.

<sup>z</sup> Rom. 5.

18, 19.

<sup>a</sup> ver. 4. 5.

<sup>b</sup> Ps. 2. 8.

<sup>c</sup> Phil. 2. 9.

<sup>d</sup> Col. 2. 15.

<sup>e</sup> Mark 15.

28.

<sup>f</sup> Luke 22. 37.

<sup>g</sup> Luke 23.

34.

<sup>h</sup> Zeph. 3. 14.

<sup>i</sup> Gal. 4. 27.

<sup>j</sup> 1 Sam. 2. 5.

<sup>k</sup> ch. 49. 19.

<sup>l</sup> ch. 55. 5.

<sup>1</sup> when thou shalt make his soul <sup>2</sup> an offering for sin, he shall see <sup>3</sup> his seed, <sup>4</sup> he shall prolong his days, and <sup>5</sup> the pleasure of the **11** LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: <sup>6</sup> by his knowledge shall <sup>7</sup> my righteous <sup>8</sup> servant <sup>9</sup> justify many; <sup>10</sup> for he shall bear their iniquities. <sup>11</sup> Therefore will I divide him a *portion* with the great, <sup>12</sup> and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was <sup>13</sup> numbered with the transgressors; and he bare the sin of many, and <sup>14</sup> made intercession for the transgressors.

**CHAP. 54.** SING<sup>a</sup>, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for <sup>1</sup> *more are* the children of the desolate than the children of the married wife, saith the LORD. <sup>2</sup> Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; <sup>3</sup> for thou shalt break forth on the right hand and on the left; <sup>4</sup> and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt

<sup>1</sup> Or, *when his soul shall make an offering.*

*sin*;—"a guilt-offering" (Lev. v. 15). The "soul" of the Lord's Servant is the *victim* (see v. 12). It does not *present*, but itself *is*, the satisfaction (Matt. xx. 28).

The leper had to bring "a guilt-offering" (Lev. xiv. 12, 21); for the world's cleansing only the immaculate soul of the Righteous One could suffice!

*he shall see his seed*] Cp. Ps. xxii. 30. He who had died, and been buried (rr. 8, 9), shall see a long line of descendants. Clearly He must have risen from the dead.

*he shall prolong his days*] Cp. Rev. i. 18; Heb. vii. 16, 25.

*in his hand*] Or, through Him; by His agency.

**11.** *He shall see &c.*] The fruit that comes forth from His toil and agony. Others: "Because of the travail of His soul, He" &c.

*by his knowledge &c.*] By His intimate knowledge of the Divine counsel shall He—in virtue of His being righteous—make the many righteous: or impart righteousness to them; and their iniquities He Himself will carry;—taking from off them the burden overwhelming them.

**12.** Or, "Therefore will I give Him the many (v. 11) for His portion, and with mighty ones shall He portion out spoil."—He who had been classed "with wicked men" (v. 9), and "numbered with transgressors" shall now be a conqueror, surrounded by mighty ones who share His triumph.

*because*] His exaltation was in reward of His self-devotion.

*and made (will make) intercession for the transgressors*] Continuing for ever (Heb.

vii. 25; Rom. viii. 37) the work which He began on the cross.

**LIV.** In i. 4, Israel had been spoken of as "a seed of evil doers." Well might the Church lament (xxvi. 18) her spiritual barrenness. Now that reproach shall cease. A child has been born (ix. 6) Who has wrought out a perfect redemption, not for Israel only, but for "all flesh" (xl. 5, lii. 10). His perfect obedience, as Servant, has been rewarded by the promise of a numerous seed (liii. 10). Now, therefore, the Church shall fulfil her vocation, and her "seed inherit the nations" (r. 3).

**1.** *the desolate the married*] Jerusalem, a wedded wife (Jer. xxxi. 32), was spiritually barren. After the earthly Temple (and along with it the legal dispensation, Gal. iv. 24) had been overthrown, she became the parent of a numerous progeny.

**2.** So large a family requires a "tent" (xxxiii. 20) on a far larger scale.

*spare not*] Have large thoughts about the grandeur of the spiritual Temple (2 Cor. vi. 13, 16); the Catholic Church (1 Tim. iii. 15).

**3.** Fulfilling the promise to Jacob (Gen. xxviii. 14). *Thy seed shall inherit nations*; being the true heirs of the promise made to Abraham (Gen. xxii. 17).

**4.** *the shame of thy youth*] i.e. her apostasy so soon after her espousal (Jer. ii. 2, iii. 24, 25; Ezek. xvi. 60), even before the Ark of the Covenant had been made, on which the Shekinah dwelt.

*The reproach of thy widowhood*] Caused by the withdrawal of the Shekinah of glory. Cp. Lam. i. 1, ii. 6.

5 not remember the reproach of thy widowhood any more. \*For thy Maker *is* thine husband; the LORD of hosts *is* his name; and thy Redeemer the Holy One of Israel; °The God of the whole earth shall he be called. For the LORD <sup>h</sup> hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, 7 when thou wast refused, saith thy God. 'For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; <sup>k</sup> but with everlasting kindness will I have mercy on thee, 9 saith the LORD thy Redeemer. ¶For this *is as* the waters of 'Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I 10 would not be wroth with thee, nor rebuke thee. For <sup>m</sup> the mountains shall depart, and the hills be removed; "but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on 11 thee. ¶O thou afflicted, tossed with tempest, *and* not comforted, behold, I will lay thy stones with °fair colours, and lay thy 12 foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of plea- 13 sant stones. And all thy children *shall be* taught of the LORD; 14 and °great *shall be* the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come 15 near thee. Behold, they shall surely gather together, *but* not by me: whosoever shall gather together against thee shall fall 16 for thy sake. Behold, I have created the smith that bloweth

\* Jer. 3. 14.

° Luke 1. 32.

° Zech. 14. 9.

Rom. 3. 29.

<sup>h</sup> ch. 62. 4.

<sup>k</sup> Ps. 30. 5.

ch. 28. 20.

2 Cor. 4. 17.

<sup>k</sup> ch. 55. 3.

Jer. 31. 3.

<sup>k</sup> Gen. 8. 21.

ch. 55. 11.

<sup>m</sup> Ps. 46. 2.

ch. 51. 6.

<sup>m</sup> Ps. 89. 33.

<sup>o</sup> 1 Chr. 29. 2.

Rev. 21. 18.

<sup>p</sup> ch. 11. 9.

Jer. 31. 34.

John 6. 45.

1 Cor. 2. 10.

1 John 2. 20.

<sup>q</sup> Ps. 119.

165.

5. *Maker husband*] Each noun is in the plural, as if to guard the majesty of the reference to "God" (ELOHIM). His omnipotence will provide that amidst the brightness of the new Covenant no room shall be left for remembering the "weakness and unprofitableness" of the old (Heb. vii. 18; Jer. xxxi. 34).

6. *grieved in spirit*] Because of the disesteem under which she laboured. (1p. 1 Sam. i. 10-16.

*when thou* } Or, *when she is cast off*.

8. *mercy*] Or, *compassion* (and in v. 10).

9. *For this* (outpouring of judgment) *is unto Me* (as) *the waters of Noah*; such is its intent in My divine counsel.

*for as so*] Or, *because even so* (and in lv. 9; Jer. iii. 20). When the deluge had washed away the impurities of the old world, the earth rose out of the baptismal waters, relieved of its curse (cp. Gen. v. 29) and under the protection of "an everlasting Covenant" (Gen. ix. 8-11).—So should it be with Judah, submerged in the flood of the Babylonian Captivity. A remnant should witness the ratification of God's "everlasting Covenant;" Heb. xiii. 20.

10. The Church's Covenant shall endure amidst catastrophes far greater than the deluge. The earth shall decay (li. 6); not so God's kindness to His redeemed.

*the covenant of my peace*] Or, "My Covenant of peace,"—the Covenant established

by the "God of peace" through His Servant (liii. 5).

11. The black, storm-tossed, Ark is transformed into a Palace of Light.

*will lay*] Lit. "will make to recline;" nowhere used except of living creatures (see Ps. xxiii. 2; Jer. xxxiii. 12 &c.). That Palace-Temple is built of "living stones" (1 Pet. ii. 5).

*stones with fair colours*] Probably, stones used for mosaic work, such as black marble &c. The open court of the Temple had a tessellated floor. In 2 K. ix. 30; Jer. iv. 30, the word for "fair colours" denotes the paint, which was used by females for colouring the edges of the eye-lids.

*and lay thy foundations with*] Or, *make thy foundations of—Sapphires*; of transparent blue (cp. Ex. xxiv. 10; Ezek. i. 26).

12. *thy windows*] Or, "thy battlements," or, "pinnacles;" which shone like little "suns" (the primitive meaning of the word). *Agates*; or, *rubies*.

14. *thou shalt be far*] Thou hast nothing to fear; and what appears so terrible shall not come near thee. In John xiv. 26, 27 the promise of *divine teaching* and of *peace* is followed by a similar exhortation.

15. Or, "they shall raise a quarrel, but it is not from Me;" I have given them no commission;—"whoso raiseth a quarrel with thee, against thee shall he fall," and be laid prostrate.



the coals in the fire, and that bringeth forth an instrument for  
17 his work; and I have created the waster to destroy. No weapon  
that is formed against thee shall prosper; and every tongue that  
shall rise against thee in judgment thou shalt condemn. This  
is the heritage of the servants of the LORD, and their righteous-  
ness is of me, saith the LORD.

<sup>r</sup> ch. 45. 24.

<sup>a</sup> John 4. 14.  
& 7. 37.  
Rev. 21. 6.  
<sup>b</sup> Matt. 13.  
44, 46.  
Rev. 3. 18.

<sup>c</sup> Matt. 11.  
28.  
<sup>d</sup> ch. 54. 8.  
Jer. 32. 40.  
<sup>e</sup> 2 Sam. 7.  
8 &c.  
Ps. 69. 28.  
<sup>f</sup> John 18. 37.  
Rev. 1. 5.  
<sup>g</sup> Jer. 30. 9.  
Dan. 9. 25.  
<sup>h</sup> ch. 62. 16.  
Eph. 2. 11.  
<sup>i</sup> ch. 60. 5.  
<sup>j</sup> Acts 3. 13.  
<sup>k</sup> Ps. 32. 6.  
Matt. 5. 25.  
John 7. 34.  
Heb. 3. 13.  
<sup>l</sup> ch. 1. 16.  
<sup>m</sup> Zech. 8. 17.  
<sup>n</sup> Ps. 130. 7.  
Jer. 3. 12.  
<sup>o</sup> 2 Sam. 7.  
19  
<sup>p</sup> Ps. 103. 11.  
<sup>q</sup> Deut. 32. 2.  
<sup>r</sup> ch. 54. 9.

CHAP. 55. HO, "every one that thirsteth, come ye to the waters,  
and he that hath no money; <sup>b</sup>come ye, buy, and eat; yea, come,  
2 buy wine and milk without money and without price. Where-  
fore do ye <sup>1</sup>spend money for that which is not bread? and your  
labour for that which satisfieth not? hearken diligently unto me,  
and eat ye that which is good, and let your soul delight itself in  
3 fatness. Incline your ear, and <sup>c</sup>come unto me: hear, and your  
soul shall live; <sup>d</sup>and I will make an everlasting covenant with  
4 you, even the <sup>e</sup>sure mercies of David. Behold, I have given him  
for <sup>f</sup>a witness to the people, <sup>g</sup>a leader and commander to the  
5 people. <sup>h</sup>Behold, thou shalt call a nation that thou knowest not,  
and nations that knew not thee shall run unto thee because of  
the LORD thy God, and for the Holy One of Israel: <sup>i</sup>for he hath  
6 glorified thee. ¶ <sup>j</sup>Seek ye the LORD while he may be found, call  
7 ye upon him while he is near: <sup>k</sup>let the wicked forsake his way,  
and <sup>l</sup>the unrighteous man <sup>m</sup>his thoughts: and let him return  
unto the LORD, and he will have mercy upon him; and to our  
8 God, for <sup>n</sup>he will abundantly pardon. <sup>o</sup>For my thoughts are  
not your thoughts, neither are your ways my ways, saith the  
9 LORD. <sup>p</sup>For as the heavens are higher than the earth, so are  
my ways higher than your ways, and my thoughts than your  
10 thoughts. For <sup>q</sup>as the rain cometh down, and the snow from  
heaven, and returneth not thither, but watereth the earth, and  
maketh it bring forth and bud, that it may give seed to the  
11 sower, and bread to the eater: <sup>r</sup>so shall my word be that goeth  
forth out of my mouth: it shall not return unto me void, but it

<sup>1</sup> Heb. weigh.

<sup>2</sup> Heb. the man of iniquity.

<sup>3</sup> Heb. he will multiply to pardon.

16. the coals in the fire] Rather, the fire of coals; in his melting furnace.

an instrument . . .] Rather, a weapon according to his craft; and I the destroyer to lay waste. Both the armourer who forges the weapon and the ruthless conqueror who wields it were created by God. How easily can He, then, control both!

17. shalt condemn] Or, "convict; 'proving them guilty of falsehood.

LV. All who will are invited to share the benefits of the Covenant (v. 3).

1. that thirsteth] For the righteousness spoken of in liv. 17. Cp. xliv. 3.

come ye, buy] They must come (John vi. 35, 45), and procure it; though it be given away without price.

2. hearken . . . eat] Thus, the food spoken of is the "word of life;" cp. v. 3; John vi. 45, 68.

3. an everlasting covenant] See liv. 10; Heb. xiii. 20. With you: lit. "for you;"—implying that it is a gift bestowed upon them by His free Love.

the sure mercies of David] Promised to David (2 Chr. vi. 42);—culminating in the

oath to David's "seed" (marg. ref.). How could this be, when Hezekiah's sons were to be captives in Babylon? still more; when all David's descendants must submit to the universal conqueror Death? Ch. liii. contained the answer. Cp. Acts xiii. 34.

4. commander to the peoples] It is the word used of God's appointing David to be "ruler" (or, "leader") over Israel (2 Sam. vi. 21). The "Son of David" is not only King of Israel, but Supreme Governor of the nations (Matt. xxviii. 18-20).

7. mercy] compassion (liv. 8).

8. Their thoughts were full of proud self-estrangement; His of generous condescending Love. Their ways were marked by hard-heartedness and treachery; "all His ways were mercy and truth."

10. The rain does not descend to earth and then fly back again;—it remains here, working out God's beneficent purposes. Cp. xlv. 8.

11. What is true of the creative word (Deut. viii. 3; Heb. iv. 12) is true of the Redemptive Word (xl. 8; cp. 2 Cor. ix. 10).

shall accomplish that which I please, and it shall prosper in the  
 12 thing whereto I sent it. 'For ye shall go out with joy, and be  
 led forth with peace: the mountains and the hills shall "break  
 forth before you into singing, and "all the trees of the field shall  
 13 clap *their* hands. "Instead of "the thorn shall come up the fir  
 tree, and instead of the brier shall come up the myrtle tree: and  
 it shall be to the LORD "for a name, for an everlasting sign *that*  
 shall not be cut off.

<sup>c</sup> ch. 35. 10.  
<sup>e</sup> Ps. 96. 12.  
<sup>d</sup> ch. 14. 8.  
<sup>f</sup> 1 Chr. 16.  
<sup>g</sup> ch. 41. 19.  
<sup>h</sup> Mic. 7. 4.  
<sup>i</sup> Jer. 13. 11.

CHAP. 56. THUS saith the LORD, Keep ye 'judgment, and do  
 justice: "for my salvation *is* near to come, and my righteous-  
 2 ness to be revealed. Blessed *is* the man *that* doeth this, and the  
 son of man *that* layeth hold on it; "that keepeth the sabbath  
 from polluting it, and keepeth his hand from doing any evil.  
 3 ¶ Neither let "the son of the stranger, that hath joined himself  
 to the LORD, speak, saying, The LORD hath utterly separated me  
 from his people: neither let the eunuch say, Behold, I am a dry  
 4 tree. For thus saith the LORD unto the eunuchs that keep my  
 sabbaths, and choose *the things* that please me, and take hold of  
 5 my covenant; even unto them will I give in <sup>d</sup>mine house and  
 within my walls <sup>e</sup>a place and a name better than of sons and of

<sup>a</sup> ch. 46. 13.  
<sup>b</sup> Matt. 3. 2.  
<sup>c</sup> Rom. 1. 16,  
 17.  
<sup>d</sup> ch. 58. 13.  
<sup>e</sup> See Acts 8.  
 27. & 10. 1, 2.  
 1 Pet. 1. 1.  
<sup>f</sup> 1 Tim. 3. 15.  
<sup>g</sup> John 1. 12.  
 1 John 3. 1.

<sup>1</sup> Or, *equity*.

12. *ye shall go out with gladness*] Out from the region of darkness (xlii. 7, xlix. 9), of pollution (lii. 11), of the region of death (Ezek. xxxvii. 12; John v. 29).—*Led forth*; as in a festive procession (Is. xlv. 15, 16).

The connexion of vv. 11, 12 implies that this *Exodus* deliverance is, eminently, the work which God has willed and which His word was sent forth to accomplish. See also John v. 28-30.

*clap their hands*] As the people did at the coronation of their long-secluded prince in 2 K. xi. 12.

13. *The brier*] Or, "the nettle." The Targum paraphrases: "Instead of the wicked shall rise up the righteous; and instead of transgressors men that fear sin." This regenerated creation shall be a historical manifestation of the Lord's character, a fact to which men will refer as connoting His power and goodness; a pledge of the enduring firmness of His Covenant (v. 3).

LVI.-LIX. The central object presented to our view in xlix.-lv. was the Righteous One making atonement for sin. The leading thought in the present section is, the penitence and *humiliation of soul* (lviii. 3-5) due from Israel, if they would have a share in that atonement.

LVI. On the basis of the Everlasting Covenant (liv. 10, lv. 3) both comfort and warning may be applied to the Jewish Church; to the house of David in particular. In xxxix. 7, it had been foretold that some of the royal family should be eunuchs in the palace at Babylon. Are they, or "strangers" excluded from the Covenant? Not so. If they observe the *conditions* of the Covenant (v. 4, 6), they shall

have a conspicuous place as regards its privileges (v. 5, 7).

1. *justice*] **righteousness.**

2. *from polluting...from doing any evil*] Or, "so as not to pollute...so as to do no evil" (2 Cor. xiii. 7).

In the Sinaitic legislation the ordinance of the Sabbath stood out prominent above all others: for (1) it was embodied in the moral Law; (2) it was enforced on Moses, after he had received the details of the Tabernacle-worship, and its significance is described in Ex. xxxi. 13, 17.—Its importance is now insisted upon by the evangelical prophet. The reason is evident. The Sabbath was a memorial of the six days of creation (Ex. xx. 11); of the redemption out of Egypt (Deut. v. 15); of God's continual sanctification of His people (Ex. xxxi. 13): so that, by its means, they dwelt in the presence of the Creator, Redeemer, and Sanctifier.—Such "sabbatism" was removed from the formal, heartless, superstitious observance of the Sabbath censured in i. 13.

3. *And let not the alien...say, The LORD will certainly sever me from His people.* Cp. Lev. xx. 26. The "severance-wall" was broken down by Christ (Eph. ii. 11-19; 1 Pet. ii. 5, 9).

*a dry tree*] That can bear no fruit for God's glory; being cut off from the congregation of God (cp. Deut. xxiii. 1, 2. Contrast Ps. lli. 8).

5. *a place*] Rather, "a memorial," or monument (see 1 Sam. xv. 12, note): *and a name better than sons* (1 Sam. i. 8). To this class belonged Daniel and his three friends (Dan. i. 3), and the Abyssinian nobleman (Acts viii. 27-39).

daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: <sup>o</sup>their burnt offerings and their sacrifices shall be accepted upon mine altar; for <sup>h</sup>mine house shall be called an house of prayer <sup>o</sup>for all people. ¶ The Lord God <sup>h</sup>which gathereth the outcasts of Israel saith, <sup>o</sup>Yet will I gather *others* to him, <sup>o</sup>beside those that are gathered unto him.

f ch. 2. 2.  
1 Pet. 1. 1.  
o Rom. 12. 1.  
Heb. 13. 15.  
1 Pet. 2. 5.  
h Matt. 21.  
13.  
f Mal. 1. 11.  
h Ps. 147. 2.  
ch. 11. 12.  
f Eph. 1. 10.  
h Jer. 12. 9.  
h Matt. 15.  
14.  
o Phil. 3. 2.  
o Mic. 3. 11.  
o Ezek. 34.  
2, 3.  
o Ps. 10. 6.  
Luke 12. 19.  
1 Cor. 15. 32.

9 <sup>o</sup>All ye beasts of the field, come to devour, *yea*, all ye beasts in the forest. His watchmen *are* <sup>h</sup>blind: they are all ignorant, <sup>o</sup>they *are* all dumb dogs, they cannot bark; <sup>2</sup>sleeping, lying down, loving to slumber. *Yea, they are* <sup>3</sup>greedy dogs which <sup>4</sup>can never have enough, and they *are* shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter. Come ye, *say they*, I will fetch wine, and we will fill ourselves with strong drink; <sup>o</sup>and to morrow shall be as this day, *and* much more abundant.

o Ps. 12. 1.  
h See 2 Kin.  
22. 20.  
o 2 Chr. 16.  
14.  
h Matt. 16. 1.

CHAP. 57. THE righteous perisheth, and no man layeth it to heart: and <sup>h</sup>merciful men *are* taken away, <sup>h</sup>none considering that the righteous is taken away <sup>o</sup>from the evil to come. He shall <sup>o</sup>enter into peace: they shall rest in <sup>o</sup>their beds, *each one walking* <sup>h</sup>in his uprightness. ¶ But draw near hither, <sup>o</sup>ye sons of the sorceress, 4 the seed of the adulterer and the whore. Against whom do ye

1 Heb. to his gathered.

2 Or, dreaming, or, talking in their sleep.

3 Heb. strong of appetite.

4 Heb. know not to be satisfied.

5 Heb. men of kindness, or, godliness.

6 Or, from that which is evil.

7 Or, go in peace, Luke 2. 21.

8 Or, before him.

6. the aliens...minister unto Him.  
7. my house of prayer] What the Jewish Temple should have been (1 K. viii. 30); what the "Church of the living God" is (1 Tim. ii. 1, iii. 15). This text was quoted by our Lord in the Temple (marg. ref.).

8. The Lord JEHOVAH...saith, Yet others will I gather unto him beside his own that are gathered; the "others sheep" of John x. 16.

9-12. From that bright prospect the prophet's eye turns back to the existing state of things. In the last reign, instead of the Temple being thrown open for "all peoples," it had been entirely closed (2 Chr. xxviii. 24). Now, under Hezekiah, there was an outward improvement; but as soon as he should be removed (cp. lvii. 2), the old evil, national infidelity, would break out more fiercely than ever. Then the *beasts of the field* (marg. ref.) would be summoned to the work of devastation.

10. His watchmen are blind] Or, They profess to be looking out for Messiah, and will not discern Him, when He is offered to them. Contrast lii. 8.

All of them are without knowledge; not having even intelligence enough to do the part of a sheep-dog—to give an alarm in time of danger.

11. More nearly: "And the dogs are of fierce appetite, they know not satiety; even they are shepherds, yet they know not understanding (cp. xxix. 24): they have all turned to their own way (liii. 6), every one to his own gain (lvii. 17) note to the uttermost."

LVII. Amidst the regrets which beset Hezekiah, the opening words of this chapter would be a deep consolation. The righteous man, though prematurely (as men say) removed, "shall enter into peace." But for the nation at large there is "no peace."

1. *perisheth*] Or, "is perished" (Micah vii. 2); disappearing "before his time" (Eccl. vii. 15). Every such death was a loss to the nation; yet they feel relieved of one whose life was a reproach to them. *taken away* &c.] Or, gathered in out of the way of evil. His removal is a sign that the evil is near at hand.

2. each one walking...] Rather, "whoso walketh straight before him," not "turning to ways of his own" (vi. 11).

3. the sorceress] Idolatrous, soothsaying, Jerusalem. The malady burst out with fresh virulence after Hezekiah's death. *and the whore*] and her that committed

sport yourselves? against whom make ye a wide mouth, and draw out the tongue? are ye not children of transgression, a seed of falsehood, enflaming yourselves<sup>1</sup> with idols under every green tree, slaying the children in the valleys under the cliffs of the rocks? Among the smooth stones of the stream is thy portion; they, they are thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these? Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice. Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered thyself to another than me, and art gone up; thou hast enlarged thy bed, and made thee a covenant with them; thou lovedst their bed where thou sawest it. And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase thyself even unto hell. Thou art wearied in the greatness of thy way; yet saidst thou not, There is no hope: thou hast found the life of thine hand; therefore thou wast not grieved. And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart? have not I held my peace even of old, and thou fearest me not? I will declare thy righteousness, and thy works; for they shall not profit thee. When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take them: but he that putteth his trust in me shall pos-

<sup>1</sup> Or, among the oaks, ch. i. 29.

larger than their's. <sup>3</sup> Or, thou providedst room.

<sup>4</sup> Or, thou respectedst the king. <sup>5</sup> Or, living.

**whoredom**—seduced by the wiles of the apostate into forgetting “the covenant of her God” (Prov. ii. 17); joining herself to idols (Ex. xxxiv. 16). For such what possibility of “peace?”

**4. sport yourselves]** In derisive mirth. They directed their scorn against (as they thought) a poor, frail man; but in reality it was against the “Holy One of Israel.”

**5. slaying the children]** To Baal (Jer. xix. 5), or to Moloch (2 Chr. xxviii. 3; cp. Ezek. xvi. 21) in torrent-beds; probably, in rocky caverns on the sides of the ravines common in Palestine.

**6. In the smooth stones]** Probably used as fetishes. In them, not in the living God, is now thy portion.

*Should I receive comfort in these?* Rather, *Shall I for all these things relent?*

**7. a lofty and high mountain]** Such as the idolaters resorted to (Jer. ii. 20).

**8.** The faithless Church had removed the great words (Deut. vi. 9; cp. xi. 20), which—written “upon their door-posts”—summed up their fundamental creed and consequent duty.

*hast thou set up &c.]* Or, *didst thou set up thy own remembrance; away from Me didst thou uncover thyself, and wentest up; thou enlargedst thy bed* (“making altars in every corner of Jerusalem,” 2 Chr. xxviii. 24), *and didst get thee a covenant*

*from them;—to secure their abiding friendship.*

*where thou sawest it]* Or, *thou lookedst out a memorial* (lvi. 5, note). Cp. the “memorial” of Ahaz (2 K. xvi. 10–15).

**9.** The precious oil and perfumes which were meant for God’s service, were used for presents to the Assyrian king, or in the worship of his god.

**10.** Judah will not confess her disappointment; when she obtained any short return of fresh life and energy to her enfeebled hand she forgot the things in which alone is “the life of man’s spirit” (xxxviii. 16).

**11.** The root of their apostasy was their forgetting God and fearing man.

*that thou liest]* And dealest untruly, breaking thy plighted troth. They misconstrued God’s forbearance; inferring from it that He took no part in human affairs; whereas His long-continued self-restraint ought to have drawn them to Him in reverent awe.

**12. I myself will declare thy righteousness]** Shewing how hollow and empty it is;—and *thy works, which shall not profit thee;* for they are works of iniquity.

**13. thy companies]** Rather, *the things thou hast gathered;*—whether piles of gods (cp. Micah i. 7), or heaps of wealth (Prov. xiii. 11, xxviii. 8), or accumulation of fancied merits.

<sup>2</sup> 2 Kin. 17.

10.

Jer. 2. 20.

<sup>3</sup> Lev. 18. 21.

<sup>4</sup> 2 Kin. 16. 3.

Jer. 7. 31.

<sup>5</sup> Ezek. 16.

16. 25.

<sup>6</sup> Ezek. 23.

41.

<sup>7</sup> Ezek. 16.

26. 28.

<sup>8</sup> ch. 30. 6.

Hos. 7. 11.

<sup>9</sup> Jer. 2. 25.

<sup>10</sup> ch. 51.

12. 13.

<sup>11</sup> Ps. 50. 21.

- a ch. 40. 3.  
 & 62. 10.  
 p Job 6. 10.  
 Luke 1. 40.  
 q Ps. 68. 4.  
 Zech. 2. 13.  
 r Ps. 34. 18.  
 & 51. 17.  
 ch. 68. 2.  
 s Ps. 147. 3.  
 ch. 61. 1.  
 t Ps. 103. 9.  
 Mic. 7. 18.  
 u Job 34. 14.  
 Heb. 12. 9.  
 v Jer. 6. 13.  
 w ch. 8. 17.  
 x ch. 9. 13.  
 y Jer. 3. 22.  
 z ch. 61. 2.  
 a Heb. 13. 15.  
 b Acts 2. 39.  
 Eph. 2. 17.  
 c Job 16.  
 20, &c.  
 f ch. 48. 22.
- 14 sess the land, and shall inherit my holy mountain; and shall say, "Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people. ¶ For thus saith the high and lofty One that inhabiteth eternity, "whose name is Holy; "I dwell in the high and holy place, "with him also that is of a contrite and humble spirit, "to revive the spirit of the humble, and to revive the heart of the contrite ones. "For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls "which I have made. For the iniquity of "his covetousness was I wroth, and smote him: "I hid me, and was wroth, "and he went on frowardly in the way of his heart. I have seen his ways, and "will heal him: I will lead him also, and restore comforts unto him and to "his mourners. I create "the fruit of the lips; Peace, peace "to him that is far off, and to him that is near, saith the LORD; and I will heal him. "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.
- 21 f There is no peace, saith my God, to the wicked.

**CHAP. 58.** CRY aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob 2 their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; 3 they take delight in approaching to God. ¶ "Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold,

a Mal. 3. 14.

b Lev 16.  
29, 31.

1 Heb. turning away.

2 Heb. with the throat.

14. Put a full stop at the end of v. 13, and render, "And He (God) shall say" &c. Others render, "And it shall be said." Cast ye up] viz. "a highway."

15. Or, that dwelleth in eternity whose name is Holy] Or, "is, HOLY ONE" (vi. 3). contrite] Rather, "bruised" or, "crushed" (liii. 10).

16. This revival of spiritual life is the end of God's apparently severe dealings with men. If He were to contend for ever, the spirit, which He breathed into man, would fail (or faint away) from before Him.

17. his covetousness] Or, "gain" (lvi. 11). Out of that sin, which is, in essence, idolatry (Col. iii. 5), every form of iniquity might germinate (1 Tim. vi. 10). frowardly] Or, "backsliding:"—moving further away from God.

18. God's all-seeing Eye followed the wanderer along his devious ways;—marking every sign of growing weakness, every halting step, every bitter self-reproach, and at last his self-despair.

restore comforts] Lit. "will recompense (or, pay back) consolations," as though giving them a requital for the suffering, to which (in very love) He had subjected them.

19. I create] Or, "He createth:"—an outburst of admiration from the prophet. the fruit of the lips] Grateful praise. The word of creative power follows.

to him that is far off...to him that is near] Israel in Canaan, and Israel scattered over all lands (cp. Dan. ix. 7). The words are also applicable to the Jew and the Gentile.

20. when] for. The wicked are (1) outwardly restless; and (2) their souls are ever ejecting ungodly and unloving thoughts.

LVIII. This chapter stands like a homily for the Day of Atonement (see v. 3 note); while the confession of the people's sins, suited for that day, follows in ch. lix.

1. like a trumpet] As when the Law was proclaimed on Sinai (Ex. xix. 19).

2. that do] Rather, that hath done. ask of me the ordinances of justice] As if they were injured persons, whose rights God did not defend. Cp. Mal. ii. 17.

in approaching to God] In drawing near to God; while "their heart is far from Him" (xxix. 13). [Others render, "in God's approach to judgment"]

3. They observe the Day of Atonement, the only fast-day enjoined by the Law (marg. ref.). But their day of soul-afflicting has not produced contrition and charity. They censure God; they oppress men.

in the day of your fast ye find pleasure, and exact all your  
 4 labours. Behold, ye fast for strife and debate, and to smite  
 with the fist of wickedness: ye shall not fast as ye do this day,  
 5 to make your voice to be heard on high. Is it such a fast that  
 I have chosen? "a day for a man to afflict his soul? is it to  
 bow down his head as a bulrush, and to spread sackcloth and  
 ashes under him? wilt thou call this a fast, and an acceptable  
 6 day to the LORD? Is not this the fast that I have chosen? to  
 loose the bands of wickedness, to undo the heavy burdens,  
 and to let the oppressed go free, and that ye break every  
 7 yoke? Is it not to deal thy bread to the hungry, and that thou  
 bring the poor that are cast out to thy house? when thou  
 seest the naked, that thou cover him; and that thou hide not  
 8 thyself from thine own flesh? ¶ Then shall thy light break  
 forth as the morning, and thine health shall spring forth  
 speedily: and thy righteousness shall go before thee; the glory  
 9 of the LORD shall be thy reward. Then shalt thou call, and  
 the LORD shall answer; thou shalt cry, and he shall say, Here  
 I am. If thou take away from the midst of thee the yoke, the  
 10 putting forth of the finger, and speaking vanity; and if thou  
 draw out thy soul to the hungry, and satisfy the afflicted soul;  
 then shall thy light rise in obscurity, and thy darkness be as the  
 11 noon day: and the LORD shall guide thee continually, and  
 satisfy thy soul in drought, and make fat thy bones: and thou  
 shalt be like a watered garden, and like a spring of water, whose  
 12 waters fail not. And they that shall be of thee shall build the  
 old waste places: thou shalt raise up the foundations of many  
 generations; and thou shalt be called, The repairer of the  
 13 breach, The restorer of paths to dwell in. ¶ If thou turn away  
 thy foot from the sabbath, from doing thy pleasure on my holy

1 Kin. 21.  
 9, 12, 13.  
 Zech. 7. 5.  
 Lev. 10. 29.  
 Esth. 4. 3.  
 Jonah 3. 6.  
 Neh. 5.  
 10, 11, 12.  
 Jer. 31. 9.  
 Ezek. 18.  
 7, 16.  
 Matt. 25. 35.  
 Job 31. 19.  
 Gen. 29. 14.  
 Neh. 5. 5.  
 Job 11. 17.  
 Ex. 14. 19.  
 ch. 62. 12.  
 Ps. 12. 2.  
 ch. 61. 4.  
 ch. 56. 2.

1 Or, things wherewith ye grieve others.  
 2 Heb. griefs.  
 3 Or, ye fast not as this day.  
 4 Or, to afflict his soul for a day.  
 5 Heb. the bundles of the yoke.  
 6 Heb. broken.  
 7 Or, afflicted.  
 8 Heb. shall gather thee up.  
 9 Heb. droughts.  
 1 Heb. he, or, deceive.

labours] Or, "grievous tasks." On that one day, at least, they should have spared their bondman or their debtor: instead of which they insisted on having the full tale of labour from them.

4. Their fast-day left them harder and more selfish; more bent on strife and contention and tyrannical injustice.

5. Rather, Shall such be the fast that I will choose, the day when man afflicteth his soul? Can My ordinance of a day for the special humiliation of man's proud soul mean no more than this?

as a bulrush] With a merely physical inclination of the head, that had no inward virtue.

6. have chosen]—will choose (v. 5). the heavy burdens] Lit, the thongs of the yoke: the straps by which a yoke for carrying burdens was fastened across the shoulders.

to let the oppressed go free] To manumit (Ex. xxi. 2; Deut. xv. 12) those who had been "bruised" (xlii. 3) by misfortune or

debt; and so had been compelled to become servants.

7. cast out] Or, "homeless."  
 8. break forth] Or, "burst forth," as from a fountain,—the "Fount of Light."

health] Or, "healing" (so in Jer. xxxiii. 6).  
 9. If thou...] The prophet breaks off, that he may once more press the importance of justice and brotherly love as a condition of God's pardoning grace.

putting forth...] i.e. contemptuously. vanity] Rather, "unrighteousness."  
 10. draw out thy soul] Draw it out of its narrow self-love, that it may go along with the dole which passes from thy hand.

12. foundations of many generations] Probably foundations, which for many generations had lain ruined and desolate.

of paths to dwell in]—The "old paths" long deserted, or forgotten. Along them cities of secure habitation might be built.

13. As in one place the non-manumission of servants (Jer. xxxiv. 12-22), so, in an-

- day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own words*:  
 \* Job 22. 26. 14 "then shalt thou delight thyself in the LORD; and I will cause  
 \* Deut. 32. thee to "ride upon the high places of the earth, and feed thee  
 13. with the heritage of Jacob thy father: "for the mouth of the  
 \* ch. 1. 20. LORD hath spoken it.  
 Mic. 4. 4. **CHAP. 59. BEHOLD**, the LORD's hand is not "shortened, that it  
 \* Num. 11. cannot save; neither his ear heavy, that it cannot hear: but  
 23. 2 your iniquities have separated between you and your God, and  
 ch. 50. 2. your sins "have hid *his* face from you, that he will not hear.  
 \* ch. 1. 15. 3 For <sup>b</sup>your hands are defiled with blood, and your fingers with  
 iniquity; your lips have spoken lies, your tongue hath mut-  
 4 tered perverseness. None calleth for justice, nor *any* pleadeth for  
 truth: they trust in vanity, and speak lies; "they conceive mis-  
 \* Job 15. 35. 5 chief, and bring forth iniquity. They hatch <sup>2</sup>cockatrice' eggs,  
 Ps. 7. 14. and weave the spider's web: he that eateth of their eggs dieth,  
 \* Job 8. 14. 6 and <sup>3</sup>that which is crushed breaketh out into a viper. "Their  
 webs shall not become garments, neither shall they cover them-  
 selves with their works: their works *are* works of iniquity, and  
 \* Prov. 1. 16. 7 the act of violence *is* in their hands. "Their feet run to evil,  
 Rom. 3. 15. and they make haste to shed innocent blood: their thoughts *are*  
 thoughts of iniquity; wasting and <sup>4</sup>destruction *are* in their paths.  
 f Ps. 125. 5. 8 The way of peace they know not; and *there is* no <sup>5</sup>judgment  
 Prov. 2. 15. in their goings: "they have made them crooked paths: whosoever  
 g Jer. 8. 15. 9 goeth therein shall not know peace. ¶ Therefore is judgment  
 far from us, neither doth justice overtake us: "we wait for  
 light, but behold obscurity; for brightness, *but* we walk in

<sup>1</sup> Or, have made him hide.

<sup>2</sup> Or, adders'.

<sup>3</sup> Or, that which is sprinkled is  
as if there brake out a viper.

<sup>4</sup> Heb. breaking.

<sup>5</sup> Or, right.

other, the desecration of the Sabbath (Jer. xvii. 12-27), is spoken of as a principal reason why Jerusalem was given up to the Chaldeans. The Sabbath is spoken of as *hallowed ground*, from which the busy foot is to be kept back.

*call...a delight*] So that thou find its rest from worldly engagements (not a weariness, Amos viii. 5, but) a source of true joy and refreshment of spirit.

*shalt honour him, not doing*] Rather, *shalt honour it in not doing*.

*speaking thine own words*] Rather, *speaking (mere) words* (Hos. x. 4); going through a formal, heartless, lip-service.

14. *the heritage of Jacob*] More than the land of promise;—ultimately, nothing short of a communication of the Divine life.

LIX. The groundlessness of Israel's claim to be heard (lviii. 2, 3, 9), is set forth in this chapter. When they acknowledge (v. 9-15), that the misery, under which they groan, is the due penalty of their transgressions, then they are fit objects of the Redeemer's pity (v. 20).

This chapter is intimately connected with the whole body of Isaiah's prophecies.

2. *have separated*] Lit. "have been dividers"; permanent causes of separation.

4. Rather, *None calleth in righteousness, and none pleadeth in faithfulness... They trust in emptiness, shapeless unrealities; and speak vanity, baseless fictions.*

5. Their thoughts and principles contained the germs of malignant evil, like the eggs of a cockatrice (xi. 8); their elaborate pleas were unsubstantial, as spiders' webs. If any eat of their egg, adopt their principles, he is poisoned;—and as for that which is crushed, a viper (xxx. 6), breaketh forth. Cp. Matt. iii. 7.

6. Those flimsy webs of sophistry could never hide their nakedness. Their works; i.e. of pretended righteousness.

7. *paths*] *highways*. They labour systematically to inflict havoc and ruin;—and their works recoil upon themselves.

8. *they have made them...*] Lit. *their paths* (the straight paths marked out for them) *they have made unto themselves crooked*:—"perverting the right paths of the Lord" (Acts xiii. 10).

9-12. The speaker includes himself among the people whose sins he confesses (as in liii. 3-6).

9. *Therefore...*] Because they had not redressed wrong, God does not interpose to defend them.

- 10 darkness. <sup>1</sup>We grope for the wall like the blind, and we grope as if *we had* no eyes: we stumble at noonday as in the night; 11 *we are* in desolate places as dead men. We roar all like bears, and 'mourn sore like doves: we look for judgment, but *there is* 12 none; for salvation, *but* it is far off from us. For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions *are* with us; and *as* for our iniquities, 13 we know them; in transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering <sup>2</sup>from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity 15 cannot enter. Yea, truth faileth; and he *that* departeth from evil <sup>1</sup>maketh himself a prey. ¶ And the LORD saw *it*, and <sup>2</sup>it 16 displeased him that *there was* no judgment. <sup>1</sup>And he saw that *there was* no man, and <sup>3</sup>wondered that *there was* no intercessor: <sup>4</sup>therefore his arm brought salvation unto him; and his 17 righteousness, it sustained him. <sup>5</sup>For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad 18 with zeal as a cloke. <sup>6</sup>According to *their* <sup>3</sup>deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; 19 to the islands he will repay recompence. ¶ <sup>7</sup>So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in <sup>8</sup>like a flood, the Spirit of the LORD shall <sup>4</sup>lift up a standard against him. 20 And <sup>9</sup>the Redeemer shall come to Zion, and unto them that 21 turn from transgression in Jacob, saith the LORD. ¶ <sup>10</sup>As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth,

<sup>1</sup> Or, *is accounted mad.*

<sup>2</sup> Heb. *it was evil in his eyes.*

<sup>3</sup> Heb. *recompences.*

<sup>4</sup> Or, *put him to flight.*

<sup>1</sup> Deut. 28. 29.

Job 5. 14.

Amos 8. 9.

<sup>1</sup> ch. 38. 14.

Ezek. 7. 16.

<sup>1</sup> Matt. 12.

31.

<sup>1</sup> Ezek. 22.

30.

<sup>2</sup> Mark 6. 6.

<sup>3</sup> Ps. 98. 1.

ch. 63. 5.

<sup>4</sup> 1 Thess. 5. 8.

<sup>5</sup> ch. 63. 6.

<sup>6</sup> Ps. 113. 3.

Mal. 1. 11.

<sup>7</sup> Rev. 12. 15.

<sup>8</sup> Rom. 11. 26.

<sup>9</sup> Heb. 8. 10.

& 10. 16.

10. Or, *We grope as blind men along the wall*; seeking in vain for an exit from prison; or, for the entrance into the city of peace. *in desolate &c.] amidst dark places, like the dead—as though shut up in sepulchres, far away from light and life.*

11. Alternations of impatience and despondency.

13. Their sins were against both God and their neighbour: (a) *Transgressing, and denying the Lord, and turning back from following our God.*—(b) *speaking oppression and untruth, wronging a man by false accusation.*

14. God's envoys,—*judgment, righteousness, truth, and uprightness*—were repelled, or even murdered.

15. *truth faileth]* Or, *is missing* (xl. 26 note); *is no longer forthcoming.* *there was no judgment]* Or, *"judgment was no more."*

16. *no man]* None worthy of the name. *no intercessor]* None to stay the plague, like Moses and Aaron (Num. xvi. 47, 48), or Phinehas (Num. xxv. 7).

*therefore &c.] Or, therefore his own arm wrought Him salvation.* (cp. Ps. xcvi. 1.

17. To deliver His people, He must engage in conflict. But His weapons are all Divine; "the panoply of God" (Eph. vi. 13). No weapon of offence is mentioned. His Word, the outbreathing of His Spirit (v. 21), is sufficient.

18. *deeds]* Or, *deserts.*

19. The victory would be gained by spiritual means. *When the adversary cometh in like the River*,—the mighty Euphrates (viii. 7 note).

*the Spirit of the LORD &c.]* As it had been of old (Judg. xi. 29), so should it be in the Captivity; which witnessed the rise of the martyr-spirit: so, above all, when the prince of this world came (John xiv. 30): so at all later epochs (Rev. xii. 15-17). Others translate, "When He shall come as a violent river, which the Spirit of the Lord drives onward."

20. *Rather, And there shall come a Redeemer for Zion, and for &c.* The Lord Himself is Zion's Redeemer.

21. *my covenant]* The new Covenant, upheld by the never-failing Intercessor (liii. 12). *upon thee]* As in lxi. 1, *Messiah.*



shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

<sup>a</sup> Eph. 5. 14.  
<sup>b</sup> Mal. 4. 2.

<sup>c</sup> ch. 49. 6.  
<sup>d</sup> Rev. 21. 24.  
<sup>e</sup> ch. 49. 18.  
<sup>f</sup> ch. 49. 20.  
<sup>g</sup> 66. 12.

<sup>h</sup> Rom. 11. 25.

<sup>i</sup> Gen. 25. 1.  
<sup>j</sup> Ps. 72. 10.  
<sup>k</sup> ch. 61. 6.  
<sup>l</sup> Matt. 2. 11.  
<sup>m</sup> Gen. 25. 13.

<sup>n</sup> Hag. 2. 7, 9.

<sup>o</sup> Ps. 72. 10.  
ch. 42. 4.  
<sup>p</sup> Gal. 4. 26.  
<sup>q</sup> Ps. 68. 30.  
Zech. 14. 14.  
<sup>r</sup> Jer. 3. 17.  
<sup>s</sup> ch. 55. 5.  
<sup>t</sup> Zech. 6. 15.  
<sup>u</sup> ch. 49. 23.  
Rev. 21. 24.

**CHAP. 60.** ARISE, <sup>a</sup>shine; for thy light is come, and, <sup>b</sup>the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. 3 And the <sup>c</sup>Gentiles shall come to thy light, and kings to the brightness of thy rising. <sup>d</sup>Lift up thine eyes round about, and see: all they gather themselves together, <sup>e</sup>they come to thee: thy sons shall come from far, and thy daughters shall be nursed <sup>f</sup>at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because <sup>g</sup>the <sup>h</sup>abundance of the sea shall be converted unto thee, the <sup>i</sup>forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and <sup>j</sup>Ephah; all they from <sup>k</sup>Sheba shall come: they shall bring <sup>l</sup>gold and incense; and they shall show forth the praises of the LORD. All the flocks of <sup>m</sup>Kedar shall be gathered together unto thee, the rams of Nobaioth shall minister unto thee: they shall come up with acceptance on mine altar, and <sup>n</sup>I will glorify the house of my glory. <sup>o</sup>Who are these that fly as a cloud, and as the doves to their windows? <sup>p</sup>Surely the isles shall wait for me, and the ships of Tarshish first, <sup>q</sup>to bring thy sons from far, <sup>r</sup>their silver and their gold with them, <sup>s</sup>unto the name of the LORD thy God, and to the Holy One of Israel, <sup>t</sup>because he hath glorified thee. 10 And <sup>u</sup>the sons of strangers shall build up thy walls, <sup>v</sup>and their

<sup>1</sup> Or, *be enlightened*; for thy light cometh.

<sup>2</sup> Or, *noise of the sea* shall be turned towards thee.

<sup>3</sup> Or, *wealth*, ver. 11. ch. 61. 6.

*shall not depart*] For Christ's words were "spirit;" and through Him, as the Prophet of His Church, the Spirit is diffused among His spiritual seed (liii. 10).

*the mouth*] By which "confession is made unto salvation" (Rom. x. 10; Dent. xxx. 14).

LX.-LXII. In these chapters a time of restoration is depicted. It is a period of Creation: in which the human world is raised out of confusion and desolation, of darkness and death into light;—a new Paradise is planted, and "the Holy people" (lxii. 12) is seen prepared as a Bride for her husband. The chapter may be said to include references to both Advents of Christ. The work of redemption, begun at the First (cp. Luke iv. 18; 2 Cor. iv. 6, v. 17; Eph. v. 8-14; Heb. xii. 22), is completed at the Second (2 Pet. iii. 13).

LX. 1. *shine*] Strictly, be "light." The two senses are inseparable in fact. Cp. marg. ref.

3. *thy rising*] Zion, reflecting rays of the divine glory, herself shines as a sun.

4. *nursed at thy side*] Rather, *carried on their side*. Hindu mothers may often be seen carrying a child seated on their hip.

5. *see, and...*] Or, *see it, and be enlightened*; growing bright with joy.

*shall fear*] With a joyful awe.

*and be enlarged*] So as to understand, and sympathize with, the boundless goodness of God.

*the abundance of the sea*] The multitude of peoples, who dwell on the western sea; along with their "wealth" (see marg.).

*converted unto thee*] Changing its current.

6. *The multitude*] The continual stream of caravans.

*gold and incense*] For God's Temple.—Arabia procured its gold, probably, from Ceylon and Malacca; its frankincense from India.

*they shall shew forth* (lit. tell the tidings of) *the praises of the LORD*] "The excellencies of Him, Who called them out of darkness" (1 Pet. ii. 9). Cp. lxiii. 7.

7. *shall come up...on...*] Rather, *shall ascend My altar*; mounting it as willing sacrifices.

*with acceptance*] As acceptable offerings.

8. *Fleets* are seen approaching from the West;—borne along, as a cloud by the wind; or as doves to their lattices.

9. *shall wait*] Europe's expectancy was symbolized in the "Come over and help us" of the man of Macedonia (Acts xvi. 9), *the ships of Tarshish*] Cp. 1 K. xxii. 48 note.

10. *their kings*] Verified in Cyrus, Darius, and Artaxerxes.

- kings shall minister unto thee: for 'in my wrath I smote thee, ' ch. 57. 17.  
 11 \*but in my favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the 'forces of the ' ch. 54. 7.  
 12 Gentiles, and that their kings may be brought. 'For the nation Rev. 21. 25.  
 and kingdom that will not serve thee shall perish; yea, those ' Zech. 14.  
 13 nations shall be utterly wasted. 'The glory of Lebanon shall 17, 19.  
 come unto thee, the fir tree, the pine tree, and the box together, Matt. 21. 41.  
 to beautify the place of my sanctuary; and I will make 'the ' ch. 41. 10.  
 14 place of my feet glorious. The sons also of them that afflicted ' See 1 Chr.  
 thee shall come bending unto thee; and all they that despised 28. 2.  
 thee shall bow themselves down at the soles of thy feet; and Ps. 132. 7.  
 they shall call thee, The city of the LORD, 'The Zion of the ' ch. 40. 23.  
 15 Holy One of Israel. ¶ Whereas thou hast been forsaken and Rev. 3. 9.  
 hated, so that no man went through thee, I will make thee an ' Heb. 12. 22.  
 16 eternal excellency, a joy of many generations. Thou shalt also Rev. 14. 1.  
 suck the milk of the Gentiles, 'and shalt suck the breast of ' ch. 40. 23.  
 kings: and thou shalt know that 'I the LORD am thy Saviour & 41. 6.  
 17 and thy Redeemer, the mighty One of Jacob. For brass I will ' ch. 43. 3.  
 bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and  
 18 thine exactors righteousness. Violence shall no more be heard  
 in thy land, wasting nor destruction within thy borders; but  
 thou shalt call 'thy walls Salvation, and thy gates Praise. / ch. 26. 1.  
 19 The 'sun shall be no more thy light by day; neither for bright- ' Rev. 21. 23.  
 ness shall the moon give light unto thee: but the LORD shall be & 22. 5.  
 20 unto thee an everlasting light, and 'thy God thy glory. 'Thy ' Zech. 2. 5.  
 sun shall no more go down; neither shall thy moon withdraw ' See Amos  
 itself: for the LORD shall be thine everlasting light, and 8. 9.  
 21 days of thy mourning shall be ended. 'Thy people also shall be ' ch. 52. 1.  
 all righteous: 'they shall inherit the land for ever, 'the branch Rev. 21. 27.  
 ' Ps. 37. 11.  
 ' ch. 61. 3.  
 ' ch. 15. 13.

<sup>1</sup> Or, *wealth*, ver. 5.

11. *forces*] Better, as in marg. and that *their*...] Or, "and their kings, led as captives." Cp. xiv. 14.

12. *serve thee*] The king's bride.  
 13. *The glory of Lebanon*] The cedars. the fir tree &c.] See marg. ref.; the trees planted in the approaches to the Temple. place of my feet] In marg. ref., "the Ark of the Covenant" is God's "footstool." In lxxi. 1, the whole earth is so named.

14. *The Zion of the Holy One*] Answering to His design, and fitted for His abode.

15. *Whereas thou hast*] Lit. "Instead of thy being forsaken" &c.

*hated*] Used of a wife who is disesteemed (Gen. xxix. 31; Deut. xxi. 15).

16. *suck the milk...the breast...*] Cherished by them with tenderest regard.—The breast of kings is necessarily allegorical.

17. *For...*] Instead of... The golden age of Solomon (1 K. x. 21, 27) soon passed away. Now all should be restored permanently.

*I will also make thy officers* (or, thy magistracy) *peace*] Wholly devoted to peace; and exercising their rule so as to be an element of peace diffused through the community.

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*thine exactors*] Overseers, or superintendents of work. They will be wholly righteous, and diffusing righteousness.

18. *The walls of the city of God* will be impregnable,—*Salvation* itself. Her gates shall be filled with jubilant anthems.

19. *brightness...*] Or, "illumination;" the word is specially used of what shines brightly amidst darkness (iv. 5, 1. 10; Joel ii. 10). In that city shall be no night (Rev. xxi. 25).

20. Or, *thy days of mourning*—as for the dead; Babylon's capture of Jerusalem proclaimed the death of the old Israel. But a new Israel would be created (xlili. 1); a new Covenant established (liv. 10); a nobler Zion raised from the dead (v. 1); and Messiah consecrated to comfort "Zion's mourners" (li. 3).

21. Lit. "And as for thy people, they are all righteous," because "all are disciples of the Lord" (liv. 13).

*the land*] "The inheritance of the saints in light" (Col. i. 12)—the new earth and heavens.

*the branch of my planting*] Or, "the shoot (xi. 1) from My plant." Cp. Ezek. xxxiv. 29.

\* ch. 20. 23.  
Eph. 2. 10.  
\* Matt. 13.  
31, 32.

\* ch. 11. 2.  
Luke 4. 18.  
John 1. 32.  
\* Ps. 45. 7.  
\* Ps. 147. 3.  
ch. 57. 15.  
\* ch. 42. 7.  
See Jer. 34. 8.  
\* See Lev.  
25. 9.

\* ch. 63. 4.  
Mal. 3. 1, 3.  
\* ch. 57. 18.  
Matt. 5. 4.  
\* Ps. 30. 11.  
\* ch. 60. 21.  
\* John 15. 8.  
\* ch. 68. 12.  
Ezek. 36.  
33-36.

\* Eph. 2. 12.  
\* ch. 60. 17.  
\* & 66. 21.  
Rev. 1. 6.  
\* ch. 60. 5.  
\* ch. 40. 2.  
Zech. 9. 12.

\* Ps. 11. 7.

\* ch. 1. 11.

\* ch. 55. 3.

\* ch. 65. 23.

of my planting, \*the work of my hands, that I may be glorified.  
22 \*A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

**CHAP. 61.** THE "Spirit of the Lord God is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified. ¶ And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vinedressers. But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. ¶ For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them. For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the LORD hath blessed.

*glorified*] On account of the goodness and abundance of its fruit (John xv. 8).

22. *will hasten it in his time*] A reply to the challenge in v. 19. God's work shall be matured *in due season*. and when it has come, will seem to have come rapidly.

LXI. 1. *me*] The "Servant of the Lord" (xlii. 1). See marg. ref. to N. T.

*to proclaim liberty* (or release) *to the captives*] Carried away from their homes, prisoners of war. The "liberty" is that of the "jubilee" (Lev. xxv. 10).—It was such a release as involved a return to their lost inheritance.

*and opening of the prison*] Others, "opening of eyes." In reality:—the prison-house, from which man's spirit needs to be delivered, is ignorance of God; and this may be viewed, on one side as blindness, on the other as darkness (2 Cor. iv. 4, 6).

2. *the acceptable year*] Lit. "year of acceptance;"—in which He will "be gracious" (Ps. lxxxv. 1) to His people, accept their offerings (lx. 7), and fulfil in them the good pleasure (Ps. li. 18) of His will. Our Lord ended His reading in the synagogue at these words; but at the close of His ministry (Luke xxi. 22) He spoke of "the days of vengeance."

3. *beauty...*] Or, "a coronet" (see v. 10, iii. 20); an ornamental head-dress:—instead

of the *ashes* used by mourners (2 Sam. xiii. 19).

*for...for...] instead of.*

*for the spirit of heaviness*] Or, *instead of a drooping spirit*. (Ch. xlii. 3.)

5. Earthly power (once so adverse) shall give its aid to the Church.

6. Israel would at length realize its high vocation as "a kingdom of priests" (Ex. xix. 6; 1 Pet. ii. 5-9). Their spiritual service would be rewarded by a willing supply of temporal things; they should eat of the riches of the nations.

*in their...boast yourselves*] Or, "of their glory shall ye receive in exchange." In reward for the benefits you confer on them, they will gladly bestow on you honour and dignity.

7. Or, *Instead of your shame* ye shall have double—the double of what has been wrongfully taken away by your oppressors.

8. *robbery for burnt offering*] Rather, *that which is wrested away by injustice*;—taken from the meek (x. 2) by violence.

*I will direct...*] Rather, *I will assign their reward in truth*;—with an exact regard to their merits.

9. *known*] Their true character recognized; because of God's favour upon them. *the seed &c.*] The true heirs of the benediction given to Abraham (Gen. xxii. 17, 18).

- 10 "I will greatly rejoice in the LORD, my soul shall be joyful in my God; for <sup>2</sup>he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, <sup>3</sup>as a bridegroom <sup>1</sup>decketh himself with ornaments, and as a bride
- 11 adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause <sup>4</sup>righteousness and <sup>5</sup>praise to spring forth before all the nations.
- CHAP. 62.** FOR Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that
- 2 burneth. "And the Gentiles shall see thy righteousness, and all kings thy glory: <sup>6</sup>and thou shalt be called by a new name,
- 3 which the mouth of the LORD shall name. Thou shalt also be <sup>7</sup>a crown of glory in the hand of the LORD, and a royal diadem
- 4 in the hand of thy God. "Thou shalt no more be termed <sup>8</sup>Forsaken; neither shall thy land any more be termed <sup>9</sup>Desolate: but thou shalt be called <sup>10</sup>Hephzi-bah, and thy land <sup>11</sup>Beulah: for the LORD delighteth in thee, and thy land shall be married.
- 5 For as a young man marryeth a virgin, so shall thy sons marry thee: and <sup>12</sup>as the bridegroom rejoiceth over the bride, so <sup>13</sup>shall thy God rejoice over thee.
- 6 <sup>14</sup>I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: <sup>15</sup>ye that make
- 7 mention of the LORD, keep not silence, and give him no <sup>16</sup>rest, till he establish, and till he make Jerusalem <sup>17</sup>a praise in the
- 8 earth. The LORD hath sworn by his right hand, and by the arm of his strength, <sup>18</sup>Surely I will no more <sup>19</sup>give thy corn to be meat for thine enemies; and the sons of the stranger shall not
- 9 drink thy wine, for the which thou hast laboured: but they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it <sup>20</sup>in the courts of my holiness.
- 10 ¶ Go through, go through the gates; <sup>21</sup>prepare ye the way

<sup>1</sup> Hab. 3. 18.

<sup>2</sup> Ps. 132. 9.

<sup>3</sup> ch. 49. 18.

Rev. 21. 2.

<sup>4</sup> Ps. 72. 3.

& 85. 11.

<sup>5</sup> ch. 60. 18.

& 62. 7.

<sup>6</sup> ch. 60. 3.

<sup>7</sup> See ver. 4.

ch. 65. 15.

<sup>8</sup> Zech. 9. 10.

<sup>9</sup> Hos. 1. 10.

1 Pet. 2. 10.

<sup>10</sup> ch. 49. 14.

& 54. 6, 7.

<sup>11</sup> ch. 54. 1.

<sup>12</sup> ch. 65. 19.

<sup>14</sup> Ezek. 3. 17.

& 33. 7

<sup>15</sup> ch. 61. 11.

Zeph. 3. 20.

<sup>16</sup> Deut. 28.

31, &c.

Jer. 5. 17.

<sup>17</sup> See Deut.

12. 12.

<sup>18</sup> ch. 40. 3.

& 57. 14.

<sup>1</sup> Heb. decketh as a priest.

<sup>2</sup> That is, My delight is in her.

<sup>3</sup> That is, Married.

<sup>4</sup> Heb. with the joy of the

bridegroom.

<sup>5</sup> Or, ye that are the Lords

remembrancers.

<sup>6</sup> Heb. silence.

<sup>7</sup> Heb. If I give, &c.

10. clothed...salvation] He is invested as High-Priest (not by man, as Aaron was, but) by God Himself.

decketh himself with ornaments] Rather, putteth on (the) priestly coronet (v. 3): see marg.

11. bringeth forth] Or, putteth forth her "springing shoot" (iv. 2).

before all the nations] So that the whole world is become Eden. In this Year of Jubilee the earth is restored to its proper heirs, the righteous seed. For all those weary ages of wrong, compensation shall be made.

LXII. The view that the speaker in v. 1 is the LORD is true in substance; in form, however, it would be more exact to say, the speaker is the same as in lxi. 1, Messiah.

1. until the righteousness &c.] i.e. be clearly manifested as light shining out of darkness. A reversal of lix. 9.

2. a new name] That of "the holy people" (v. 12): the title given to Christians (Rom. i. 7; 1 Cor. i. 2).

3. The diadem was held in God's hand, until the time came for its being placed upon the brow of Messiah.

4. Forsaken] "Azubah" (vi. 12, liv. 6), in contrast with "Hephzi-bah (see marg.). —Both Azubah and Hephzi-bah occur as actual names; cp. 2 Chr. xx. 31; 2 K. xxi. 1.

5. The address is still (v. 2) to Zion. —Her children will obtain an indefeasible title to the possession of the object of their devotion.

6. Messiah has appointed watchmen—priests and prophets.

that make mention...] Better, as in marg., reminding Him of His Covenant.

keep not silence] Never cease from urgent intercession. Cp. Ps. lxxxiii. 1.

7. rest] Lit. as marg. Constrain Him to utter His decree for Zion's salvation.

10. Go through...] Or, Pass on, pass on, through the gates (of Zion), to make preparation for the arrival of Zion's salvation (v. 11).

- \* ch. 11. 13. 11 of the people; cast up, cast up the highway; gather out the stones; \*lift up a standard for the people. Behold, the LORD hath proclaimed unto the end of the world, \*Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his  
 \* Zech. 9. 9. Matt. 21. 5. 12 \*reward is with him, and his \*work before him. And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city \*not forsaken.  
 \* ch. 40. 10. Rev. 22. 12. a ver. 4.

**CHAP. 63.** WHO is this that cometh from Edom, with dyed garments from Bozrah? this *that is* \*glorious in his apparel, travelling in the greatness of his strength? ¶I that speak in righteousness, mighty to save. ¶Wherefore *art thou* red in thine apparel, and thy garments like him, that treadeth in the winepress alone; and I have \*trodden the winepress alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.  
 4 For the \*day of vengeance is in mine heart, and the year of my  
 5 redeemed is come. \*And I looked, and *there was* none to help; and I wondered that *there was* none to uphold; therefore mine own \*arm brought salvation unto me; and my fury, it upheld  
 6 me. And I will tread down the people in mine anger, and \*make them drunk in my fury, and I will bring down their strength to the earth.

Or, *recompence*

Heb. *deckel*.

a standard for the peoples] Cp. xlix. 22.  
 11. his work] Or, as marg.; see xl. 10.  
 12. Sought out] Cp. Ps. cxi. 2. Men would resort to her, to see her glory and to examine into the wonders which God had wrought for her.

LXIII.-LXVI. The prophecy now returns to the day of "vengeance." These concluding chapters set forth that severance of the true Israel from the false, which had been foretold from the beginning of Isaiah's vision (i. 24; cp. Deut. xxxii. 41-43). The immediate reference would seem to be to literal Israel; but God's dealings with Israel are an exhibition of the principles on which He governs the world at large. Neither Israel nor Christendom must be content with praying, "Look, we beseech Thee; we are Thy people" (lxiv. 9). The answer for all is one and the same (lxvi. 2).

LXIII. The contrasts of ch. xxxiv. and xxxv. 10 recur here. Ch. lxii. ended with speaking of "the Lord's redeemed" (v. 12): the redemption of God's people involved judgment on their foes; who are here described under the symbolic names of "Edom" and "Bozrah."

It is evident that the Person Who speaks in vv. 3-6 is Divine.

1. Who is this] Can it be He for Whom Zion was so anxiously looking? It must; for in v. 4 He says, "My redeemed." from Edom] Conducting His people to their inheritance; as of old (Judg. v. 4). Edom signifies "red;" see v. 2.

with dyed (or purple) garments from Bozrah] The "place of vintage" (xxxiv. 6 note). glorious] Cp. Ps. civ. 1: clad in robes of Salvation and Righteousness (lx. 10). travelling] Or, "bending," as one who stoops forward in energetic marching.

2, 3. winefat...winepress] winepress. winetrough. The figure is used of judgments on Judah, and on the nations at large. See marg. reff.

3. of the peoples there was none with me] For who among men could be associated with the alone Holy in His work of retribution on sin?

their blood &c.] Render; "their life-blood shall spring forth"...and I have stained, &c.; as though the "stains" were marks of His having fulfilled the duty of God,—the avenger of blood and the reinstater of his oppressed kinsman.

4. the day of vengeance] Cp. Num. xxxi. 1, 2; Deut. xxxii. 43. Vengeance cannot fail to reach the arch-adversary.

the year of my redeemed] The redemption-price had been paid; the actual re-occupation of the inheritance is now to follow.

5. I wondered] The prostration of the elect people (and of the whole race of man) beneath the power of the enemy, was in itself a strange, a marvellous thing.

none to uphold] The cause of righteousness.

6. Or, I will tread down peoples &c. make them drunk with my fury] i. e. with the cup of fury (li. 17).

- 7 I will mention the lovingkindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses.
- 8 ¶ For he said, Surely they are my people, children that will not lie: so he was their Saviour. <sup>a</sup>In all their affliction he was afflicted, and the angel of his presence saved them: <sup>a</sup>in his love and in his pity he redeemed them; and <sup>a</sup>he bare them, and
- 10 carried them all the days of old. But they <sup>a</sup>rebelled, and <sup>a</sup>voiced his holy Spirit: <sup>a</sup>therefore he was turned to be their
- 11 enemy, and he fought against them. ¶ Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the <sup>a</sup>shepherd of his flock?
- 12 <sup>a</sup>where is he that put his holy Spirit within him? that led them by the right hand of Moses <sup>a</sup>with his glorious arm, dividing the
- 13 water before them, to make himself an everlasting name? <sup>a</sup>that led them through the deep, as an horse in the wilderness, <sup>a</sup>that they should not stumble? As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou
- 15 lead thy people, <sup>a</sup>to make thyself a glorious name. ¶ Look down from heaven, and behold <sup>a</sup>from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, <sup>a</sup>the sounding <sup>a</sup>of thy bowels and of thy mercies toward me? are
- 16 they restrained? <sup>a</sup>Doubtless thou art our father, though Abra-

<sup>1</sup> Or, *shepherds*, as Ps. 77. 20.

<sup>2</sup> Or, *the multitude*.

<sup>a</sup> Judg. 10. 16.  
Zech. 2. 8.  
Ex. 14. 19.  
Mal. 3. 1.  
Acts 12. 11.  
Deut. 7. 7.  
Ex. 19. 4.  
Deut. 1. 31.  
Ex. 15. 24.  
Ps. 78. 56.  
Ps. 78. 40.  
Acts 7. 51.  
Eph. 4. 30.  
Ex. 23. 21.  
Ex. 14. 30.  
Num. 11. 17. 25.  
Ex. 15. 6.  
Ex. 14. 21.  
Ps. 106. 9.  
2 Sam. 7. 23.  
Deut. 26. 15.  
Ps. 80. 11.  
Ps. 33. 14.  
Jer. 31. 20.  
Hos. 11. 8.  
Deut. 32. 6.  
ch. 64. 8.

7. Convinced that God will work out the promised redemption and restoration, the prophet supplies faithful Israel with a hymn of thanksgiving, supplication, and confession (lxiii. 7-lxiv. 12). It begins with the same words as Ps. lxxxix.; the Psalm, in which faith triumphs so marvellously over the apparent disannulling of God's Covenant.

8. God had acted to Israel with the trustfulness which a parent shews to children that will not deal falsely (Ps. xlv. 17).

9. In all their affliction he was afflicted] The ancient versions render: "In all their adversity was he no adversary"; i.e. His heaviest chastisements were sent with the view of frustrating the designs of their worst enemies, and were removed as soon as that work was accomplished.

the angel of his presence] In whom His Presence resided (Ex. xxxiii. 14, 15): through whom the "light of His countenance" (Ps. xlv. 8; cp. lxxx. 1) shone upon Israel. See marg. *refl.*

11. Omit the word "saying," and put a full stop at "people." The appeal (down to the end of ch. lxiv.) is to be looked upon as made by the prophet in the people's name.

the shepherd of his flock]-the "Shepherd of Israel," who was the Angel of God's presence (Ps. lxxx. 1, 3).

that put] That placed in the midst of him

(the people) His Holy Spirit (Neh. ix. 20; Hag. ii. 5).

12. Rather, That made His glorious arm to march at the right hand of. The "Arm of the Lord" is His Angel;—the great Angel of the Covenant.

13. That made them to march through the deeps (Ex. xv. 5-8). In the wilderness; or, the open down.

14. As cattle that go down into the valley, exchanging the bare hill-sides for rich meadows, the Spirit of the Lord brought them to rest in Canaan (Deut. xii. 9).

so ] Or, "thus;" referring to the whole of the preceding description: Such was Thy wondrous love to them of old!

15. Where are Thy jealousy and Thy mighty deeds? the sounding of Thy bowels and Thy compassions! Towards me they have restrained themselves. The compassionate One is in Himself unchanged; but His attribute of mercy has, in respect of me, put a check on itself (cp. Gen. xlii. 31).

16. Doubtless] For. This is the ground of the appeal which they had made to Him for help, and of their assurance that He really yearns over them.

though ] for Abraham is ignorant of us, and Isaac taketh no knowledge of us. Their national privileges had proved of no avail; they confess themselves "fatherless;" and God has ever had a father's care for the orphan (Hos. xiv. 3).

<sup>a</sup> Job 14. 21.  
<sup>b</sup> Eccles. 9. 5.

<sup>c</sup> Ps. 119. 10.  
<sup>d</sup> John 12. 40.  
Rom. 9. 18.  
<sup>e</sup> Ps. 90. 13.  
<sup>f</sup> Deut. 7. 6.  
Dan. 8. 24.  
<sup>g</sup> Ps. 74. 7.

<sup>a</sup> Ps. 144. 5.  
<sup>b</sup> Judg. 5. 5.  
Mic. 1. 4.

<sup>c</sup> Ex. 34. 10.  
Ps. 68. 8.  
Hab. 3. 3.  
<sup>d</sup> Ps. 31. 19.  
1 Cor. 2. 9.

ham <sup>b</sup>be ignorant of us, and Israel acknowledge us not: thou, O LORD, art our father, <sup>1</sup>our redeemer; thy name is from everlasting. ¶ O LORD, why hast thou <sup>c</sup>made us to err from thy ways, and <sup>d</sup>hardened our heart from thy fear? <sup>e</sup>Return for thy servants' sake, the tribes of thine inheritance. <sup>f</sup>The people of thy holiness have possessed it but a little while: <sup>g</sup>our adversaries have trodden down thy sanctuary. We are *thine*: thou never barest rule over them; <sup>2</sup>they were not called by thy name.

**CHAP. 64.** OH that thou wouldst <sup>a</sup>rend the heavens, that thou wouldst come down, that <sup>b</sup>the mountains might flow down at thy presence, as *when* <sup>c</sup>the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! When <sup>d</sup>thou didst terrible things *which* we looked not for, thou camest down, the mountains flowed down at thy presence. ¶ For since the beginning of the world <sup>e</sup>men have not heard, nor perceived by the ear, neither hath the eye <sup>f</sup>seen, O God, beside thee, *what* <sup>g</sup>he hath prepared for him that waiteth for him. Thou meetest

<sup>1</sup> Or, our redeemer from everlasting is thy name

<sup>2</sup> Or, thy name was not

called upon them, ch 65.1  
<sup>3</sup> Heb. the fire of meltings.  
<sup>4</sup> Or, seen a God beside thee, which doeth so for him &c.

*our redeemer*] The accents place the semicolon after "Father," and read (cp. marg.); **Thy name is, our Redeemer from the beginning.**

17. *why dost thou lead us astray from thy ways*—Thy appointed ways of grace and peace. Really, *they* had wandered from His ways (liii. 6); and He had blinded them, in order that He might lead them back "by a way they knew not" (xlii. 16).—*And hardenest our heart that it hath no fear of Thee.*—Reverential fear springs from the sense of divine goodness; and He had hidden away His loving Presence.

*for thy servants' sake*] For the sake of the faithful remnant, remove their reproach, and shew them Thy work.

18. *The people of thy holiness*] **Thy holy people** (lxii. 12).

19. Rather, *We are* (or, are become) **as men over whom from the beginning Thou hast not borne rule: upon whom Thy name has not been called.** Israel had been (Ps. cxiv. 2) "God's dominion," under His direct rule and government (cp. Deut. xxviii. 9, 10); now all the bonds of national unity were gone (cp. Hos. iii. 4).

The confession here reaches its lowest depth of grief. The eye turns upward in self-despairing anguish, and the prayer (lxiv. 1 of A. V.) stands in the Hebrew as the second member of lxiii. 19:—with very striking effect.

LXIV. 1. God had retired from Israel, and hidden away His face behind a cloud of wrathful indignation. The prophet, in the Church's name, prays that He would "rend" those clouds as a garment is rent (xxxvi. 22).

*wouldst come down*] Ex. iii. 8, xix. 11, 18,

20. The Covenant given at Sinai had failed. How could the "Covenant of Peace" (liv. 10) be established, unless He should be pleased again to descend on earth? Cp. John iii. 13; Eph. iv. 9, 10. The parallel clause in r. 2 seems to shew that the nations themselves were the "mountains" referred to (cp. Matt. xxi. 21; Heb. xi. 27).

2. *melting*] Nearly all moderns render the Hebrew word "brushwood burneth," as when fire of brushwood burneth, as when fire causeth water to boil, (oh, hasten) to make adversaries: **let the nations..** "Even God's own people had forgotten HIS NAME (r. 7); i.e. His character manifested in historical acts and in the teaching of the Law. Oh that a new revelation of it might take place, which should spread like a swift flame and set the nations in vehement commotion! Oh that it were even now kindled! Cp. Luke xii. 49.

3. The eye of faith can see its desire already accomplished. **Whilst Thou didst terrible things &c. Thou camest down** to work out the promised salvation (r. 1).

4. Or, **And from the beginning they have not heard, they have not given ear &c.**, in the sense of *paying attention* to what has met the ear. Not only were the things such as men in general had never heard of (lii. 15): they were so wonderful that Israel, to whom they were communicated, would not yield their audience.

*neither seen, O God...*] Many render as in marg. Others, **Eye hath not seen**—(none) *O God, beside thee* (hath seen), **what He will do &c.** In the coming period of Redemption He would perform a work incomparably more wondrous than that of Sinai.

5. *Thou meetest*] With gracious welcome.

him that rejoiceth <sup>and</sup> worketh righteousness, <sup>those that re-</sup>member thee in thy ways: behold, thou art wroth; for we have  
6 sinned: <sup>in</sup> those is continuance, and we shall be saved. But we are all as an unclean thing, and all <sup>our</sup> righteousnesses are as filthy rags; and we all do <sup>fade</sup> as a leaf; and our iniquities,  
7 like the wind, have taken us away. And <sup>there is</sup> none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast <sup>consumed</sup>  
8 us, <sup>because</sup> of our iniquities. ¶ But now, O LORD, thou art our father; we are the clay, <sup>and</sup> thou our potter; and we all  
9 are <sup>the</sup> work of thy hand. Be not <sup>wroth</sup> very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech  
10 thee, <sup>we are</sup> all thy people. Thy holy cities are a wilderness, Zion is a wilderness, <sup>Jerusalem</sup> a desolation. <sup>Our</sup> holy and our beautiful house, where our fathers praised thee, is burned  
12 up with fire: and all <sup>our</sup> pleasant things are laid waste. <sup>Wilt</sup> thou refrain thyself for these things, O LORD? <sup>wilt</sup> thou hold thy peace, <sup>and</sup> afflict us very sore?

<sup>Acts 10. 35.</sup>  
<sup>ch. 20. 8.</sup>  
<sup>Mal. 3. 6</sup>  
<sup>Phil. 3. 9.</sup>  
<sup>Ps. 90. 5, 6.</sup>  
<sup>Hos. 7. 7.</sup>  
<sup>ch. 63. 16.</sup>  
<sup>Jer. 18. 6.</sup>  
<sup>Rom. 9. 20.</sup>  
<sup>Eph. 2. 10.</sup>  
<sup>Ps. 74. 1.</sup>  
<sup>Ps. 79. 13.</sup>  
<sup>Ps. 79. 1.</sup>  
<sup>2 Kin. 22. 9.</sup>  
<sup>Ps. 74. 7.</sup>  
<sup>Ezek. 24. 21, 25.</sup>  
<sup>ch. 42. 14.</sup>  
<sup>Ps. 63. 1.</sup>

CHAP. 65. I <sup>AM</sup> sought of *them that asked not for me*; I am found of *them that sought me not*: I said, Behold me, behold  
2 me, unto a nation *that* <sup>was</sup> not called by my name. <sup>I have</sup> spread out my hands all the day unto a rebellious people, which walketh in a way *that was* not good, after their own thoughts;  
3 a people <sup>that</sup> provoketh me to anger continually to my face; <sup>that</sup> sacrificeth in gardens, and burneth incense <sup>upon</sup> altars  
4 of brick; <sup>which</sup> remain among the graves, and lodge in the

<sup>Rom. 9. 24-30.</sup>  
<sup>Eph. 2. 12.</sup>  
<sup>ch. 63. 19.</sup>  
<sup>Rom. 10. 21.</sup>  
<sup>Dent. 32. 21.</sup>  
<sup>ch. 1. 29.</sup>  
<sup>See Lev. 17. 5.</sup>  
<sup>Dent. 18. 11.</sup>

<sup>1</sup> Heb. melted.

<sup>2</sup> Heb. by the hand: as Job 8. 4.

<sup>3</sup> Heb. upon bricks.

behold, Thou—gracious as Thou art—wast wroth, and we were guilty: in those (in Thy ways) is continuance;—unbroken continuity of mercy for the penitent; for they are “everlasting ways.”

6. we are all become as an unclean thing] Or, “as the unclean”—excluded from the congregation (Lev. xiii. 45).  
our righteousnesses &c.] Or, our righteous deeds as “a menstuous garment.”

7. They were like men in a lethargy; unable to “lay hold” of God’s Covenant. consumed us, because] Others; “melted us away into the power of.”

8. They now surrender themselves entirely to be moulded by that Wisdom which once they slighted (xxix. 16).

10. are . . .] Or, “are become . . . is become.”

12. Wilt Thou notwithstanding these things refrain Thyself (lxiii. 15)?

LXV. The answer to the appeal (lxiv. 12) is now given. God’s goodness was free and bounteous as ever. But Israel had rejected Him; therefore He must now bid mercy to be silent, and allow justice to speak.

1. I am sought...am found] Or, “I have let Myself be inquired of”...I have let Myself be found;—have made Myself accessible.

Behold me] Or, Here am I.

a nation that was not called by my name]

As Israel had been. Others, “where my name was not invoked.” The “nation” here, as contrasted with the “people” of r. 2, plainly represents the Gentiles (cp. Matt. xxi. 43).

2. in a way &c.] Or, in the way that is not good; the very opposite of good.

3. Rather, This people, who provoke Me continually to My face;—affronting Him openly, while the house where His Presence resided, was standing among them.

that sacrificeth in gardens] Retaining the awful rite which testifies of man’s guilt; but obliterating its true character by surrounding it with all that was bright in nature.

burneth incense upon bricks] Altars of brick; erected on the mountains or on roofs of houses (Jer. xix. 13). The Altar-incense reverentially offered in God’s own appointed way, by ministers of His own constituting, and under the protection of the great Atonement, represented the fragrance of Israel’s self-devotion. Popular incense-burning, in contrast to this, told men that they might offer their own unauthorized will-worship, boldly, in their own name, in the face of the universe and of God Himself.

4. which remain...] Or, “That sit in tombs;” for purposes of necromancy (viii. 19).

in the monuments] Or, “in caverns;”—



<sup>a</sup> ch. 66. 17.  
<sup>b</sup> See Matt.  
 9. 11.  
 Luke 5. 30.  
 Jude 19.  
<sup>c</sup> Deut. 32. 34.  
 Mal. 3. 18.  
<sup>d</sup> Ps. 50. 3.  
<sup>e</sup> Ps. 78. 12.  
 Jer. 16. 18.  
<sup>f</sup> Ex. 20. 6.  
<sup>g</sup> Ezek. 18. 6.  
<sup>h</sup> Ezek. 20.  
 27, 28.  
<sup>i</sup> Joel 2. 14.

<sup>j</sup> Matt. 24.  
 22.  
 Rom. 11. 5, 7.  
<sup>k</sup> ch. 33. 9.  
<sup>l</sup> Josh. 7.  
 24. 27.  
<sup>m</sup> ch. 66. 7.  
<sup>n</sup> Ezek. 23.  
 41.  
 1 Cor. 10. 21.

<sup>o</sup> 2 Chr. 36.  
 15, 16.  
 Prov. 1. 24.  
 ch. 66. 4.  
 Jer. 7. 13.  
 Matt. 21.  
 34-43.

monuments, <sup>a</sup>which eat swine's flesh, and <sup>1</sup>broth of abominable  
 5 things is in their vessels: <sup>b</sup>which say, Stand by thyself, come  
 not near to me; for I am holier than thou. These are a smoke  
 6 in my <sup>2</sup>nose, a fire that burneth all the day. Behold, <sup>c</sup>it is  
 written before me: <sup>d</sup>I will not keep silence, <sup>e</sup>but will recom-  
 7 pense, even recompense into their bosom, your iniquities, and  
<sup>f</sup>the iniquities of your fathers together, saith the LORD, <sup>g</sup>which  
 have burned incense upon the mountains, <sup>h</sup>and blasphemed me  
 upon the hills: therefore will I measure their former work into  
 8 their bosom. ¶ Thus saith the LORD, As the new wine is found  
 in the cluster, and one saith, Destroy it not; for <sup>i</sup>a blessing is  
 in it: so will I do for my servants' sakes, that I may not destroy  
 9 them all. And I will bring forth a seed out of Jacob, and out  
 of Judah an inheritor of my mountains: and mine <sup>j</sup>elect shall  
 10 inherit it, and my servants shall dwell there. And <sup>k</sup>Sharon  
 shall be a fold of flocks, and <sup>l</sup>the valley of Achor a place for  
 the herds to lie down in, for my people that have sought me.  
 11 ¶ But ye are they that forsake the LORD, that forget <sup>m</sup>my holy  
 mountain, that prepare <sup>n</sup>a table for that <sup>o</sup>troop, and that fur-  
 12 nish the drink offering unto that <sup>p</sup>number. Therefore will I  
 number you to the sword, and ye shall all bow down to the  
 slaughter: <sup>q</sup>because when I called, ye did not answer; when I  
 spake, ye did not hear; but did evil before mine eyes, and did  
 13 choose that wherein I delighted not. Therefore thus saith the  
 Lord God, Behold, my servants shall eat, but ye shall be hungry:  
 behold, my servants shall drink, but ye shall be thirsty: behold,  
 14 my servants shall rejoice, but ye shall be ashamed: behold, my  
 servants shall sing for joy of heart, but ye shall cry for sorrow

<sup>1</sup> Or, pieces.

<sup>2</sup> Or, anger.

<sup>3</sup> Or, Gad.

<sup>4</sup> Or, Meni.

probably, crypts or subterranean chapels, in which they hoped to have dreams of a supernatural kind.

<sup>a</sup>swine's flesh] Which was legally unclean (Lev. xi. 7); but enjoined in some heathen lustrations. Antiochus employed it as his test of Judaism (1 Macc. i. 41-64).

<sup>5</sup>I am holier than thou] The Law humbled the Jewish people at every turn with mementoes of their own sin and of God's unapproachable holiness. Paganism freed them from this; and allowed them (in the midst of moral pollution) to cherish lofty pretensions to sanctity.

<sup>a</sup>smoke] Instead of an acceptable fragrance, they send forth offensive smoke.

<sup>6</sup>but will recompense] Or, "until I have recompensed, yea recompensed."

<sup>7</sup>Put a full stop at the end of v. 6 (after "bosom"); the clause, *Your own iniquities* &c., standing, with great emphasis, absolutely.

<sup>h</sup>blasphemed me] Resorting to idols, as though I were negligent or powerless.

<sup>i</sup>measure their former work] Or, *measure their reward first of all* (cp. Jer. xvi. 18). The "first of all" prepares the way for the brighter side of the message in v. 8.

<sup>8</sup>The vine-dresser, as he is about to cut down a degenerate vine, espies a full rich

cluster on one part, and gives orders that the plant shall not be wholly destroyed; so shall it be now with the vines of Jacob and Judah (v. 9).

<sup>9</sup>a seed] The seed of God's elect *Servant* (liii. 10).—whence they also are called, *Mine elect ones*.

<sup>10</sup>The whole land shall be in peace; from Sharon in the West, to the valley of Achor in the East.

<sup>11, 12</sup>But ye are they that... Therefore will I... Better, *But as for you that... I will even...*

<sup>that prepare...</sup> Rather, *that set in order a table for Fortune*.—Hebr. GAD; the name of a heathen deity (cp. Josh. xi. 17) for whom they prepared viands (cp. Jer. vii. 18).

<sup>that furnish...</sup> Or, *that fill up spiced drink for Destiny*.—Hebr. MENI (*apportionment*, or "numbering"); to whom they poured out a drink-offering (cp. Jer. xlv. 17). [Some take the names Gad and Meni to be names of Syrian deities; others think them to be Babylonian.]

<sup>12</sup>In allusion to the name "Meni" the sentence is issued; *I will even apportion* (or, number, Jer. xxxiii. 13) *you to the sword*. Cp. Dan. v. 26.

<sup>did choose that wherein I had no pleasure]</sup> The contrast of lvi. 5.

15 of heart, and <sup>1</sup>shall howl for <sup>1</sup>vexation of spirit. And ye shall leave your name <sup>2</sup>for a curse unto "my chosen: for the Lord God shall slay thee, and <sup>3</sup>call his servants by another name: "that he who blesseth himself in the earth shall bless himself "in the God of truth; and "he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

17 ¶ For, behold, I create "new heavens and a new earth: and the former shall not be remembered, nor <sup>2</sup>come into mind. But be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

19 And <sup>1</sup>I will rejoice in Jerusalem, and joy in my people: and the <sup>2</sup>voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; <sup>3</sup>but the sinner *being* an hundred years old shall be accursed. And <sup>4</sup>they shall build houses, and inhabit *them*; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for <sup>5</sup>as the days of a tree *are* the days of my people, and <sup>6</sup>mine elect <sup>7</sup>shall long enjoy the work of their hands. They shall not labour in vain, <sup>8</sup>nor bring forth for trouble; for <sup>9</sup>they *are* the seed of the blessed of the LORD, and their offspring with them. And it shall come to

<sup>1</sup> Heb. *breaking*.

<sup>2</sup> Heb. *come upon the heart*.

<sup>3</sup> Heb. *shall make them continue long, or, shall wear out*.

15. *for a curse*] See marg. reff. another name] The "new name" of lxii. 2.  
16. *That*] So that (Gen. xiii. 16). *shall bless himself*] In God;—no longer in the imagination of his heart (Deut. xxix. 19).

*the God of truth*] lit. "the God of AMEN,"—of what is *firm and true*. AMEN was the word by which the assembled people on entering Canaan gave their formal assent to the conditions of God's Covenant (Deut. xxvii. 14—26; Josh. viii. 33, 34).—A comparison of Gen. xxii. 18 and Ps. lxxii. 17 with the present verse shews that "the Seed of Abraham" and the "Son of David" are to be identified with this God of truth:—a mystery completely realized in Him Who is "the AMEN, the Faithful and True Witness" (Rev. iii. 14). In Him "all the promises of God are...Amen" (2 Cor. i. 20). In His Person God and man were joined in an immutable covenant of peace.

*shall swear by...*] For God's adherence to His promise will be recognised by all as the perfect ideal of faithfulness.

*hid*] **hidden away**; therefore, never to recur; non-existent (Micah vii. 19).

17. *new heavens and a new earth*] It is evident from v. 19 that the work of renovation will be a gradual one. The germ of the kingdom of God—righteousness—is planted in earth and heaven (li. 16) by Messiah (2 Cor. v. 17) at His First Advent; to be brought to full maturity at His Second (2 Pet. iii. 13).

18. *I create Jerusalem...*] It will be a new creation; yet there will be a continuity between the old and the new: as the identity of name implies. Cp. Heb. xii. 22; Rev. xvi. 2.

20—23. As in v. 19, so here, we have correctives of the "old troubles." Hezekiah was removed before he had "filled up" his days. The Chaldeans were soon to accomplish what had been threatened in Deut. xxviii. 30, 33, 51. Not so should it be in the spiritual Jerusalem:—no premature removal thence; none defrauded there of his reward; no labour there spent in vain.

20. Translate: *There shall no more be any from thence, infant of days or old man, that shall not have fulfilled his days*. "Honourable age is not (howsoever) that which standeth in length of time" (Wisd. of Sol. iv. 8); *a sinner, being a hundred years old, and so, outwardly blest with "length of days," shall have no part nor lot in the great inheritance; he shall be cursed of God; and "they that are cursed of Him shall be cut off"* (Ps. xxxvii. 22).

22. *as the days of a tree*] Which may flourish undisturbed in its home on Lebanon, in spite of storms, for 1000 years.

23. *for trouble*] Or, "for terror";—to have their progeny overtaken by judgments, like that which fell on Israel in the desert (Ps. lxxviii. 33).

*with them*] Or, "are with them";—not removed, but growing up before them, and sharing in their privileges.

<sup>1</sup> Matt. 9. 12.

<sup>2</sup> See Jer. 29.

<sup>3</sup> Zech. 8. 13.

<sup>4</sup> ver. 9. 22.

<sup>5</sup> Acts 11. 26.

<sup>6</sup> Ps. 72. 17.

<sup>7</sup> Jer. 4. 2.

<sup>8</sup> Deut. 6. 13.

<sup>9</sup> Ps. 43. 11.

<sup>10</sup> ch. 43. 23.

<sup>11</sup> Zeph. 1. 5.

<sup>12</sup> ch. 51. 16.

<sup>13</sup> Rev. 21. 1.

<sup>14</sup> ch. 62. 5.

<sup>15</sup> ch. 51. 11.

<sup>16</sup> Rev. 21. 4.

<sup>17</sup> Eccles. 8. 12.

<sup>18</sup> See Lev. 26. 16.

<sup>19</sup> ch. 62. 8.

<sup>20</sup> Amos 9. 14.

<sup>21</sup> Ps. 92. 12.

<sup>22</sup> ver. 9. 15.

<sup>23</sup> Deut. 28. 41.

<sup>24</sup> Hos. 9. 12.

<sup>25</sup> ch. 61. 9.

<sup>a</sup> Ps. 32. 5.  
<sup>b</sup> Dan. 9. 21.  
<sup>c</sup> ch. 11. 6.  
<sup>d</sup> Gen. 3. 14.

pass, that <sup>o</sup>before they call, I will answer; and while they are  
 25 yet speaking, I will hear. The <sup>p</sup>wolf and the lamb shall feed  
 together, and the lion shall eat straw like the bullock: <sup>q</sup>and  
 dust *shall be* the serpent's meat. They shall not hurt nor destroy  
 in all my holy mountain, saith the LORD.

<sup>e</sup> 1 Kin. 8. 27.  
 Matt. 5. 34,  
 35.  
 Acts 7. 48.  
<sup>f</sup> ch. 57. 15.  
<sup>g</sup> 61. 1.  
<sup>h</sup> Ps. 34. 18.  
<sup>i</sup> 61. 17.  
<sup>j</sup> Ezra 9. 4.  
 Prov. 28. 11.  
<sup>k</sup> ch. 1. 11.  
<sup>l</sup> Deut. 23. 18.

**CHAP. 66.** THUS saith the LORD, "The heaven *is* my throne, and  
 the earth *is* my footstool: where *is* the house that ye build  
 2 unto me? and where *is* the place of my rest? For all those  
*things* hath mine hand made, and all those *things* have been,  
 saith the LORD: <sup>1</sup>but to this man will I look, <sup>2</sup>*even to him that*  
*is* poor and of a contrite spirit, and <sup>3</sup>*trembleth* at my word.  
 3 ¶ <sup>4</sup>He that killeth an ox *is as if* he slew a man; he that sacrificeth  
 a lamb, *as if* he cut off a dog's neck; he that offereth  
 an oblation, *as if* he offered swine's blood; he that <sup>5</sup>burneth  
 incense, *as if* he blessed an idol. Yea, they have chosen their  
 4 own ways, and their soul delighteth in their abominations. I  
 also will choose their <sup>6</sup>delusions, and will bring their fears upon  
 them; <sup>7</sup>because when I called, none did answer; when I spake,  
 they did not hear: but they did evil before mine eyes, and chose  
 5 *that* in which I delighted not. ¶ Hear the word of the LORD,  
<sup>8</sup>ye that tremble at his word; Your brethren that hated you,  
 that cast you out for my name's sake, said, <sup>9</sup>'Let the LORD be  
 glorified: but <sup>10</sup>he shall appear to your joy, and they shall be  
 6 ashamed. A voice of noise from the city, a voice from the  
 temple, a voice of the LORD that rendereth recompence to his  
 7 enemies. Before she travailed, she brought forth; before her  
 8 pain came, she was delivered of a man child. Who hath heard  
 such a thing? who hath seen such things? Shall the earth be  
 made to bring forth in one day? or shall a nation be born at

<sup>m</sup> Prov. 1. 24.  
 ch. 65. 12.  
 Jer. 7. 13.

<sup>n</sup> ver. 2.  
<sup>o</sup> ch. 5. 19.  
<sup>p</sup> 2 Thess. 1.  
 10.  
 Tit. 2. 13.

<sup>1</sup> Or, *kul*.

<sup>2</sup> Heb., *maketh a memorial of*, Lev. 2. 2.

<sup>3</sup> Or, *devices*.

25. Or, *and as for the serpent, dust shall be his food*. The full weight of the primeval curse shall rest upon him;—typifying the humiliation which is in store for the enemies of the Righteous King.

LXVI. In lxxv. 17 it was said, that in the "new heavens and new earth" the "former things" should be forgotten. Among those former things was the Temple, and Jeremiah specially includes (iii. 16) the Ark. What are to be their substitutes? Isaiah answers by setting forth the illimitable grandeur of the Lord of Hosts, and at the same time His gracious condescension.

1. *where is...*] The address is to those who indulged in simply worldly zeal for the "holy and glorious house" of their fathers (lxiv. 11). Let such consider;—If heaven be the throne of the Great King and earth His footstool, while heaven and earth make up the created universe, *where*, then, can *His palace* be?

2. *Rather, Even all these* (the whole Universe) *did My Hand make, and all these* (in consequence of My working) *came into being* (John i. 3);—how, then, can He need a Temple built by the art and device of man?

3. As for men who were devoid of these

qualifications, their offerings were in the highest degree offensive. The slaughter of an innocent animal cannot, of itself, be more pleasing to God than homicide.

*cut off a dog's neck*] Seeking expiation by means of an utterly unclean animal.

*burneth*] Better, as in marg.

4. *their delusions*] Their wayward, childish, follies. They in their policy would have it so: God in His providence allows it so to be.

5. *Let the LORD &c.*] Translate, "*Let the LORD be glorious, that we may look upon your joy, and they &c.*" The words are ironical (as in v. 19).

6. Their mock petition is at once executed. *A voice of tumult*, as of battle, is heard *from the city &c.*

7. Yet before those throes came upon Zion, she had brought forth the Child, for Whom ages had been waiting; the "*Man-child*," Who was to "rule all nations" (Rev. xii. 5: cp. John xvi. 21). In Him mankind received a new birth. By His Resurrection the Christian Church was "born in a day."

8. *be made to bring forth*] Rather, *be made to travail*.—In this parturition of Zion the whole earth was concerned (Rom. viii. 22). *a nation*] As in lxxv. 1, the Gentile

- once? for as soon as Zion travailed, she brought forth her child-  
 9 **ron.** Shall I bring to the birth, and not <sup>1</sup>cause to bring forth?  
 saith the LORD: shall I cause to bring forth, and shut *the womb*?  
 10 saith thy God. ¶ Rejoice ye with Jerusalem, and be glad with  
 her, all ye that love her: rejoice for joy with her, all ye that  
 11 mourn for her: that ye may suck, and be satisfied with the  
 breasts of her consolations; that ye may milk out, and be de-  
 12 lighted with the <sup>2</sup>abundance of her glory. For thus saith the  
 LORD, Behold, <sup>3</sup>I will extend peace to her like a river, and the  
 glory of the Gentiles like a flowing stream: then shall ye <sup>4</sup>suck,  
 ye shall be <sup>5</sup>borne upon *her* sides, and be dandled upon *her* knees.  
 13 As one whom his mother comforteth, so will I comfort you; and  
 14 ye shall be comforted in Jerusalem. And when ye see *this*, your  
 heart shall rejoice, and <sup>6</sup>your bones shall flourish like an herb:  
 and the hand of the LORD shall be known towards his servants,  
 15 and *his* indignation toward his enemies. ¶ <sup>7</sup>For, behold, the  
 LORD will come with fire, and with his chariots like a whirlwind,  
 to render *his* anger with fury, and his rebuke with flames of fire.  
 16 For by fire and by <sup>8</sup>his sword will the LORD plead with all flesh:  
 17 and the slain of the LORD shall be many. <sup>9</sup>They that sanctify  
 themselves, and purify themselves in the gardens <sup>10</sup>behind one  
*tree* in the midst, eating swine's flesh, and the abomination, and  
 18 the mouse, shall be consumed together, saith the LORD. For I  
 know their works and their thoughts: it shall come, that I will  
 gather all nations and tongues; and they shall come, and see my  
 19 glory. <sup>11</sup>And I will set a sign among them, and I will send those  
 that escape of them unto the nations, to Tarshish, Pul, and Lud,  
 that draw the bow, to Tubal, and Javan, to the isles afar off, that  
 have not heard my fame, neither have seen my glory; <sup>12</sup>and they

<sup>1</sup> ch. 48. 18.  
 & 60. 5.  
<sup>2</sup> ch. 60. 16.  
<sup>3</sup> ch. 49. 22.  
 & 60. 4.

<sup>4</sup> See Ezek.  
 37. 1, &c.  
<sup>5</sup> ch. 9. 5.  
 2<sup>1</sup> 1<sup>2</sup> 1<sup>3</sup> 1<sup>4</sup> 1<sup>5</sup> 1<sup>6</sup> 1<sup>7</sup> 1<sup>8</sup> 1<sup>9</sup> 1<sup>10</sup> 1<sup>11</sup> 1<sup>12</sup> 1<sup>13</sup> 1<sup>14</sup> 1<sup>15</sup> 1<sup>16</sup> 1<sup>17</sup> 1<sup>18</sup> 1<sup>19</sup> 1<sup>20</sup> 1<sup>21</sup> 1<sup>22</sup> 1<sup>23</sup> 1<sup>24</sup> 1<sup>25</sup> 1<sup>26</sup> 1<sup>27</sup> 1<sup>28</sup> 1<sup>29</sup> 1<sup>30</sup> 1<sup>31</sup> 1<sup>32</sup> 1<sup>33</sup> 1<sup>34</sup> 1<sup>35</sup> 1<sup>36</sup> 1<sup>37</sup> 1<sup>38</sup> 1<sup>39</sup> 1<sup>40</sup> 1<sup>41</sup> 1<sup>42</sup> 1<sup>43</sup> 1<sup>44</sup> 1<sup>45</sup> 1<sup>46</sup> 1<sup>47</sup> 1<sup>48</sup> 1<sup>49</sup> 1<sup>50</sup> 1<sup>51</sup> 1<sup>52</sup> 1<sup>53</sup> 1<sup>54</sup> 1<sup>55</sup> 1<sup>56</sup> 1<sup>57</sup> 1<sup>58</sup> 1<sup>59</sup> 1<sup>60</sup> 1<sup>61</sup> 1<sup>62</sup> 1<sup>63</sup> 1<sup>64</sup> 1<sup>65</sup> 1<sup>66</sup> 1<sup>67</sup> 1<sup>68</sup> 1<sup>69</sup> 1<sup>70</sup> 1<sup>71</sup> 1<sup>72</sup> 1<sup>73</sup> 1<sup>74</sup> 1<sup>75</sup> 1<sup>76</sup> 1<sup>77</sup> 1<sup>78</sup> 1<sup>79</sup> 1<sup>80</sup> 1<sup>81</sup> 1<sup>82</sup> 1<sup>83</sup> 1<sup>84</sup> 1<sup>85</sup> 1<sup>86</sup> 1<sup>87</sup> 1<sup>88</sup> 1<sup>89</sup> 1<sup>90</sup> 1<sup>91</sup> 1<sup>92</sup> 1<sup>93</sup> 1<sup>94</sup> 1<sup>95</sup> 1<sup>96</sup> 1<sup>97</sup> 1<sup>98</sup> 1<sup>99</sup> 1<sup>100</sup>

<sup>6</sup> ch. 27. 1.

<sup>7</sup> ch. 63. 3.

<sup>8</sup> Luke 2. 34.

<sup>9</sup> Mal. 1. 11.

<sup>1</sup> Or, *beget*?

<sup>2</sup> Or, *brightness*.

<sup>3</sup> Or, *one after another*.

(Church; and yet the prophecy may also look forward to a further fulfilment (Rom. xi. 25, 26).

for as soon as...] Lit. "for Zion hath travailed, yea, hath brought forth..."

12. extend] Or, "turn." Hitherto she herself had hindered the stream of peace from flowing towards her (xlviii. 18).

a flowing stream] Or, an overflowing torrent. Of old, the might of Assyria had rushed over her like a desolating flood (viii. 8): now the glory of the nations (lxi. 6) should overflow in order to enrich her.

13. As soon] Or, As a man. Israel is like a man, who has returned home from exile, full of saddening memories; the last traces of which are made to vanish in the maternal arms of Divine Love in Jerusalem.

14. your bones] Dried up and sapless, beneath God's anger (Ps. xxxii. 3, 4), shall flourish as the young grass.

shall be known] Or, shall make itself known. And his indignation: rather, and He shall have indignation.

16. plead] Or, "enter into judgment."

17. one tree] Another reading is simply, one;—perhaps a leader in idolatrous ceremonies, like those portrayed in Ezek. viii. 10, 11. For the rites celebrated in these

symbolic paradises they made preparation, it seems, by elaborate modes of "sanctifying" and "purifying;" so uniting an affection of superior sanctity with the most degraded heathenism.

18. For I know] The sentence is interrupted. Omit "know," and render: And I,—as for their works and their thoughts, the time cometh for gathering all nations. This gathering would be through a process of judgment, with a view to ultimate unity.

19. among them] The Jews;—for it is from them that a remnant, the escaped (cp. Acts ii. 40), are to be sent forth to the nations.—As regards the earlier period of ingathering, the sign would appear to be the Resurrection of the Crucified (cp. Matt. xii. 39, 40). It has been held probable by some, that the final ingathering may be preceded by a miraculous manifestation of Christ, which shall be to Israel nationally what the vision near Damascus was to Saul.

Pul] Identified by the LXX. with "Phut" [or, the Somali country on the east coast of Africa]. See Gen. x. 6 note.

Lud] Which was under Egyptian rule (Ezek. xxx. 5) [a north African people].

Tubal, and Javan] See Gen. x. 2 note.

- 20 shall declare my glory among the Gentiles. And they shall bring all your brethren <sup>a</sup>for an offering unto the LORD out of all nations upon horses, and in chariots, and in <sup>1</sup>litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD. And I will also take 22 of them for <sup>a</sup>priests *and* for Levites, saith the LORD. ¶ For as <sup>a</sup>the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. And <sup>a</sup>it shall come to pass, *that* <sup>2</sup>from one new moon to another, and from one sabbath to another, <sup>a</sup>shall all flesh come to worship before me, saith the LORD. And they shall go forth, and look upon <sup>b</sup>the carcases of the men that have transgressed against me: for their <sup>c</sup>worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

<sup>a</sup> Ex. 19. 6.  
ch. 31. 6.  
<sup>1</sup> Pet. 2. 9.  
Rev. 1. 6.  
<sup>2</sup> ch. 65. 17.  
Rev. 21. 1.  
<sup>a</sup> Zech. 14. 16.  
<sup>c</sup> Ps. 65. 2.  
<sup>b</sup> ver. 16.  
<sup>c</sup> Mark 9.  
44, 46, 48.

<sup>1</sup> Or, *coaches*.    <sup>2</sup> Heb. *from new moon to his new moon, and from sabbath to his sabbath*.

20. *swift beasts*] Or, "dromedaries."  
21. Rather, **Of them also will I take**; i. e. of the Gentiles.

*for priests...for Levites*] To be the ministers of Him, Who had made atonement for sin.

22. *your seed, and your name*] From Israel, "as concerning the flesh, Christ came; Who is God over all, blessed for ever" (Rom. ix. 5); Whose "Name shall endure for ever" (Ps. lxxii. 17).

24. *they shall go forth*] Outside the limits of the holy mountain,—of the new earth.

Ordinarily, the "worm" feeds on the disorganized body, and then dies; the "fire" consumes its fuel, and goes out. But here is a strange mystery of suffering—a worm not dying, a fire not becoming extinct;—a remorseful memory of past guilt, an all-penetrating sense of Divine Justice.

*an abhorring*] Or, "horror" (Dan. xii. 2, A. V. "contempt").

# JEREMIAH.

## INTRODUCTION.

1. JEREMIAH was by birth a priest, and dwelt at Anathoth, a village in the tribe of Benjamin, about three miles north of Jerusalem. The name is not found till the time of David, when, however, it seems to have become common (see 1 Chr. xii. 4, 10, 13), and most probably it signifies *Jehovah shall exalt*.

It is a subject of dispute whether or not Hilkiah, the father of Jeremiah, was the High Priest of that name, who found the Book of the Law in the Temple (2 K. xxii. 8). It is at least possible that he was. The more than ordinary respect felt for the prophet by Jehoiakim and Zedekiah, and other reasons support the supposition that Jeremiah was a man of high birth.

His call to the prophetic office came in the thirteenth year of Josiah. It was a time when danger was once again gathering round the little kingdom of Judah, and to Jeremiah was assigned a more directly political position than to any other of "the goodly fellowship of the prophets;" as both the symbols shewn to him and the very words of his institution prove. If we glance back at the previous history, we find that the destruction of Sennacherib's army in the fourteenth year of Hezekiah (B.C. 693), though it had not freed the land from predatory incursions, had nevertheless put an end to all

serious designs on the part of the Assyrians to reduce it to the same condition as that to which Salmanser had reduced Samaria. The danger of Judæa really rose from Egypt on the one hand and Babylon on the other. In Egypt Psammetichus put an end to the subdivision of the country, and made himself sole master in the seventeenth year of Assurbanipal (B.C. 649), being the twenty-fourth of Manasseh. As he reigned for fifty-four years he was—during the last eighteen or nineteen years of his life—contemporary with Josiah, but it was his successor Necho who slew Josiah at Megiddo. Meanwhile as Egypt grew in strength so Nineveh declined, partly from the effects of the Scythian invasion, but still more from the growing power of the Medes, and from Babylon having achieved its independence. Two years after the battle of Megiddo, Nineveh fell before a combined attack of the Medes under Cyaxares and the Babylonians under Nabopalassar. But Nabopalassar does not seem to have been otherwise a warlike king, and Egypt remained the dominant power till the fourth year of Jehoiakim. In that year, B.C. 586 according to the cylinders, Nebuchadnezzar defeated Necho at Carchemish. Having peaceably succeeded his father he returned to Judæa, and Jehoiakim became his vassal. After

three years of servitude Jehoiakim rebelled (2 K. xxiv. 1), and died. Three months afterwards his son Jehoiachin, the queen-mother, and a large number of nobles and artificers, were carried captive to Babylon.

The growth of Egypt into a first-rate power under Psammetichus (ii. 18, 36), raised the question of a close alliance with him. The youthful Jeremiah gave his voice against it. Josiah recognised that voice as inspired, and obeyed. His obedience cost him his life at Megiddo; but four years later Necho was defeated by Nebuchadnezzar at Carchemish. On that day the fate of the Jewish nation was decided, and the primary object of Jeremiah's mission then ceased.

The ministry of Jeremiah really belonged to the last eighteen years of Josiah's reign. Judah's probation was then going on, her salvation still possible; though each year Judah's guilt became heavier, her condemnation more certain. But to the eye of man her punishment seemed more remote than ever. Jehoiakim was the willing vassal of Egypt, the supreme power. No wonder that, being an irreligious man, he scorned all Jeremiah's predictions of utter and early ruin: no wonder that he destroyed Jeremiah's roll, as the record of the outpourings of mere fanaticism. It was his last chance, his last offer of mercy: and as he threw the torn fragments of the roll on the fire he threw there in symbol his royal house, his doomed city, the Temple, and all the people of the land. It was in this fourth year of Jehoiakim that Jeremiah boldly foretold the greatness of Nebuchadnezzar's empire, and the wide limits over which it would extend. This pro-

phesy (ch. xxv.) placed his life in danger, so that "the Lord hid" him and Baruch (xxxvi. 26). When Jeremiah appears again Nebuchadnezzar was advancing upon Jerusalem to execute the prophecy contained in xxxvi. 30, 31. And with the death of Jehoiakim the first period of Judah's history was brought to a close. Though Jeremiah remained with Zedekiah, and tried to influence him for good, yet his mission was over. He testifies himself that the Jewish Church had gone with Jehoiachin to Babylon. Zedekiah and those who remained in Jerusalem were but the refuse of a fruit basket from which everything good had been culled (ch. xxiv.), and their destruction was a matter of course. Jeremiah held no distinctive office towards them.

Such was the political state of things in the evil days in which Jeremiah was commissioned to make Jehovah's last appeal to His Covenant-people: but to understand the prophet's position fully, the moral change which had come over the Jews, and which was the real cause of the nation's ruin, must be noted.

Up to the time of Manasseh, though there had been bad as well as good kings, and though there had probably always been a certain amount of nature-worship and of unauthorized rites upon the hill-tops, yet the service of Jehovah had been the sole established and even dominant religion of the people. But upon his accession a new order of things began; and, in spite of his repentance, it continued throughout his long reign of fifty-five years. Not only was there the open establishment of idolatry, but a reign of terror commenced, during which not only the prophets, but

all who were distinguished for religion and virtue, were cruelly murdered. The reign of Manasseh was important in another particular. During it the land was slowly recovering from its utterly exhausted state at the end of the Assyrian wars; and when Josiah came to the throne, there was both great prosperity among the people, and also a better state of feeling. Great and good men stood forward as leaders in defence of their national religion and Covenant-God: and the nation itself had become as dissatisfied with Baal and Moloch as their forefathers had been with Jehovah. In his eighteenth year Josiah entered with all his heart into the work of restoring the national religion, and laboured with a stern earnestness to remove every vestige of idol-worship from the land. This was half the work: the other half was entrusted to Jeremiah. The king could cleanse the land: the word of God speaking to their consciences could alone cleanse men's hearts. The office then of Jeremiah was to shew that a change of morals must accompany the public reformation effected by Josiah, or it would not be accepted.<sup>1</sup>

It was in Josiah's thirteenth year, when entire quiet prevailed in the political world, and Jeremiah was himself little more than twenty years of age, that his appointment took place, and two symbols were shewn him by which he learned the main reasons why the word of Jehovah was entrusted to his charge. By the first, the branch of an almond-tree, he was taught that judgment was awake in the land. Judah must decide at once

whether she will serve Jehovah or Baalim, and her choice must be real. If she choose Jehovah, she must prove that such is her choice by worshipping Him in purity and holiness. For, secondly, by the symbol of the seething caldron he learned that a dreadful calamity was impending over his country. There are in Jewish history two overwhelming catastrophes, the first, the destruction of the holy city and Temple by Nebuchadnezzar; the second, the destruction of the holy city and Temple by Titus. The preaching of Jeremiah caused the first to be a new birth to the chosen people: the preaching of Christ caused the Christian Church to spring forth from the other. But had their preaching been more generally listened to, Jerusalem might each time have been saved. It was because men passed on without heeding the warning that the nation thus fell twice (Luke xix. 42).<sup>2</sup>

Jeremiah was not, however, one "dumb before the shearers, and that opened not his mouth" (Isai. liii. 7). Of all the prophets there is not one who so frankly lays open

<sup>1</sup> As in each case only a small minority was saved in the general ruin, the office both of Jeremiah and of our Lord is described by the same metaphor. In vi. 27-30 the prophet compares himself to a smelter, who uses all the resources of his art to extract from the ore the precious silver, but in vain. In similar terms Malachi compares our Lord to a refiner and purifier of silver (Mal. iii. 2, 3, iv. 1). The Jews understood that Jeremiah was a type of the Messiah, and surrounded his remembrance with many mythical legends (2 Macc. ii. 1-8, xv. 13-16); and when they asked John, "Art thou that prophet?" (John i. 21) there can be little doubt that it was Jeremiah whom they were expecting to appear again. Many Jewish and some Christian expositors see in Jeremiah the "servant of Jehovah," whose sorrows are so graphically set forth in the fifty-third chapter of Isaiah.

<sup>2</sup> Cp. iv. 3, v. 1, vii. 9-11, ix. 4, 5.



to us his brooding melancholy nature. He discloses to us his inmost thoughts. We find him sensitive to a most painful degree, timid, shy, hopeless, desponding, constantly complaining, and dissatisfied with the course of events, with the office which had been thrust upon him, and with the manner of the divine Providence.<sup>3</sup> Jeremiah was not one whose sanguine temperament made him see the bright side of things, nor did he quickly find peace and happiness in doing his Master's will. And yet we never find him rebuked, because he was doing his duty to the utmost extent of his powers. Timid in resolve he was unflinching in execution: as fearless when he had to face the whole world as he was dispirited and prone to murmuring when alone with God. He is a noble example of the triumph of the moral over the physical nature. His whole strength lay in his determination to do what was right at whatever cost. He made everything yield to that which his conscience told him he ought to do.

<sup>3</sup> *e.g.*, He accuses God of injustice because all his efforts seem to be without result. Bad men prospered (xii. 1); false prophets resisted those who had the divine commission (xiv. 13). No miracle was wrought by him or for him: no prediction was suddenly verified in a startling way: no demonstration of power was granted to him in common with the prophets of old, and therefore "the word of the Lord was made a reproach unto him, and a derision daily" (xx. 7). His one task was to foretell the downfall of his country because of its persistence in sin: and his reward was to be a man of strife and of contention to the whole earth: every one "doth curse me" (xv. 10; cp. xx. 7). And for this apparent failure he was not prepared. He contrasts the joy with which he had entered upon his office with the disappointment of his hopes (xv. 15-18, xvii. 16); and when put in the stocks (xx. 2), he even accuses God of deceiving him, and determines to abandon his office (do. 7-18).

Danger, opposition, mockery without; fear, despondency, disappointment within, availed nothing to shake his constant mind. The sense of duty prevailed over every other consideration; and in no saint were the words of St. Paul (2 Cor. xii. 9) better exemplified.

Much the same characteristics may be seen in Jeremiah's style of writing. He did not possess those gifts which make the orator.<sup>4</sup> He had none of that strength and vigour, nor of that warmth of imagination, which characterize Isaiah and Micah. His usual method is to set his main thought before the mind in a succession of images. They seldom grow out of one another, but simply form a succession of illustrations, each of which is full of poetry, but with this remarkable peculiarity, that Jeremiah never uses his picture as such, but mixes up with it words which are appropriate, not to the metaphor, but to the idea which he is illustrating (*e.g.*, i. 15, vi. 3-5). His simile is constantly dismissed almost before it has been fully presented to the mind in order that he may declare his meaning in plain and unvarnished prose. This fulness of illustration, often diffuse and inconsecutive, is exactly in harmony with Jeremiah's subject. No lot could have been more dreary to a

<sup>4</sup> Jeremiah has the peculiar habit of repeating himself; cp.:

Chap.	Chap.
ii. 28	repeated in xi. 13.
v. 9, 29	" ix. 9.
vi. 13-15	" viii. 10-12.
vii. 14	" xxvi. 6.
xi. 20	" xx. 12.
xv. 2*	" xliii. 11.
xvi. 14, 15	" xxiii. 7, 8.
xvii. 25	" xxii. 4.
xxiii. 19, 20	" xxx. 23, 24.
xxx. 11	" xlv. 28.
xxxi. 35, 36	" xxxiii. 25, 26.

man of intense patriotism like Jeremiah than to see the ruin of his country steadily approaching, to mark each step of its advance, to have to point out its causes, and to know the sole remedy, but also to know that none would heed his words. Could he but have witnessed the return of the exiles, and have known that the restoration of the Jewish Church was, humanly speaking, his work, his despondency would have given way to joy. But no such comfort was vouchsafed him. He was required to give up all the innocent joys of life (xv. 17); to abandon the most cherished privilege of a Jew, and live unmarried (xvi. 2); and to abstain even from the civilities and sympathies of society (do. 5); only to be an object of universal abhorrence. This was Jeremiah's calling; not to be a poet or orator, but to persuade men by the force of his moral character, and conquer by suffering. And his style is in keeping with the man. He spake as he thought. Ever brooding over his message to his people it presented itself to his mind in many aspects, but was in substance ever the same. We have no change of subjects in his prophecy. He has but the one cry of Woe! All he can do is to adapt his unvarying tale to the existing state of things, and present it under new images. He is a true poet, but the poet of sorrow. Though sorrow comes but occasionally, yet it comes to all, and then Jeremiah, the prophet of suffering, is full of instruction for us. Perhaps no book of Holy Scripture sets so plainly before men the great issues which depend upon right and wrong.

2. There can be little doubt that the Book of Jeremiah grew out of

the roll which Baruch wrote down at the prophet's mouth in the fourth year of Jehoiakim, and which was completed and read before the king in his fifth year, in the ninth month (ch. xxxvi.). This roll contained a record of "all that God had spoken unto Jeremiah against Israel and against Judah and against all the nations" during the twenty-three years which had elapsed since the prophet's call (xxxvi. 2). But as the twenty-first chapter was written in the reign of Zedekiah, the nineteenth, with perhaps the twentieth as a sort of appendix, is the last which can have formed part of that collection. Apparently therefore we have at most only fragments of Jehoiakim's roll, the largest of which consists of chs. ii.-x. Probably also the prophecies against the Gentiles in chs. xli.-xlix. were contained in the roll, but were placed in their present position in order to connect them with the prophecies against Babylon (chs. i., li.) written in Zedekiah's fourth year. So also excepting ch. xiii. we must include in the roll the short prophecies which precede that of "the potter's vessel" (ch. xix.). From the twentieth chapter all signs of any general arrangement vanish. Attempts indeed have been made to shew that these later chapters are grouped together upon some sort of system, but they are far-fetched and unsatisfactory. The conclusion forced upon the mind is that Jeremiah had proposed to himself to gather into one volume all his prophecies, and that this is the reason why Jehoiakim's roll has not come down to us as a whole: but that he died in Egypt before he had been able to accomplish his design, and that at his death who-

ever had charge of his writings (probably Baruch) did not feel himself at liberty to attempt any arrangement of them. The fifty-second chapter was added to complete the history, and as it contains a notice of events more than twenty years after Jeremiah's death, it is probable that long before this time his prophecies had become current in their present disorder. The superscription of the Book of Jeremiah confirms in a remarkable manner the foregoing statements: for it bears upon its surface plain marks of repeated alterations.

The text of the Septuagint Version offers very considerable differences from that of the Masorites, contained in our Hebrew Bibles. From first to last there are innumerable variations, which sometimes affect only single letters, syllables or words, but sometimes whole verses. On the other hand the omissions are unimportant, and we nowhere find in either text anything altogether independent of the other. There is however a remarkable dislocation of the whole series of the prophecies against the nations: and not only do they hold a different place generally, but are arranged on a different plan among themselves.<sup>5</sup> The earlier position of the Gentile prophecies in the LXX. was probably more nearly that which they held in Jehoiakim's roll.

It was in Egypt that Jeremiah died. It is then at least probable

that this Egyptian copy dates from the time when Baruch was about to depart from the country, and was transcribed (of course in Hebrew) for the private use of such Jews as believed Jeremiah to be a true prophet. It would gradually obtain currency and be copied again and again, and would in time become the authoritative form of the Book of Jeremiah among the Egyptian exiles. Its critical authority negatively is little, because of the extreme haste with which the copy was necessarily made, and because the exigencies of time required all that was not absolutely indispensable to be omitted: affirmatively its authority is very great, for it assures us that all that is common to the two texts is as old as the time when they first separated from one another. Whenever ch. lii. was added in Palestine it would not long remain unknown in Egypt. New colonists took with them copies of the fuller Hebrew text with the added appendix: but the shorter form was looked upon as that which had local authority. Patriotic Egyptian Jews doubtless held that it was the genuine text; and as such the Alexandrian translators gave it the preference, but they could have no objection to adding to their Version so useful an annex as the fifty-second chapter.

Even independently of the evidence of this Egyptian text the genuine-

<sup>5</sup> As the dislocation thus begins at ch. xxv. 15, it follows that chs. xxv. 15 xlv. become in the LXX. chs. xxxii.-li., while the appendix, ch. lii., holds the last place in both texts. The order of the nations in the LXX. is Elam, Egypt, Babylon, the Philistines, Edom, Ammon, Kedar, Damascus, and Moab. Cp. the following table:

HEBREW.	SEPTUAGINT.
Chap.	Chap.
xlvi. Egypt	=xxvi.
xlvi. Philistines	=xxix. 1-7.
xlvi. Moab	=xxx.
xlvi. 1-6 Ammon	=xxx. 1-5.
„ 7-22 Edom	=xxix. 7-22.
„ 23-27 Damascus	=xxx. 12-16.
„ 28-33 Kedar & Hazor	=xxx. 6-11.
„ 34-39 Elam	=xxv. 15-20.
l. li. Babylon	=xxvii., xxviii.

ness of nearly every part of the Book of Jeremiah is so generally acknowledged that an occasional footnote on some impugned passage is all that is necessary. The value of the double text rather lies in its shewing how quickly the writings of the prophets became generally current, and how impossible it was to interpolate them or introduce falsification on a large scale. The acknowledged genuineness of the Book of Jeremiah is also valuable in another respect, because no prophet so constantly quotes the words of his predecessors. He evidently knew the other Scriptures by heart, and perpetually reproduces them, but in his own way. He never quotes them briefly and

succinctly, but develops them, so as to give them something of his own soft luxuriance; but his testimony to the existence of them in the same state as that in which we have them at present, is most clear. Most numerous are his quotations from the Pentateuch, and especially from the Book of Deuteronomy. It had been so lately found (2 K. xxii. 8) that this is just what we should expect; his young mind must have been deeply penetrated by such a scene as that described in 2 K. xxiii. 1-3. And such quotations in a book of which the genuineness is acknowledged, are of the greatest possible value for the criticism of the writings from which they are taken.

# THE BOOK OF THE PROPHET JEREMIAH.

- <sup>a</sup> Josh. 21. 18. **CHAP. 1.** THE words of Jeremiah the son of Ililkiah, of the priests  
 ch. 32. 7, 8. 2 that were <sup>a</sup>in Anathoth in the land of Benjamin: to whom the  
<sup>b</sup> ch. 25. 3. 3 king of Judah, <sup>b</sup>in the thirteenth year of his reign. It came  
 also in the days of Jehoiakim the son of Josiah king of Judah,  
<sup>c</sup> ch. 39. 2. 'unto the end of the eleventh year of Zedekiah the son of Josiah  
<sup>d</sup> ch. 52. 12. king of Judah, <sup>d</sup>unto the carrying away of Jerusalem captive  
<sup>e</sup> 2 Km. 25. 8. 4 'in the fifth month.  
 Then the word of the LORD came unto me, saying, Before I  
<sup>f</sup> Isai. 49. 1. 5 <sup>f</sup>formed thee in the belly <sup>a</sup>I knew thee; and before thou camest  
<sup>g</sup> Ex. 33. 12. forth out of the womb I <sup>b</sup>sanctified thee, and I <sup>c</sup>ordained thee a  
<sup>h</sup> Luke 1. 15. 6 prophet unto the nations. Then said I, 'Ah, Lord GOD! behold,  
 41. 7 I cannot speak: for I am a child. But the LORD said unto me,  
<sup>i</sup> Gal. 1. 15. 7 I cannot speak: for I am a child. But the LORD said unto me,  
<sup>j</sup> Ex. 4. 10. Say not, I am a child: for thou shalt go to all that I shall  
<sup>k</sup> Isai. 6. 5.

<sup>1</sup> Heb. *gore*.

I. 1. *The words of Jeremiah*] The usual title of the prophetic Books is the Word of the Lord: but the two Books of Amos and Jeremiah are called the words of those prophets, probably because they contain not merely prophecies, but also the record of much which belongs to the personal history of the writers. This title might therefore be translated the "life" or "acts of Jeremiah," though some understand by it a collection of the prophecies of Jeremiah. One derivation of Jeremiah's name is *God exalteth*.

Hilkiah may have been the High-Priest of that name. See p. 157.

*that were*] Or, *who was*, i.e. dwelt. The meaning is, that Jeremiah was a priest who dwelt at Anathoth.

2. *came*] Lit. *was* (and in v. 4); the phrase implies that Jeremiah possessed God's word from that time onward, not fitfully as coming and going, but constantly.

*the thirteenth year of his reign*] According to the ordinary reckoning this would be B.C. 629, but if the Ptolemaic canon be right in putting the capture of Jerusalem in B.C. 586, it would be two years later, namely B.C. 627. According however to the Assyrian chronology it would be B.C. 608. It was the year after that in which Josiah began his reforms.

3. The whole period contained in this verse is no less than forty years and six months, namely, eighteen years under Josiah, two periods of eleven years each under Jehoiakim and Zedekiah, and three months under each of the omitted kings Jehoahaz and Jeconiah.

*in the fifth month*] The capture of Jeru-

salem took place in the fourth month, but its destruction in the fifth (see marg. ref.), the ninth day of which was subsequently kept as a fast-day (Zech. vii. 3).

4. This history of Jeremiah's call to his office formed a part of his first address to the people. He claimed to act by an external authority, and to speak not his own words but those of Jehovah; and this even when resisting the Divine call (see xv. 13, xx. 7, 14-18).

5. *Rather, Before I formed thee in the belly I approved of thee* [as one fit for the prophetic office], *and before thou camest forth from the womb I made thee holy* [dedicated thee to holy uses]; *I have appointed thee* [now by this public call to be] *a prophet unto the nations*.

*unto the nations*] The privileges contained in this verse are so great as in their full sense to be true only of Christ Himself, while to Jeremiah they belong as being in so many particulars a type of Christ.

6. There is no resistance on Jeremiah's part, but he shrinks back alarmed.

*I cannot speak* i.e. *I cannot prophesy*, I have not those powers of oratory necessary for success. The prophets of Israel were the national preachers in religious matters, and their orators in political.

*I am a child*] This implies nothing very definite about Jeremiah's age. Still the long duration of his prophetic mission makes it probable that he was very young when called to the office, as also were Isaiah, Hosea, Zechariah, and others.

7. Jeremiah suggested two difficulties, the first inexperience, the second timidity. God

send thee, and <sup>2</sup>whatsoever I command thee thou shalt speak.  
 8 <sup>1</sup>Be not afraid of their faces: for <sup>m</sup>I am with thee to deliver thee,  
 9 saith the LORD. Then the LORD put forth his hand, and <sup>n</sup>touched  
 my mouth. And the LORD said unto me, Behold, I have <sup>o</sup>put  
 10 my words in thy mouth. <sup>p</sup>See, I have this day set thee over the  
 nations and over the kingdoms, to <sup>q</sup>root out, and to pull down,  
 and to destroy, and to throw down, to build, and to plant.  
 11 Moreover the word of the LORD came unto me, saying, Jerem-  
 miah, what seest thou? And I said, I see a rod of an almond  
 12 tree. Then said the LORD unto me, Thou hast well seen: for I  
 13 will hasten my word to perform it. <sup>r</sup>¶ And the word of the LORD  
 came unto me the second time, saying, What seest thou? And I  
 said, I see <sup>s</sup>a seething pot; and the face thereof is <sup>t</sup>toward the  
 14 north. Then the LORD said unto me, Out of the <sup>u</sup>north an evil

\* Num. 22.  
 20, 28.  
<sup>m</sup> Matt. 24. 9.  
<sup>n</sup> Ezek. 2. 6.  
 ver. 17.  
<sup>o</sup> Ex. 3. 12.  
 Deut. 31. 6, 8.  
 Acts 28. 17.  
 Heb. 13. 6.  
<sup>p</sup> Isai. 6. 7.  
<sup>q</sup> Isai. 51. 18.  
<sup>r</sup> 1 Kin. 19.  
 17.  
<sup>s</sup> ch. 18. 7.  
 2 Cor. 10. 4, 5.  
<sup>t</sup> Ezek. 11.  
 3, 7.  
<sup>u</sup> ch. 4. 6.

<sup>1</sup> Heb. from the face of the north.

now removes the first of these. Inexperience is no obstacle where the duty is simple obedience. His timidity is removed by the promise given him in the next verse.

9. *touched*] *made it touch*. This was the symbol of the bestowal of divine grace and help, by which that want of eloquence, which the prophet had pleaded as a disqualification, was removed.

10. *I have...set thee over*] Lit. *I have made thee Pdkeed*, i.e. deputy. This title is given only to those invested with high authority (e.g. Gen. xli. 34; 2 Chr. xxiv. 11; Jer. xx. 1, xxix. 26). From God's side the prophet is a mere messenger, speaking what he is told, doing what he is bid. From man's side he is God's viceroy, with power "to root out, and to pull down."

*root out...pull down*] In the Hebr. the verbs present an instance of the alliteration so common in the prophets, and agreeable to oriental taste. The former signifies the destruction of anything planted, the latter refers to buildings.

*to throw down*] More exactly *to tear in pieces*. There are four words of destruction, and but two of restoration, as if the message were chiefly of evil. And such was Jeremiah's message to his contemporaries. Yet are all God's dealings finally for the good of His people. The Babylonian exile was for the moment a time of chastisement: it became also a time of national repentance (see xxiv. 5-7).

11. *what seest thou?*] If we admit a supernatural element in prophecy, visions would be the most simple means of communication between God and man.

*a rod of an almond tree*] Many translate *a staff of almond wood*. The vision would thus signify that God,—like a traveller, staff in hand—was just about to set forth upon His journey of vengeance. But the rendering of the A. V. is supported by Gen. xxx. 37. The word rendered "almond" comes from a root signifying *to be awake*; and as the almond blossoms in January, it seems to

be awake while other trees are still sleeping, and therefore is a fit emblem of activity.

12. *hasten*] Rather, *I watch over my word to perform it*.

13. The first vision was for the support of the prophet's own faith during his long struggle with his countrymen: the second explains to him the general nature of his mission. He was to be the bearer of tidings of a great national calamity about to break forth from the north. He sees a *caldron*. It was a vessel of metal (Ezek. xxiv. 11), large enough to prepare the meal of a numerous community (2 K. iv. 38), and broad at the top, as it was also used for washing purposes (Ps. lx. 8). This caldron was boiling furiously.

*the face &c.*] More correctly the margin, i.e. *toward the south*. We must suppose this caldron set upon a pile of inflammable materials. As they consume it settles down unevenly, with the highest side toward the north, so that its face is turned the other way and looks southward. Should it still continue so to settle, the time must finally come when it will be overturned, and will pour the whole mass of its boiling contents upon the south.

14. *Out of the north...*] The caldron represents the great military empires upon the Euphrates. In Hezekiah's time Nineveh was at their head; but stormed by the armies of Cyaxares and Nabopolassar it is itself now the victim whose limbs are seething in the caldron, and the seat of empire has been transferred to Babylon. But whoever may for the time prevail, the tide of passion and carnage is sure finally to pour itself upon Judæa.

*an evil shall break forth*] *the evil shall be opened*, shall shew itself, be disclosed from the north:—that special evil, which from the days of Micah (Mic. iii. 12) all the prophets had denounced upon the Jews if they lapsed into idolatry. At present the caldron is fiercely boiling upon the Euphrates. As soon as either of the parties struggling there

- <sup>t</sup> ch. 5. 15.  
<sup>&</sup> 6. 22.  
<sup>u</sup> ch. 39. 3.  
<sup>&</sup> 43. 10.
- <sup>\*</sup> Deut. 28.  
 20.  
 ch. 17. 13.
- <sup>v</sup> 1 Kin. 18.  
 46.  
 Job 38. 3.  
 1 Pet. 1. 13.  
<sup>z</sup> Eccl. 3. 12.  
 Ezek. 2. 6.  
<sup>a</sup> Isai. 50. 7.  
 ch. 6. 27.
- <sup>b</sup> ver. 8.
- 15 <sup>1</sup>shall break forth upon all the inhabitants of the land. For, lo, I will <sup>1</sup>call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall <sup>u</sup>set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah. And I will utter my judgments against them touching all their wickedness, <sup>z</sup>who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands. Thou therefore <sup>v</sup>gird up thy loins, and arise, and speak unto them all that I command thee: <sup>bc</sup> not dismayed at their faces, lest I <sup>2</sup>confound thee before them. For, behold, I have made thee this day <sup>a</sup>a fenced city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee; but they shall not prevail against thee; <sup>b</sup>for I am with thee, saith the LORD, to deliver thee.

CHAP. 2. MOREOVER the word of the LORD came to me, saying,

<sup>1</sup> Heb. *shall be opened*.

<sup>2</sup> Or, *break to pieces*.

gains the victory it will pour the whole sheathing mass over other countries in the shape of an invading army (see xxv. 17-26).

15. *I will call. I am calling.* The judgment has begun. God is summoning His hosts to the war.

*families*] The various races by which the provinces of the Babylonian empire were peopled.

*they shall set every one his throne*] The chiefs of these various races come as God's ministers to hold solemn court, and give sentence in His name (see xxv. 9). They therefore set each one his throne in the usual place for administering justice, namely, the entering in of the gates, where a large open space was always left in cities for the purpose. Viewed in one light war is the boiling caldron of human passion, upset by hazard, and bringing only ruin in its course; in the other it is God sitting in judgment, with the kings of the earth as His assessors, solemnly pronouncing sentence upon the guilty.

*against all the walls &c.*] Sentence judicially pronounced, the nations come to execute judgment by mounting as enemies upon her walls and storming her cities.

16. In accordance with the custom of law courts, the crimes of the guilty city are mentioned in the sentence. The charges brought against her are three: first, the desertion of the true God; next, the offering incense to false gods; and, lastly, the making obeisance to, or bowing down (2 K. v. 18) before images of human workmanship.

17. *gird up thy loins*] A symbol of preparation for earnest exertion, and implying also firm purpose, and some degree of elacidity.

*be not dismayed...*] Lit. *be not dismayed at*

*their faces, lest I dismay thee before their faces.* Naturally despondent and self-distrustful, there was yet no feebleness in Jeremiah's character. There was in him a moral superiority of the will, which made him, at any cost to himself, faithfully discharge whatever his conscience told him was his duty.

18. Metaphorically the walls and fortifications of the city represent the prophet's power of patiently enduring the attacks of his enemies; while the iron pillar, supporting the whole weight of the roof (Judg. xvi. 20; 1 K. vii. 21), signifies that no trials or sufferings would crush his steadfast will.

II.-VI.—In the prophecies contained in these chapters, we have, probably, the records of Jeremiah's earlier ministrations during the comparatively uneventful years of Josiah's reign. The great object of the prophet's mission was to urge upon the people the necessity of making use of that final opportunity of repentance then given them. If personal amendment followed upon the king's reforms Judah might yet be saved. We have then in these chapters such portions of Jeremiah's earlier teaching, published during Josiah's reign, as were deemed fit also for the Church's use in all time.

The prophecy (ii. 1-iii. 5) consists of three parts, of which the first (ii. 1-13) contains an appeal from God to all Israel, *i.e.* the whole twelve tribes, proving to them His past love, and that their desertion of Him was without ground or reason. In the second (ii. 14-28) the prophet shews that Israel's calamities were entirely the result of her apostasy. In the last (ii. 29-iii. 5) we see Judah imitating Samaria's sin, and hardening itself against correction.

II. 1. *Moreover*] Lit. *And*. Notice the

2 Go and cry in the ears of Jerusalem, saying, Thus saith the LORD;  
I remember <sup>1</sup>thee, the kindness of thy <sup>a</sup>youth, the love of thine  
espousals, <sup>b</sup>when thou wentest after me in the wilderness, in a  
3 land *that* was not sown. <sup>c</sup>Israel was holiness unto the LORD, and  
<sup>d</sup>the firstfruits of his increase: <sup>e</sup>all that devour him shall offend;  
4 evil shall come upon them, saith the LORD. ¶ Hear ye the word  
of the LORD, O house of Jacob, and all the families of the house  
5 of Israel: Thus saith the LORD, <sup>f</sup>What iniquity have your  
fathers found in me, that they are gone far from me, <sup>g</sup>and have  
6 walked after vanity, and are become vain? Neither said they,  
Where *is* the LORD that <sup>h</sup>brought us up out of the land of  
Egypt, that led us through <sup>i</sup>the wilderness, through a land of  
deserts and of pits, through a land of drought, and of the shadow  
of death, through a land that no man passed through, and where  
7 no man dwelt? And I brought you into <sup>2</sup>a plentiful country,  
to eat the fruit thereof and the goodness thereof; but when ye  
entered, ye <sup>j</sup>defiled my land, and made mine heritage an abomi-  
8 nation. The priests said not, Where *is* the LORD? and they  
that handle the <sup>k</sup>law knew me not: the pastors also transgressed  
against me, <sup>l</sup>and the prophets prophesied by Baal, and walked  
9 after *things that* <sup>m</sup>do not profit. Wherefore <sup>n</sup>I will yet plead  
with you, saith the LORD, and <sup>o</sup>with your children's children  
10 will I plead. For pass <sup>3</sup>over the isles of Chittin, and sec; and  
send unto Kedar, and consider diligently, and see if there be

<sup>a</sup> Ezek. 23.  
3, 8.  
Hos. 2. 15.  
<sup>b</sup> Deut. 2. 7.  
<sup>c</sup> Ex. 19. 5.  
<sup>d</sup> Jam. 1. 18.  
Rev. 14. 4.  
<sup>e</sup> ch. 12. 14.  
ch. 60. 7.  
<sup>f</sup> Isai. 5. 4.  
Mic. 6. 3.  
<sup>g</sup> 2Kin. 17. 15.  
Jonah 2. 8.  
<sup>h</sup> Isai. 63. 9.  
Hos. 13. 4.  
<sup>i</sup> Deut. 8. 15.  
& 32. 10.  
<sup>j</sup> Num. 13. 27.  
Deut. 8. 7.  
<sup>k</sup> Lev. 18.  
25, 27, 28.  
Ps. 78. 68.  
<sup>l</sup> Mal. 2. 6.  
Rom. 2. 20.  
<sup>m</sup> ch. 23. 13.  
ver. 11.  
<sup>n</sup> Hab. 2. 18.  
<sup>o</sup> Ezek. 20.  
35, 36.  
Mic. 6. 2.  
<sup>p</sup> Ex. 20. 5.  
Lev. 20. 5.

<sup>1</sup> Or, for thy sake.

<sup>2</sup> Or, the land of Carmel.

<sup>3</sup> Or, over to.

connexion between Jeremiah's call and first prophecy.

2. Up to this time Jeremiah had lived at Anathoth, he is now to make Jerusalem the scene of his ministrations.

I remember &c.] Or, I have remembered for thee the grace of thy youth, the love of thine espousals, thy going after me in the wilderness in an unsown land. Jeremiah contrasts the present unfriendly relations between Jehovah and His people with their past love. Israel, as often elsewhere, is represented as a young bride (Ezek. xvi. 8; Hos. ii. 20; Joel i. 8). The walking after God in the wilderness was an act of love on Israel's part. Israel did leave Egypt at Moses' bidding, and at Sinai was solemnly espoused to Jehovah.

3. Render: *Israel is an offering consecrated to Jehovah, His firstfruits of increase.* The firstfruits were God's consecrated property, His portion of the whole harvest. Heathen, *i.e.* unconsecrated, nations must not meddle with Israel, because it is the nation consecrated to God. If they do, they will bring such guilt upon themselves as those incur who eat the firstfruits (Lev. xxii. 10, 16).

6. Modern researches have shewn that this description applies only to limited portions of the route of the Israelites through the Sinaitic peninsula.

7. *a plentiful country*] Lit. *a land of the Carmel, a Carmel land* (see 1 K. xviii. 19; Isai. xxix. 17 notes).

8. The guilt of this idolatry is ascribed to the four ruling classes. The accusation brought against (a) the priests is indifference. (b) "They that handle the law" belonged also to the priestly class (Deut. xxxiii. 10). Their offence was that *they knew not God*. Cp. Mic. iii. 11. (c) The third class are the *pastors* or *shepherds*, that is the temporal rulers. Their crime is disobedience. (d) The fourth class are the *prophets*. It was their business to press the moral and spiritual truths of the law home to the hearts of the people; but they drew their inspiration from Baal, the Sun-god. Upon the corruption of the prophetic order at this time, see xiv. 13 note.

*things that do not profit*] Here idols, which are not merely unreal, but injurious. See 1 S. xii. 21; Isai. xlv. 9.

9. *plead*] The word used by the plaintiff setting forth his accusation in a law-court (see Job xxxiii. 13 note).

*with you*] The present generation, who by joining in Manasseh's apostasy have openly violated Jehovah's Covenant. The fathers made the nation what it now is, the children will receive it such as the present generation are now making it to be, and God will judge it according as the collective working of the past, the present, and the future tends to good or to evil.

10. Kedar signifies the whole East, and the isles of Chittim (Isai. xxiii. 12 note) the West. If then you traverse all lands from West to East, it will be impossible to find



- \* Mic. 4. 5. 11 such a thing. \*Hath a nation changed *their* gods, which are  
 \* Ps. 115. 4. \*yet no gods? \*but my people have changed their glory for *that*  
 Isai. 37. 19. 12 *which* doth not profit. \*Be astonished, O ye heavens, at this,  
 \* Ps. 106. 20. 13 and be horribly afraid, be ye very desolate, saith the LORD. For  
 Rom. 1. 23. 14 my people have committed two evils; they have forsaken me the  
 \* ver. 8. \*fountain of living waters, and hewed them out cisterns, broken  
 \* Isai. 1. 2. 15 cisterns, that can hold no water. ¶ *Is* Israel *a* servant? *is* he  
 ch. 6. 10. 16 a homeborn *slave*? why is he *spoiled*? \*The young lions roared  
 \* Ps. 36. 9. 17 upon him, and *yelled*. and they made his land waste: his cities  
 ch. 17. 13. 18 are burned without inhabitant. Also the children of Noph and  
 John 4. 14. 19 \*Tahapanes have broken the crown of thy head. \*Hast thou  
 \* See Ex. 4. 22. not procured this unto thyself, in that thou hast forsaken the  
 \* Isai. 1. 7. 20 LORD thy God, when *he* led thee by the way? And now what  
 ch. 4. 7. hast thou to do *in* the way of Egypt, to drink the waters of  
 \* ch. 43. 7. \*Sihor? or what hast thou to do in the way of Assyria, to drink  
 \* ch. 4. 18. 21 the waters of the river? Thine own *wickedness* shall correct  
 \* Deut. 32. 10. thee, and thy backslidings shall reprove thee: know therefore  
 \* Isai. 30. 1. and see that *it is* an evil *thing* and bitter, that thou hast forsaken  
 \* Josh. 13. 3. the LORD thy God, and that my fear *is* not in thee, saith the  
 \* Isai. 3. 9. 22 Lord GOD of hosts. ¶ For of old time I have broken thy yoke,  
 Hos. 5. 5. and burst thy bands; and *thou* saidst, I will not *transgress*;

\* Ex. 19. 8.  
 Josh. 24. 18.

<sup>1</sup> Heb. become a spoil?

<sup>2</sup> Heb. gave out their voice.

<sup>3</sup> Or, feed on thy crown,  
 Deut. 33. 20. Isai. 8. 8.

<sup>4</sup> Or, serve.

any nation guilty of such apostasy as that committed by Israel.

11. *a nation*] A Gentile nation, in strong antithesis to *people*, the appellation of Israel. *their glory*] Though the worship of the one true God is a nation's greatest glory, yet it is irksome because it puts a constraint on human passions.

*that which doth not profit*] Israel had exchanged the prosperity which was God's reward of obedience for the calamities which resulted from idol-worship.

12. *Be astonished*] The A. V. uses this word as equivalent to *be stupefied*.

*desolate*] Or, *be dry*. In horror at Israel's conduct the heavens shrivel and dry up.

13. The heathen are guilty of but one sin, idolatry: the Covenant-people commit two, they abandon the true God; they serve idols.

*fountain*] Not a spring or natural fountain, but a tank or reservoir dug in the ground (see vi. 7), and chiefly intended for storing living waters, i.e. those of springs and rivulets. The cistern was used for storing up rain-water only, and therefore the quantity it contained was limited.

14. It was Israel's glory to be Jehovah's servant (xxx. 10), and slaves born in the house were more prized than those bought with money as being more faithful (Gen. xiv. 14). Cannot Jehovah guard His own household? How happens it that a member of so powerful a family is spoiled? In the next verse the prophet gives the reason. Israel is a runaway slave, who has deserted the family to which he belongs by right of birth, and thereby brought upon himself trouble and misery.

15. *upon him*] Rather, *against him*.

Israel has run away from his master's house, but only to find himself exposed to the beasts of prey in the wilderness.

*they made his land waste*] The prophet points to the actual results of Israel's apostasy. Not only had Israel been wasted, till the multiplication of wild beasts rendered human life unsafe (2 K. xvii. 25), but the Assyrian invasions had reduced Judæa to almost as sad a state.

*burned*] Others render, "levelled to the ground."

16. Noph, i.e. Napata, a town situated in the extreme south of Egypt. Some take it to be Memphis (see Isai. xix. 13 note).

*Tahapanes*] Daphne Pelusii, a border-town towards Palestine.

*have broken the crown of thy head*] Lit. *shall depasture the crown of thy head*; i.e. make it bald; baldness was accounted by the Jews a sign of disgrace (2 K. ii. 23), and also a mark of mourning (Isai. xvi. 2, xxii. 12). The Egyptians in slaying Josiah, and capturing Jerusalem, brought ruin, disgrace, and sorrow upon the Jews.

*the way*] Either, the journey through the wilderness, or the way of holiness.

18. *Sihor*] The Nile. To lean on Egypt was a violation of the principles of theocracy.

The two rivers are the two empires, and to drink their waters is to adopt their principles and religion. Cp. also Isai. viii. 6, 7.

19. *correct thee*] Or, *chastise thee*. Alliances with foreign powers shall bring trouble and not safety.

20. *transgress*] Rather, as in marg. If

- when 'upon every high hill and under every green tree thou  
 21 wanderest, <sup>1</sup>playing the harlot. Yet I had 'planted thee a noble  
 vine, wholly a right seed: how then art thou turned into <sup>2</sup>the  
 22 degenerate plant of a strange vine unto me? For though thou  
 'wash thee with nitre, and take thee much sope, yet <sup>3</sup>thine ini-  
 23 quity is marked before me, saith the Lord God. <sup>4</sup>'How canst  
 thou say, I am not polluted, I have not gone after Baalim? <sup>5</sup>see  
 thy way <sup>6</sup>in the valley, know what thou hast done: <sup>7</sup>'thou art a  
 24 swift dromedary traversing her ways; <sup>8</sup>'a wild ass <sup>9</sup>used to the  
 wilderness, <sup>10</sup>that snuffeth up the wind at <sup>11</sup>'her pleasure; in her  
 occasion who can <sup>12</sup>'turn her away? all they that seek her will  
 25 not weary themselves; in her month they shall find her. With-  
 hold thy foot from being unshod, and thy throat from thirst:  
 but <sup>13</sup>'thou saidst, <sup>14</sup>'There is no hope: no; for I have loved  
 26 'strangers, and after them will I go. ¶ As the thief is ashamed  
 when he is found, so is the house of Israel ashamed; they, their  
 kings, their princes, and their priests, and their prophets, saying  
 27 to a stock, Thou art my father; and to a stone, Thou hast  
 'brought me forth: for they have turned <sup>15</sup>'their back unto me,

<sup>1</sup> Or, O swift dromedary.

<sup>4</sup> Heb. the desire of her heart.

<sup>7</sup> Or, begotten me.

<sup>2</sup> Or, O wild ass &c.

<sup>3</sup> Or, reverse it?

<sup>8</sup> Heb. the hinder part of

<sup>3</sup> Heb. taught.

<sup>6</sup> Or, in the case desperate?

the neck.

the yoke and bands refer to the slavery in Egypt from which Jehovah freed Israel, the sense is—*For of old time I Jehovah broke thy yoke, I burst thy bands*, not that thou mightest be free to do thy own will, but that thou mightest serve me: and thou saidst, *I will not serve.*

when &c.] *For...under every leafy tree thou layest thyself down as a harlot.* The verb indicates the eagerness with which she prostrates herself before the objects of her idolatrous worship.

21. a noble vine] Properly, a *Sorrel vine* (see Isai. v. 2), which produced a red wine (Prov. xxiii. 31), and had a lasting reputation (Gen. xlix. 11).

a right seed] lit. a seed of truth, i.e. true, genuine seed, not mixed with weeds, nor with seed of an inferior quality. Cp. Matt. xiii. 24.

how then art thou turned] Or, *How then hast thou changed thyself unto me* (i.e. to my hurt or vexation) into the degenerate branches of a strange vine? The stock, which was God's planting, was genuine, and of the noblest sort: the wonder was how such a stock could produce shoots of a totally different kind (Deut. xxxii. 32).

22. nitre] Or, *natron*, a mineral alkali, found in the Nile valley, where it effloresces upon the rocks and surfaces of the dykes, and in old time was carefully collected, and used to make lye for washing (see Prov. xxv. 20).

soppe] A vegetable alkali, now called *potash*, because obtained from the ashes of plants. Its combination with oils, &c., to form soap was not known to the Hebrews till long after Jeremiah's time, but they used the lye, formed by passing water

through the ashes. Thus then, though Israel use both mineral and vegetable alkalies, the most powerful detergents known, yet will she be unable to wash away the stains of her apostasy.

thy iniquity is marked] i.e. as a stain.  
 23. In their defence of themselves (cp. r. 35), the people probably appealed to the maintenance of the daily sacrifice, and the Mosaic ritual: and even more confidently perhaps to Josiah's splendid restoration of the Temple, and to the suppression of the open worship of Baal. All such pleas availed little as long as the rites of Moloch were still privately practised.

thy way in the valley] i.e. of Hinnom (see 2 K. xxiii. 10 note). From the time of Ahaz it had been the seat of the worship of Moloch, and the prophet more than once identifies Moloch with Baal. Way is put metaphorically for conduct, doings.

travelling] *Interlacing her ways.* The word describes the tangled mazes of the dromedary's course, as she runs hither and thither in the heat of her passion.

24. A wild ass used to the wilderness] The type of an untamed and reckless nature.  
 snuffeth up the wind] The wind brings with it the scent of the male. Israel does not wait till temptation comes of itself, but looks out for any and every incentive to idolatry.

occasion...month] i.e. the pairing season.

25. God the true husband exhorts Israel not to run barefoot, and with parched throat, like a shameless adulteress, after strangers.

There is no hope] i.e. It is in vain.

27. "Stone" being feminine in Hebrew is here represented as the mother.

\* Ps. 78. 34.  
Isai. 26. 16.  
Deut. 32. 37.  
Judg. 10. 14.  
Isai. 45. 20.  
ch. 11. 13.  
ver 23. 35.  
Isai. 1. 5.  
ch. 5. 3.  
2 Chr. 36.  
16.  
Acts 7. 52.  
1 Thess. 2. 15.  
ver. 5.  
Ps. 12. 4.  
Deut. 32. 15.  
Ps. 106. 21.  
Hos. 8. 14.  
Ps. 106. 38.  
ch. 19. 4.  
ver. 23. 29.  
ver. 9.  
1 John 1.  
8. 10.  
ver. 18.  
ch. 31. 22.  
Hos. 5. 13.  
Isai. 30. 3.  
ch. 37. 7.  
2 Chr. 28.  
16, 20, 21.

and not *their* face: but in the time of their *trouble* they will say, Arise, and save us. But *where* are thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy *trouble*: for *according* to the number of thy cities are thy gods, O Judah. *Wherefore* will ye plead with me? ye all have transgressed against me, saith the LORD. In vain have I *smitten* your children; they received no correction: your own sword hath *devoured* your prophets, like a destroying lion. ¶ O generation, see ye the word of the LORD. *Have* I been a wilderness unto Israel? a land of darkness? wherefore say my people, *We* are lords; *we* will come no more unto thee? Can a maid forget her ornaments, or a bride her attire? yet my people *have* forgotten me days without number. Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways. Also in thy skirts is found *the blood* of the souls of the poor innocents: I have not found it by *secret* search, but upon all these. *Yet* thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, *I* will plead with thee, *because* thou sayest, I have not sinned. *Why* gaddest thou about so much to change thy way? *thou* also shalt be ashamed of Egypt, *as* thou wast ashamed

<sup>1</sup> Heb. *evil*.

<sup>2</sup> Heb. *We have dominion*.

<sup>3</sup> Heb. *dugging*.

*Arise, and save us*] Whether it be idolatry or infidelity, it satisfies only in tranquil and prosperous times. No sooner does trouble come, than the deep conviction of the existence of a God, which is the witness for Him in our heart, resumes its authority, and man prays.

28. A question of bitter irony. Things are made for some use. Now is the time for thy deities to prove themselves real by being useful. When every city has its special deity, surely among so many there might be found one able to help his worshippers.

*O Judah*] Hitherto the argument had been addressed to Israel: suddenly the prophet charges Judah with the habitual practice of idolatry, and points to the conclusion, that as Jerusalem has been guilty of Samaria's sin, it must suffer Samaria's punishment.

30. *your own sword hath devoured your prophets*] An allusion probably to Manasseh (2 K. xxi. 16). Death was the usual fate of the true prophet (Neh. ix. 26; Matt. xxiii. 37).

31. Or, *O generation that ye are!* An exclamation of indignation at their hardened resistance to God.

*a land of darkness*] This word is written in Hebrew with two accents, as being a compound, signifying not merely darkness, but the darkness of Jehovah, i.e., very great darkness.

*We are lords*] Others render, *We rove about*, wander about at our will, go where we like.

32. A bride treasures all her life the girdle, which first indicated that she was a

married woman, just as brides now the wedding ring; but Israel, Jehovah's bride (r. 2), cherishes no fond memorials of past affection.

33. *Why trimmest thou thy way*] Lit. *Why makest thou thy way good*, a phrase used here of the pains taken by the Jews to learn the idolatries of foreign nations.

*the wicked ones...*] Or, *therefore thou hast taught thy ways wickednesses*.

34. *I have not found it &c.*] Rather, *thou didst not find them breaking into thy house*. The meaning is, that these poor innocents had committed no crime: they were not thieves caught in the act, whom the Law permitted men to slay (Ex. xxii. 2), and therefore Israel in killing them was guilty of murder. The one crime here of theft is put for crime generally.

*upon all these*] Or, *because of all this*. Thou killedst the poor innocents, not for any crime, but because of this thy lust for idolatry.

35. *Because I am innocent*] Rather, *But I am innocent*, or, *I am acquitted*. Those blood-stains cannot be upon my skirts, because now, in king Josiah's days, the idolatry of Manasseh has been put away.

*shalt turn from me*] Or, *has turned away from me*.

*plead*] Or, *enter into judgment*.

36. *to change thy way*] The rival parties at Jerusalem looked one to Assyria, the other to Egypt, for safety. As one or other for the time prevailed, the nation changed its way, sending its embassies now eastward to Nineveh, now westward to Memphis.

*thou also...*] Lit. *also of Egypt shalt thou be ashamed*. This was literally fulfilled by

37 of Assyria. Yea, thou shalt go forth from him, and <sup>1</sup>thine hands upon thine head: for the LORD hath rejected thy confidences, and thou shalt not prosper in them.

CHAP. 3. THEY <sup>1</sup>say, If a man put away his wife, and she go from him, and become another man's, <sup>2</sup>"shall he return unto her again?" shall not that <sup>3</sup>'land be greatly polluted? but thou hast <sup>4</sup>'played the harlot with many lovers; <sup>5</sup>"yet return again to me, saith the LORD. Lift up thine eyes unto <sup>6</sup>'the high places, and see where thou hast not been lien with. <sup>7</sup>'In the ways hast thou sat for them, as the Arabian in the wilderness; <sup>8</sup>"and thou hast polluted the land with thy whoredoms and with thy wickedness.

3 Therefore the <sup>9</sup>'showers have been withholden, and there hath been no latter rain; and thou hadst a <sup>10</sup>'whore's forehead, thou 4 refusedst to be ashamed. Wilt thou not from this time cry unto 5 me, My father, thou art <sup>11</sup>'the guide of <sup>12</sup>'my youth? <sup>13</sup>"Will he reserve <sup>14</sup>'his anger for ever? will he keep it to the end? Behold, thou hast <sup>15</sup>'spoken and done evil things as thou couldest.

<sup>1</sup> 2 Sam. 13. 19.  
<sup>2</sup> Deut. 24. 4.  
<sup>3</sup> ch. 2. 7.  
<sup>4</sup> Ezek. 16. 26, 28, 29.  
<sup>5</sup> ch. 4. 1.  
<sup>6</sup> Zech. 1. 3.  
<sup>7</sup> See Deut. 12. 2.  
<sup>8</sup> Gen. 38. 14.  
<sup>9</sup> Ezek. 16. 24, 25.  
<sup>10</sup> ch. 2. 7.  
<sup>11</sup> Lev. 26. 19.  
<sup>12</sup> ch. 9. 12.  
<sup>13</sup> ch. 5. 3.  
<sup>14</sup> Ezek. 3. 7.  
<sup>15</sup> Zeph. 3. 5.  
<sup>16</sup> Prov. 2. 17.  
<sup>17</sup> ch. 2. 2.  
<sup>18</sup> Hos. 2. 15.  
<sup>19</sup> Ps. 77. 7.  
<sup>20</sup> Isai. 57. 16.

<sup>1</sup> Heb. *Saying*.

the failure of the attempt to raise the siege of Jerusalem (xxxvii. 5).

37. *from him*] From it, from this Egypt, which though fem. as a land, yet as a people may be used as a masc. (cp. xlv. 8). Now that Nineveh is trembling before the armies

in his eighteenth year, in opposition to "of old time" (ii. 20).

5. Rather, *Will he*, the young husband, retain, keep up *His anger for ever!* These words should be joined to r. 4.

*Behold &c.*] Rather, *Behold, thou hast*

with thy hands clasped upon thy head, disgraced and discarded.

confidences] Those in whom thou confidest.

*in them*] Lit. "with respect to them."

III. 1. *They say*] Or, *That is to say*. The prophet has completed his survey of Israel's conduct, and draws the conclusion that as an adulterous wife could not be taken back by her husband, so Israel has forfeited her part in the Covenant with God. Apparently the opening word, which literally means *to say*, only introduces the quotation in marg.

*yet return again to me*] Or, *and thinkest thou to return unto me!* The whole argument is not of mercy, but is the proof that after her repeated adulteries, Israel could not again take her place as wife. To think of returning to God, with the marriage-law unrepealed, was folly.

2. These words are not the language of consolation to the conscience-stricken but of vehement expostulation with hardened sinners. They prove, therefore, the truth of the interpretation put upon the preceding verse.

*as the Arabian &c.*] The freebooting propensities of the Bedawin had passed in ancient times into a proverb. As eager as the desert-tribes were for plunder, so was Israel for idolatry.

4. Or, *Hast thou not from this time called me, My Father, thou art the husband of my youth?* i.e. from the time of Josiah's reforms

Really her words were fair, but her deeds proved them to be false.

And here ends the prophecy, most interesting as shewing what was the general nature of Jeremiah's exhortations to his countrymen, during the fourteen years of Josiah's reign. He sets before them God and Israel united by a covenant of marriage, to the conditions of which Jehovah is ever true, while Israel practises with zest every form of idolatry. Therefore the Divine blessing is withheld. It is an honest and manly warning, and the great lesson it teaches us is, that with God nothing avails but a real and heartfelt repentance followed by a life of holiness and sincere devotion to His service.

### III. 6-iv. 4.—The Call to Repentance.

The former prophecy ended with the denunciation of God's perpetual anger because of Israel's obstinate persistence in sin. Now there is an invitation to repentance, and the assurance of forgiveness. The argument is as follows: Israel had been guilty of apostasy, and therefore God had put her away. Unwarned by this example her more guilty sister Judah persists in the same sins (v. 6-11). Israel therefore is invited to return to the marriage-covenant by repentance (v. 12-14), in which case she and Judah, accepted upon the like condition, shall become joint members of a spiritual theocracy (v. 15-18). The repentance which God requires must be real (v. 19-iv. 4).

<sup>a</sup> ver. 11.  
<sup>c</sup> ch. 7. 24.  
<sup>e</sup> ch. 2. 20.  
<sup>f</sup> 2 Kin. 17.  
 13.  
<sup>g</sup> Ezek. 10. 40.  
<sup>r</sup> Ezek. 23. 9.  
<sup>s</sup> 2 Kin. 17.  
 6. 18.  
<sup>t</sup> Ezek. 23.  
 11, &c.  
<sup>u</sup> ch. 2. 7.  
<sup>v</sup> ch. 2. 27.  
<sup>w</sup> 2 Chr. 34.  
 33.  
<sup>x</sup> Hos. 7. 14.  
<sup>y</sup> Ezek. 16.  
 51.  
<sup>z</sup> 23. 11.  
<sup>a</sup> 2 Kin. 17. 6.  
<sup>b</sup> Ps. 86. 15.  
<sup>c</sup> ver. 5.  
<sup>d</sup> Lev. 26. 40.  
<sup>e</sup> Dent. 30.  
 1, 2, &c.  
<sup>f</sup> ver. 2.  
<sup>g</sup> Ezek. 16.  
 16, 24, 25.  
<sup>h</sup> ch. 2. 25.  
<sup>i</sup> Dent. 12. 2.

6 The LORD said also unto me in the days of Josiah the king, Hast thou seen *that* which "backsliding Israel hath done? she is 'gone up upon every high mountain and under every green tree, and there hath played the harlot. "And I said after she had done all these *things*, Turn thou unto me. But she returned  
 8 not. And her treacherous "sister Judah saw it. And I saw, when 'for all the causes whereby backsliding Israel committed adultery I had 'put her away, and given her a bill of divorce; 'yet her treacherous sister Judah feared not, but went and  
 9 played the harlot also. And it came to pass through the 'lightness of her whoredom, that she "defiled the land, and committed  
 10 adultery with "stones and with stocks. And yet for all this her treacherous sister Judah hath not turned unto me "with her  
 11 whole heart, but <sup>2</sup>foignedly, saith the LORD. ¶ And the LORD said unto me, "The backsliding Israel hath justified herself more  
 12 than treacherous Judah. Go and proclaim these words toward "the north, and say, Return, thou backsliding Israel, saith the LORD; and I will not cause mine anger to fall upon you: for I am "merciful, saith the LORD, and I will not keep anger for ever.  
 13 "Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast "scattered thy ways to the "strangers / under every green tree, and ye have not obeyed my  
 14 voice, saith the LORD. Turn, O backsliding children, saith the

<sup>1</sup> Or, *same*.

<sup>2</sup> Heb. in *falsehood*.

6. *backsliding Israel*] The original is very strong: Hast thou seen Apostasy? i.e. Israel: as though Israel were the very personification of the denial of God.

*she is gone up*] Rather, *she goes*; it is her habitual practice.

7. Or, *And I said* (i.e. within myself, *After she has done all these things, she will return to me. But she did not return.*

*treacherous*] Lit. *Falsehood*, i.e. false, faithless. The character of the two sisters is plainly marked. Samaria is apostate; she abandons Jehovah's worship altogether. Judah maintains the form only; her secret desires are set upon the orgies of heathen worship.

8. Rather, *And I saw that because apostate Israel had committed adultery, I had put her away, and given her the writing of her divorcement, yet false Judah her sister feared not....* The expression, *For all the causes whereby*, is probably the actual formula with which writings of divorcement commenced.

9. *lightness*] Others render as in marg. *defiled*] Rather, *profaned*. The land specially consecrated to Jehovah's service was treated by Judah as a common land.

10. *her treacherous sister Judah*] These words are a sort of refrain, thrice (v. 7, 8, 10) repeated before God finally pronounces Judah more culpable than Israel.

11. *hath justified herself*] Judah had had the benefit of the warning given by Israel's example. Both abandon Jehovah's service for idolatry, but Israel is simply *apostate*, Judah is also *false*.

The verse is important, (1) as accounting for the destruction of Jerusalem so soon after the pious reign of Josiah. Manasseh's crimes had defiled the land, but it was by rejecting the reforms of Josiah that the people finally profaned it, and sealed their doom: (2) as shewing that it is not by the acts of its government that a nation stands or falls. Ahaz and Manasseh lent the weight of their influence to the cause of idolatry: Hezekiah and Josiah to the cause of truth. But the nation had to determine which should prevail. Excepting a remnant it embraced idolatry, and brought upon itself ruin: in the remnant the nation again revived (xxiv. 5, 7).

12. *the north*] The ten tribes, settled by Salmanezer in the north of Assyria.

*I will not cause mine anger to fall upon you*] Lit. *I will not cause my face to fall upon you*: i.e. *I will not receive you with averted looks*. The *and* before this clause should be omitted, as also before the next clause, *I will not keep* &c.

*I will not keep*] All God's promises and threats are conditional upon man's conduct.

13. *acknowledge*] Lit. *know thy iniquity*; know that thy doings are iniquitous.

*scattered thy ways*] Wandered in search of those idolatries which foreign nations practise.

14. *children...married*] The twofold relationship gives a double certainty of acceptance. As children they were sure of a father's love, as a wife they might hope for a revival of past affection from the husband of their youth.

LORD; <sup>o</sup>for I am married unto you: and I will take you <sup>a</sup>one of a city, and two of a family, and I will bring you to Zion: <sup>o</sup>ch. 31. 32. Hos. 2. 19. <sup>a</sup>Rom. 11. 5. <sup>o</sup>ch. 23. 4. <sup>o</sup>Ezek. 34. 23. <sup>o</sup>Acts 20. 28.

15 and I will give you <sup>o</sup>pastors according to mine heart, which <sup>o</sup>Isai. 65. 17.

16 shall <sup>o</sup>feed you with knowledge and understanding. And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: <sup>o</sup>neither shall it <sup>o</sup>come to mind: <sup>o</sup>neither shall they remember it; <sup>o</sup>neither shall they visit it; <sup>o</sup>neither shall <sup>o</sup>that be done any more. At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, <sup>o</sup>to the name of the LORD, to Jerusalem: <sup>o</sup>neither shall they <sup>o</sup>walk any more after the <sup>o</sup>imagination of <sup>o</sup>Isai. 60. 3. <sup>o</sup>ch. 11. 8. <sup>o</sup>See Isai. 11. 13. <sup>o</sup>Ezek. 37. 16-22. <sup>o</sup>ch. 31. 8. <sup>o</sup>Amos 9. 15. <sup>o</sup>Ps. 106. 21. <sup>o</sup>Ezek. 20. 6. <sup>o</sup>Dan. 8. 9.

17 neither shall <sup>o</sup>that be done any more. At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, <sup>o</sup>to the name of the LORD, to Jerusalem: <sup>o</sup>neither shall they <sup>o</sup>walk any more after the <sup>o</sup>imagination of <sup>o</sup>Isai. 60. 3. <sup>o</sup>ch. 11. 8. <sup>o</sup>See Isai. 11. 13. <sup>o</sup>Ezek. 37. 16-22. <sup>o</sup>ch. 31. 8. <sup>o</sup>Amos 9. 15. <sup>o</sup>Ps. 106. 21. <sup>o</sup>Ezek. 20. 6. <sup>o</sup>Dan. 8. 9.

18 their evil heart. In those days <sup>o</sup>the house of Judah shall walk <sup>o</sup>with the house of Israel, and they shall come together out of the land of <sup>o</sup>the north to <sup>o</sup>the land that I have <sup>o</sup>given for an inheritance unto your fathers. But I said, How shall I put thee among the children, and give thee <sup>o</sup>a <sup>o</sup>pleasant land, <sup>o</sup>a goodly heritage of the hosts of nations? and I said, Thou shalt call me,

<sup>1</sup> Heb. come upon the heart.<sup>4</sup> Or, to.<sup>6</sup> Heb. land of desire.<sup>2</sup> Or, it be magnified.<sup>5</sup> Or, caused your fathers to possess.<sup>7</sup> Heb. an heritage of glory, or, beauty.

one of a city, and two of a family] The family (in Hebrew) is far larger than a city, as it embraces all the descendants of a common ancestor. Thus the tribe of Judah was divided into only four or five families. However national the apostasy, it does not involve in its guilt the few who are faithful, and the promises are still their rightful possession.

to Zion] To the true Church. The fulfilment of the promise began with the return to Palestine after the Babylonian exile, but is complete only in Christianity.

15. pastors] Kings, rulers (cp. ii. 8). Not military usurpers (Hos. viii. 4), but true servants of God, as David (1 S. xiii. 14).

16. in those days] This and the phrase "the latter days," had become under the Messianic teaching of the prophets a regular formula for the time of Christ's coming, when all the nation's hopes would be fulfilled.

The Ark was the centre of the Mosaic economy, containing within it the two tables of the Law, as the conditions of the Covenant, and having over it, upon the mercy-seat, the Shechinah as the visible sign of God's presence. But "in those days" the symbol must pass away, because God will then dwell in His people by the gift of the Holy Ghost (1 Cor. iii. 16), and the terms of the Covenant will be written on their hearts (xxxi. 33).

neither shall they visit it] Rather, neither shall they miss it; i.e. they will not trouble about it, nor regret its loss.

neither shall that be done any more] Rather, neither shall it (the Ark) be made any more; it shall not be renewed or repaired, because the Tabernacle of God will be one "made without hands" (Heb. ix. 11), even the heart of His believing people.

17. the throne of the LORD] Jehovah's throne shall not be the Ark, but Jerusalem, i.e. the Christian Church (Rev. xxi. 2; Gal. iv. 26).

to Jerusalem] The LXX. and Syriac are probably right in omitting this word.

imagination...] Stubbornness (marg.). A word always used in a bad sense, for obstinacy.

18 with] To (marg.). The prophet has just described the return of the ten tribes (v. 14), &c. Israel is represented as the first to repent, and Judah must go to her, in order that they may come together back to the Holy Land, divided no longer into Jews and Israelites, but merged into one people.

out of the land of the north] The objection that the Jews were not carried like the Israelites into the northern provinces of Assyria (v. 12), but into Babylonia, misinterprets the whole prophecy, the gist of which is that in case of Israel's repentance, Judah must humbly seek her out, and be content henceforward to take the inferior place, as having been the more guilty (see v. 11).

19. But I (emphatic)] And I. The emphasis lies in the abundant goodness of God contrasted with Israel's waywardness.

How...? Rather, How...! i.e. How gloriously! With what honour will I place thee among the children!

goodly...of the hosts...] Rather, a heritage of the chief beauty of nations. The general sense is, that Israel possesses the most beautiful territory of any nation.

and I said] This clause is not the answer to a difficulty, as in the A. V., but completes the description of God's loving purpose. "I said within myself that I would treat thee

- <sup>a</sup> Isai. 63. 16. 20 <sup>a</sup>My father; and shalt not turn away <sup>1</sup>from me. Surely *as a*  
<sup>i</sup> Isai. 48. 8. wife treacherously departeth from her <sup>2</sup>husband, so <sup>a</sup>have ye  
 ch. 5. 11. dealt treacherously with me, O house of Israel, saith the LORD.
- <sup>a</sup> Isai. 15. 2. 21 A voice was heard upon <sup>a</sup>the high places, weeping and sup-  
 plications of the children of Israel: for they have perverted  
<sup>a</sup> ver. 14. 22 their way, *and* they have forgotten the LORD their God. ¶ <sup>a</sup>Re-  
 Hos. 14. 1. turn, ye backsliding children, *and* <sup>a</sup>I will heal your backslidings.  
<sup>v</sup> Hos. 6. 1. ¶ Behold, we come unto thee; for thou *art* the LORD our God.
- <sup>a</sup> Ps. 121. 1. 23 <sup>a</sup>Truly in vain *is* salvation hoped for from the hills, *and* from  
<sup>a</sup> Ps. 3. 8. the multitude of mountains: <sup>a</sup>truly in the LORD our God *is* the  
<sup>b</sup> ch. 11. 13. 24 salvation of Israel. <sup>b</sup>For shame hath devoured the labour of  
 Hos. 9. 10. our fathers from our youth; their flocks and their herds, their  
 25 sons and their daughters. We lie down in our shame, and our  
 confusion covereth us: <sup>c</sup>for we have sinned against the LORD  
<sup>c</sup> Ezra 9. 7. our God, we and our fathers, from our youth even unto this day,  
 and <sup>a</sup>have not obeyed the voice of the LORD our God.
- <sup>a</sup> ch. 22. 21. **CHAP. 4.** If thou wilt return, O Israel, saith the LORD, <sup>a</sup>return  
<sup>a</sup> ch. 3. 1. unto me: and if thou wilt put away thine abominations out of  
 Joel 2. 12. 2 my sight, then shalt thou not remove. <sup>b</sup>And thou shalt swear,  
<sup>b</sup> Deut. 10. 20. The LORD liveth, <sup>c</sup>in truth, in judgment, and in righteousness;  
 Isai. 45. 23. <sup>c</sup> Isai. 48. 1.  
 Zech. 8. 8.

<sup>1</sup> Heb. *from after me*.

<sup>2</sup> Heb. *friend*.

as a son, and give thee a glorious inheritance: I also said, that ye would return my love, would call me Father, and be untrue to me no more."

20. Surely *as*! Rather, **Just as**.

21. *upon the high places*] Upon those bare table-lands, which previously had been the scene of Israel's idolatries (c. 2). The prophet supposes the offer of mercy to Israel if repentant to have been accepted, and describes Israel's agony of grief now that she is convinced of her sins.

*weeping and supplications*] Lit. *the weeping of earnest prayers for mercy*.

*for they have...*] Rather, *because they have perverted their way*, lit. made it crooked. It gives the reason of their cry for mercy.

22. Jehovah's answer to their prayer in v. 21 is immediately followed by their acceptance of the offer of Divine mercy.

*for*] Rather, *because...* This profession of faith gives the reason why they return to Jehovah. The whole description is most graphically conceived. The people weeping upon the hills: God's gracious voice bidding them return: the glad cry of the penitents exclaiming that they come: the profession of faith won from them by the divine love;—these form altogether a most touching picture of a national repentance.

23. Rather, *Surely in vain from the hills is the revelry of the mountains*. The penitents contrast in it the uselessness of idol-worship with the salvation which Jehovah gives to His people.

24. *For...*] And. It is the continuation of the thought in v. 23. Idolatry was there described as unprofitable, here as ruinous and hurtful.

*shame*] Lit. *the shame* [Bosheth, per-

sonified], that is, *Baal*. The names *Bosheth* and *Baal* are constantly interchanged. Cp. Judg. vi. 31, 32.

*their flocks and their herds*] The temperate and sober enjoyments connected with Jehovah's sacrifices led to no excess, whereas in idol-worship the people, after sitting down "to eat and drink, rose up to play," and wasted both health and substance in licentious revelry.

*their sons*] This probably refers to human sacrifices.

25. *We lie down*] Or, **We will lie down**: we are ready to throw ourselves upon the ground in bitter humiliation.

*covereth*] Lit. **shall cover us**. We will hide our face from others.

IV. 1-4. The conclusion of both sides of the prophecy; to Israel, *i.e.* 1, 2; to Judah, *vv.* 3, 4.

1. *return*] The repentance of Israel described in iii. 21-25 was a hope, and not a reality. The return, literally, would be their restoration to their land; spiritually, their abandoning their sins.

Verses 1 and 2 should be translated as follows:

If thou wouldst return, O Israel, saith Jehovah.

Unto Me thou shalt return;

And if thou wouldst remove thy abomi-

nations from before Me,

And not wander to and fro,

But wouldst swear truly, uprightly, and justly

By the living Jehovah;

Then shall the heathen bless themselves

&c.

<sup>a</sup>and the nations shall bless themselves in him, and in him shall  
3 they <sup>a</sup>glory. For thus saith the LORD to the men of Judah and  
Jerusalem, <sup>a</sup>Break up your fallow ground, and <sup>a</sup>sow not among  
4 thorns. <sup>a</sup>Circumcise yourselves to the LORD, and take away  
the foreskins of your heart, ye men of Judah and inhabitants of  
Jerusalem: lest my fury come forth like fire, and burn that  
none can quench it, because of the evil of your doings.

<sup>d</sup> Gen. 22. 18.  
Gal. 3. 8.  
<sup>e</sup> Isai. 45. 25.  
<sup>f</sup> 1 Cor. 1. 31.  
<sup>g</sup> Hos. 10. 12.  
<sup>h</sup> Matt. 13  
7, 22.  
<sup>i</sup> ch. 9. 26.  
Rom. 2. 29.  
Col. 2. 11.

5 Declare ye in Judah, and publish in Jerusalem; and say,  
Blow ye the trumpet in the land: cry, gather together, and say,  
<sup>a</sup>Assamble yourselves, and let us go into the defenced cities.  
6 Set up the standard towards Zion: <sup>a</sup>retire, stay not: for I will  
7 bring evil from the <sup>a</sup>north, and a great <sup>a</sup>destruction. <sup>a</sup>The lion  
is come up from his thicket, and <sup>a</sup>the destroyer of the Gentiles  
is on his way; he is gone forth from his place <sup>a</sup>to make thy  
land desolate; and thy cities shall be laid waste, without an in-  
8 habitant. For this <sup>a</sup>gird you with sackcloth, lament and howl:  
for the fierce anger of the LORD is not turned back from us.

<sup>j</sup> ch. 8. 14.  
<sup>k</sup> ch. 1. 13.  
& 6. 1, 22.  
<sup>l</sup> 2 Kin. 24. 1.  
Dan. 7. 4.  
<sup>m</sup> ch. 25. 9.  
<sup>n</sup> Isai. 1. 7.  
ch. 2. 15.  
<sup>o</sup> Isai. 22. 12.  
ch. 6. 26.

<sup>1</sup> Or, *strengthen.*

<sup>2</sup> Heb. *breaking.*

*in him*] In Jehovah. Two great truths are taught in this verse; (1) that the Gentiles were to be members of the Church of the Messiah; (2) that Israel's peculiar office was to be God's mediator in this great work. Thus Jeremiah is in exact accord with the evangelical teaching of Isaiah.

3. *to the men*] *To each man of Judah.* They are summoned individually to repentance.

*Break up*] Lit. *Fallow for you a fallow ground*, i.e. do not sow the seeds of repentance in unfit soil, but just as the husbandman prepares the ground, by clearing it of weeds, and exposing it to the sun and air, before entrusting to it the seed, so must you regard repentance as a serious matter, requiring forethought, and anxious labour. To sow in unfallowed ground, was practically to sow on land full of thorns.

4. See Deut. x. 16 note. Nature, such as it is in itself, unconsecrated to God, is to be removed from our inner selves, that a new and spiritual nature may take its place.

*lest my fury* .] God is long-suffering, but unless this change take place, the time of judgment must at length come to all as it came to Jerusalem—*like fire* (cp. 1 Cor. iii. 13; Phil. ii. 12, 13).

iv. 5—vi. 30. *God's judgment upon the Unrepentant.*

A group of prophecies now commences, extending to ch. x. 25, but broken at the beginning of ch. vii. by a new heading. The subject of them all is the same, namely, the approaching devastation of Judæa by a hostile army in punishment of its persistence in idolatry. The prophecy of ch. vii. was probably written in the first year of Jehoiakim, while as regards the rest they probably extended over a con-

siderable period of time. This group, which we may reasonably believe to have come down to us much as it stood in Jehoiakim's roll, gives us a general view of the nature of Jeremiah's efforts during that important period, when under Josiah a national reformation was still possible, and the exile might have been averted. The prophecy (ch. vii.), spoken in the first year of Jehoiakim, when the probation of Judah was virtually over, was the solemn closing of the appeal to the conscience of the people, and a protest, while the new king was still young upon his throne, against that ruinous course upon which he so immediately entered.

5. Rather, *Make proclamation in Judah, and in Jerusalem bid them hear, and say, Blow the trumpet throughout the land: cry aloud and say &c.* The prophecy begins with a loud alarm of war. The verse well sets forth in its numerous commands the excitement and confusion of such a time.

6. *the standard*] A flag or signal, to which the people were to rally.

*retire, stay not*] Rather, *gather your goods together: linger not; for I (emphatic, I Jehovah) am bringing at this very time &c.*

7. Rather, *A lion a destroyer of nations:* a metaphor descriptive of the impending calamity. A lion is just rousing himself from his lair, but no common one. It is a destroyer, not of men, but of nations.

*is on his way*] Lit. *has broken up* his encampment. Jeremiah uses a military term strictly referring to the striking of tents in preparation for the march.

*without an inhabitant*] The final stage of destruction, actually reached in the utter depopulation of Judæa consequent upon Gedaliah's murder.

8. *is not turned...*] As long as their sins



- 9 And it shall come to pass at that day, saith the Lord, *that* the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder.
- 10 ¶ Then said I, Ah, Lord God! <sup>1</sup>surely thou hast greatly deceived this people and Jerusalem, <sup>2</sup>saying, Ye shall have peace; whereas the sword reacheth unto the soul. ¶ At that time shall it be said to this people and to Jerusalem, "A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse, *even* <sup>1</sup>a full wind from those *places* shall come unto me: now also <sup>2</sup>will I <sup>2</sup>give sentence against them. Behold, he shall come up as clouds, and <sup>3</sup>his chariots shall be as a whirlwind: <sup>4</sup>his horses are swifter than eagles. Woe unto us! for we are spoiled. ¶ O Jerusalem, <sup>5</sup>wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee? For a voice declareth <sup>6</sup>from Dan, and publisheth affliction from mount Ephraim. Make ye mention to the nations; behold, publish against Jerusalem, *that* watchers come <sup>7</sup>from a far country, and give out their voice against the cities of Judah. <sup>8</sup>As keepers of
- <sup>1</sup> Ezek. 14. 9.  
<sup>2</sup> Thess. 2. 11.  
<sup>3</sup> ch. 5. 12.  
<sup>4</sup> & 14. 13.  
<sup>5</sup> ch. 51. 1.  
<sup>6</sup> Ezek. 17. 10.  
<sup>7</sup> Hos. 13. 15.  
<sup>8</sup> ch. 1. 16.  
<sup>9</sup> Isai. 5. 28.  
<sup>10</sup> Deut. 28. 40.  
<sup>11</sup> Hos. 8. 1.  
<sup>12</sup> Hab. 1. 8.  
<sup>13</sup> Isai. 1. 10.  
<sup>14</sup> Jam. 4. 8.  
<sup>15</sup> ch. 8. 16.  
<sup>16</sup> ch. 5. 15.  
<sup>17</sup> 2 Km. 23. 1, 4.

<sup>1</sup> Or, *a fuller wind than those.*

<sup>2</sup> Ichi. *after judgments.*

are unrepented of, so long must their punishment continue.

10. *Ah, Lord God!* Alas! my Lord Jehovah: an expression of disapproval on Jeremiah's part. Jeremiah had constantly to struggle against the misgivings of his own melancholy nature, but he never let them prevent him from doing his duty. See Introd. p. 160.

*Ye shall have peace*] These words are generally referred to the false prophets; they rather refer to real prophecies of future blessedness promised to the Jews. Jeremiah could not reconcile the doom he was now commanded to pronounce, either with his previous prophecy, or with what he read in the writings of his predecessors. Time only could solve the difficulty. Upon the struggles of the prophets to understand their own predictions see 1 Pet. i. 10, 11.

*unto the soul*] The sword has reached the life, i.e. has inflicted a mortal wound.

11. *At that time*] See v. 7. Though the revelation of the certainty of Judah's ruin wrings from Jeremiah a cry of despair, yet it is but for a moment; he immediately returns to the delivery of God's message.

*A dry wind*] Lit. *A clear wind.* The Samûm is probably meant, a dry parching east wind blowing from the Arabian desert, before which vegetation withers, and human life becomes intolerable.

*not to fan &c.*] The Syrian husbandmen make great use of the wind for separating the chaff from the corn: but when the Samûm blows labour becomes impossible.—It is not for use, but for destruction.

12. Or, as in marg.; i.e. a wind more full, more impetuous than those winds which serve for fanning and cleansing the corn.

*unto me*] Rather, *for me*: to perform my will.

13. His troops move on in large masses like dark threatening clouds (Joel ii. 2).

*Woe unto us! for we are spoiled*] Jeremiah's own cry of grief.

14. *thy vain thoughts*] *Thy iniquitous thoughts.* *Aren*, the word used here, is especially applied to the sin of idolatry: thus Bethel is generally called Beth-aven by Hosea (iv. 15, v. 8 &c.), because instead of being the house of God, *El*, it was the house of an iniquity, *Aren*, the golden calf.

15. *Dan*] The border-town of Palestine on the north (Deut. xxxiv. 1).

*mount Ephraim*] The northern boundary of Judæa itself. The invading army presses on so rapidly, that scarcely have the news arrived of its appearance at Dan, before fresh messengers announce that it has traversed the whole length of Galilee, and is now defiling through the mountains of Samaria.

*affliction*] The same word, *anen*, occurs in v. 14, and apparently there is a play upon its double meaning: for from a root signifying worthlessness, it is used both for wickedness and for misery. Thus the *iniquity* of Judah proves also to be her *affliction*, as being the cause of the ruin inflicted by the enemy.

16. *Proclaim ye to the heathen, Behold! Cry aloud concerning Jerusalem, that watchers are on their way from a far country: and will give out their voice against the cities of Judah.* The heathen are summoned to witness the chastisement of Jerusalem, that they may take warning thereby. By *watchers* are meant besiegers, who will surround the city with a line of sentinels.

17. Jeremiah compares the tents of the

- a field, are they against her round about; because she hath  
 18 been rebellious against me, saith the LORD. <sup>b</sup>Thy way and thy  
 doings have procured these *things* unto thee; this *is* thy wicked-  
 ness, because it is bitter, because it reacheth unto thine heart.  
 19 ¶ My <sup>c</sup>bowels, my bowels! I am pained at <sup>d</sup>my very heart; my  
 heart maketh a noise in me; I cannot hold my peace, because  
 thou hast heard, O my soul, the sound of the trumpet, the alarm  
 20 of war. <sup>e</sup>Destruction upon destruction is cried; for the whole  
 land is spoiled: suddenly are <sup>f</sup>my tents spoiled, and my cur-  
 21 tains in a moment. How long shall I see the standard, and  
 22 hear the sound of the trumpet? For my people <sup>g</sup>is foolish, they  
 have not known me; they <sup>h</sup>are sottish children, and they have  
 none understanding: <sup>i</sup>they are wise to do evil, but to do good  
 23 they have no knowledge. <sup>j</sup>I beheld the earth, and, lo, <sup>k</sup>it was  
<sup>l</sup>without form, and void; and the heavens, and they <sup>m</sup>had no  
 24 light. <sup>n</sup>I beheld the mountains, and, lo, they trembled, and all  
 25 the hills moved lightly. I beheld, and, lo, <sup>o</sup>there was no man, and  
 26 <sup>p</sup>all the birds of the heavens were fled. I beheld, and, lo, the  
 fruitful place <sup>q</sup>was a wilderness, and all the cities thereof were  
 broken down at the presence of the LORD, and by his fierce anger.  
 27 ¶ For thus hath the LORD said, The whole land shall be desolate;  
 28 yet will I not make a full end. For this <sup>r</sup>shall the earth mourn,  
 and <sup>s</sup>the heavens above be black: because I have spoken it, I

<sup>b</sup> Ps. 107. 17.  
<sup>c</sup> Isai. 50. 1.  
<sup>d</sup> ch. 2. 17.

<sup>e</sup> Isai. 15. 5.  
<sup>f</sup> ch. 9. 1, 10.

<sup>g</sup> Ps. 42. 7.  
<sup>h</sup> Ezek. 7. 26.  
<sup>i</sup> ch. 10. 20.

<sup>j</sup> Rom. 16. 19.

<sup>k</sup> Isai. 24. 19.

<sup>l</sup> Gen. 1. 2.

<sup>m</sup> Isai. 5. 25.

<sup>n</sup> Ezek. 38. 20.

<sup>o</sup> Zeph. 1. 3.

<sup>p</sup> ch. 5. 10.

<sup>q</sup> Job. 28.

<sup>r</sup> Hos. 4. 3.

<sup>s</sup> Isai. 5. 30.  
<sup>t</sup> & 50. 3.

<sup>u</sup> Heb. *the walls of my heart*.

besiegers on guard round Jerusalem to the booths erected by shepherds or husbandmen for the protection of their flocks or produce.

18. *thy wickedness*] This siege is thy wickedness, i.e. in its results; or better, this is thy wretchedness, this army and thy approaching ruin is thy misery.

*because for*. To feel that one's misery is the result of one's own doings adds bitterness to the anguish, and makes it *reach*, penetrate to the heart.

19. The verse is best translated as a series of ejaculations, in which the people express their grief at the ravages committed by the enemy:

*My bowels! My bowels! I writhe in pain! The walls of my heart! My heart moans for me!*

*I cannot keep silence! For thou hast heard, O my soul, the trumpet's voice!*

*The alarm of war!*

20. *Destruction &c.*] Or, *breaking upon breaking* (v. 6). The news of one breaking, one violent calamity, follows close upon another.

*my curtains*] The curtains of the tent, put here for the tents themselves. Tents were the ordinary habitations of the Israelites.

21. *the standard*] See v. 6. The alarm caused by the invasion is graphically described. The people are dispersed over the land following their usual pursuits, when tidings come of the enemy's approach. The

only chance of escape is a hasty flight. Flags stream from the hills to mark the safest route, while the blasts of the trumpet quicken the steps of the wavering.

23-26. In four verses each beginning with *I beheld*, the prophet sees in vision the desolate condition of Judea during the Babylonian Captivity.

23. *without form, and void*] *Desolate and void* (see Gen. 1. 2 note). The land has returned to a state of chaos (marg. ref. note). *and the heavens*] *And upward to the heavens*. The imagery is that of the last day of judgment. To Jeremiah's vision all was as though the day of the Lord had come, and earth returned to the state in which it was before the first creative word (see 2 Pet. iii. 10).

24. *moved lightly*] *Reeled to and fro*, from the violence of the earthquake.

26. *the fruitful place*] The Carmel (ii. 7), where the population had been most dense, and the labours of the husbandman most richly rewarded, has become the wilderness. *at the presence*] i.e. because of, at the command of Jehovah, and because of His anger.

27. *desolate*] *a waste*.

One of the most striking points of prophecy is, that however severe may be the judgment pronounced against Judah, there is always the reservation, that the ruin shall not be complete (iii. 14).

28. *For...*] Because of this doom upon Judah.

<sup>o</sup> Num. 23.  
19.  
ch. 7. 16.

<sup>p</sup> Ezek. 23. 40.  
<sup>q</sup> ch. 22. 20.  
Lam. 1. 2.

<sup>r</sup> Isai. 1. 15.  
Lam. 1. 17.

<sup>e</sup> Ezek. 22. 30.

<sup>b</sup> Gen. 18.  
23. &c.  
Ps. 12. 1.

<sup>c</sup> Gen. 18. 26.

<sup>d</sup> Tit. 1. 16.

<sup>e</sup> ch. 4. 2.

<sup>f</sup> ch. 7. 9.

<sup>g</sup> 2 Chr. 16. 9.

<sup>h</sup> Isai. 1. 5.

ch. 2. 30.

<sup>i</sup> ch. 7. 28.

Zeph. 3. 2.

<sup>k</sup> ch. 8. 7.

<sup>l</sup> Mic. 3. 1.

<sup>m</sup> Ps. 2. 3.

have purposed it, and <sup>e</sup>will not repent, neither will I turn back from it. The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city *shall* be forsaken, and not a man dwell therein. And *when* thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, <sup>p</sup>though thou rentest thy <sup>1</sup>face with painting, in vain shalt thou make thyself fair; <sup>q</sup>thy lovers will despise thee, they will seek thy life. For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, *that* bewaileth herself, *that* <sup>r</sup>spreadeth her hands, *saying*, Woe is me now! for my soul is wearied because of murderers.

CHAP. 5. RUN ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, <sup>e</sup>if ye can find a man, <sup>b</sup>if there be *any* that executeth judgment, that seeketh the truth; <sup>c</sup>and I will pardon it. And <sup>d</sup>though they say, <sup>e</sup>The LORD liveth; surely they <sup>f</sup>swear falsely. O LORD, are not <sup>g</sup>thine eyes upon the truth? thou hast <sup>h</sup>stricken them, but they have not grieved; thou hast consumed them, but <sup>i</sup>they have refused to receive correction: they have made their faces <sup>j</sup>harder than a rock; they have refused to return. Therefore I said, Surely these *are* poor: they *are* foolish: for <sup>k</sup>they know not the way of the LORD, *nor* the judgment of their God. I will get me unto the great men, and will speak unto them; for <sup>l</sup>they have known the way of the LORD, *and* the judgment of their God: but these have altogether <sup>m</sup>broken the yoke, *and*

<sup>1</sup> Heb. *eyes*.

*I have purposed it*] The LXX. arrangement restores the parallelism;

For I have spoken, and will not repent, I have purposed, and will not turn back from it.

29. *The whole city &c.*] Rather, **Every city is fleeing.** All the inhabitants of the towns flee to Jerusalem for protection, or seek refuge in the woods and rocks.

*the horsemen and bowmen*] The cavalry (iv. 13) and bowmen formed the chief strength of the Assyrian armies. *they shall go*] **They have gone.**

30. Translate, And thou, O plundered one, what effectest thou, that *thou clovest thyself with scarlet, that thou deckest thyself with ornaments of gold, that thou enlargest thine eyes with antimony* (2 K. ix. 30 note)? *In vain dost thou beautify thyself; thy lovers despise thee, they seek thy life.* Jerusalem is represented as a woman who puts on her best attire to gain favour in the eyes of her lovers, but in vain.

31. **For a cry have I heard as of one writhing in pain:**

**Anguish as of one that bringeth forth her first-born:**

**The cry of the daughter of Zion.**

**She gasps for breath: she stretches out her palms:**

**Woe is me! for my soul faints before the murderers.**

V. 1-9. The capture and the destruction of Jerusalem was owing to its utter immorality. Josiah's reforms were frustrated by the immorality prevalent among all classes. The prophet sees evil triumphing, but we must not take his words so literally as to conclude that there were no good men then in Jerusalem (cp. iv. 27, xxiv. 5).

1. *the broad places*] The open spaces next the gates, and other places of concourse.

*a man*] Or, *any one*. *that executeth*] **That practiseth.**

*truth*] **uprightness, probity** (so in v. 3).

2. Though they take the most binding form of oath, they do so only as a means of deceiving others.

3. *upon the truth*] God looks to the *faith*, the upright purpose of the heart, and without it the nominal fealty of an oath is an abomination.

4. *Therefore*] **More simply and.** *they are foolish*] Or, **they act foolishly** (see Num. xii. 11), not having that knowledge which would enable them to guide their ways with discretion.

5. *they have known.*] Men of education, who read the Scriptures, and learn from them the nature of God's judgments.

*but these*] **Lit. surely they** (cp. v. 4).

*the yoke*] The Mosaic law.

*and burst.*] **They have torn off, torn themselves loose from.**

- 6 burst the bonds. Wherefore <sup>1</sup>a lion out of the forest shall slay them, <sup>2</sup>and a wolf of the <sup>3</sup>evenings shall spoil them, <sup>4</sup>a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions are many, <sup>5</sup>and their backslidings <sup>6</sup>are increased. ¶ How shall I pardon thee for this? thy children have forsaken me, and <sup>7</sup>sworn by them <sup>8</sup>that are no gods: <sup>9</sup>when I had fed them to the full, they then committed adultery, and assembled themselves by troops <sup>10</sup>in the harlots' houses. <sup>11</sup>They were as fed horses in the morning: every one <sup>12</sup>neighed after his neighbour's wife. <sup>13</sup>Shall I not visit for these things? saith the LORD: <sup>14</sup>and shall not my soul be avenged on such a nation as this? <sup>15</sup>Go ye up upon her walls, and destroy; <sup>16</sup>but make not a full end: take away her battlements; for they are not the LORD's. For <sup>17</sup>the house of Israel and the house of Judah have dealt very treacherously against me, saith the LORD. <sup>18</sup>They have belied the LORD, and said, <sup>19</sup>It is not he; neither shall evil come upon us; <sup>20</sup>neither shall we see sword nor famine: and the prophets shall become wind, and the word is not in them: thus shall it be done unto them. Wherefore thus saith the LORD God of hosts, Because ye speak this word, <sup>21</sup>behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them. Lo, I will bring a <sup>22</sup>nation upon you <sup>23</sup>from far, O house of Israel, saith the LORD: <sup>24</sup>it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandeth what they say. Their quiver is as an open sepulchre, they are <sup>25</sup>all mighty men. And they shall eat up thine <sup>26</sup>harvest, and thy bread, <sup>27</sup>which thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines

\* ch. 4. 7.  
 ° Ps. 104. 20.  
 ° Hos. 13. 7.  
 ° Josh. 23. 7.  
 Zeph. 1. 5.  
 ° Deut. 32. 21.  
 ° Deut. 32. 15.  
 ° Ezek. 22. 11.  
 ° ch. 13. 27.  
 ° ch. 9. 9.  
 ° ch. 44. 22.  
 ° ch. 39. 8.  
 ° ch. 4. 27.  
 ver. 18.  
 ° ch. 3. 20.  
 ° 2 Chr. 36. 16.  
 ch. 4. 10.  
 ° Isai. 29. 15.  
 ° ch. 14. 13.  
 / ch. 1. 9.  
 ° Deut. 28. 40.  
 Isai. 5. 26.  
 ch. 1. 15.  
 ° Isai. 39. 3.  
 ch. 4. 16.  
 ° Lev. 26. 16.  
 Deut. 28. 31, 33.

<sup>1</sup> Or, deserts.

<sup>2</sup> Heb. are strong.

the bonds] The fastenings by which the yoke was fixed upon the necks of the oxen.

6. evenings] See marg. From its habit of skulking about in the twilight the wolf is often called the evening wolf (Hab. i. 8; Zeph. iii. 3), but the word used here means a sandy desert.

leopard] panther.

7. Rather, Why, for what reason should I pardon thee?

when &c.] Or, though I bound them to me by oath, yet they committed adultery.

the harlots' houses] The harlot's house, i.e. the temple of an idol; the prophet had also in view (see v. 8) the unchastity which accompanied most forms of nature-worship.

8. in the morning] Render, they rove about. Some prefer, "(horses) from Mesech."

10. her walls] It is possible that not the city walls, but those of a vineyard are meant. Judaea is God's vineyard (Isai. v. 1-7), and God permits the enemy to enter the vineyard to destroy her.

battlements] tendrils. The tendrils and branches of Judah's vine are given up to ruin, but not the stock. See Isai. vi. 13 note.

12. It is not he] i.e. Who speaks by the prophets.

13. word] Rather, speaker. Lit. And he who speaketh is not in them, i.e. there is no one who speaketh in them: what the prophets say has no higher authority than themselves.

thus . . .] i.e. May the evil which the prophets threaten fall upon their head.

15. Israel is not put here for the ten tribes, but for the whole house of Jacob, of which Judah was now the representative.

mighty] permanent, enduring. The word is the usual epithet of the rocks (Num. xxiv. 21), and of ever-flowing streams (Deut. xxi. 4. Heb.). It describes therefore a nation, whose empire is firm as a rock, and ever rolling onwards like a mighty river. The epithet ancient refers simply to time.

whose language thou knowest not] This would render them more pitiless, as they would not understand their cries for mercy.

16. Their quiver] See iv. 29, note.

17. Or,—

It shall eat thine harvest and thy breed :  
 They shall eat thy sons and thy daughters :  
 It shall eat thy sheep and thy cattle :  
 It shall eat thy vines and thy fig-trees.

- and thy fig trees : they shall impoverish thy fenced cities, where-  
 18 in thou trustedst, with the sword. Nevertheless in those days,  
 19 saith the LORD, I <sup>1</sup>will not make a full end with you. ¶ And it  
 shall come to pass, when ye shall say, 'Wherefore doeth the  
 LORD our God all these *things* unto us?' then shalt thou answer  
 them, Like as ye have <sup>2</sup>forsaken me, and served strange gods  
 in your land, so <sup>3</sup>shall ye serve strangers in a land *that is not*  
 20 your's. ¶ Declare this in the house of Jacob, and publish it in  
 21 Judah, saying, Hear now this, O <sup>4</sup>foolish people, and without  
<sup>5</sup>understanding; which have eyes, and see not; which have ears,  
 22 and hear not: <sup>6</sup>fear ye not me? saith the LORD: will ye not  
 tremble at my presence, which have placed the sand *for* the  
<sup>7</sup>bound of the sea by a perpetual decree, that it cannot pass it:  
 and though the waves thereof toss themselves, yet can they not  
 prevail; though they roar, yet can they not pass over it?  
 23 ¶ But this people hath a revolting and a rebellious heart; they  
 24 are revolted and gone. Neither say they in their heart, Let us  
 now fear the LORD our God, <sup>8</sup>that giveth rain, both the <sup>9</sup>'former  
 and the latter, in his season: <sup>10</sup>'he reserveth unto us the ap-  
 25 pointed weeks of the harvest. <sup>11</sup>'Your iniquities have turned  
 away these *things*, and your sins have withholden good *things*  
 26 from you. For among my people are found wicked men: <sup>12</sup>'they  
<sup>13</sup>'lay wait, as he that setteth snares; they set a trap, they catch  
 27 men. As a <sup>14</sup>'cage is full of birds, so are their houses full of  
 28 deceit: therefore they are become great, and waxen rich. They

<sup>1</sup> Heb. heart, Hos. 7. 11.

<sup>2</sup> Or: they pry as fowlers lie in wait.

<sup>3</sup> Or, coop.

they shall impoverish. ] Or, **It shall bat-  
 ter thy fortified cities, wherein thou trustedst,  
 with weapons of war.** There is probably  
 reference here to an instrument like a bat-  
 tering-ram, with which the Assyrians beat  
 down the walls of their enemies.

19. The reason why God so chastises His  
 people. As they in a land specially consec-  
 rated to Jehovah had served *strange* (i.e.  
 foreign) gods, so shall they in a land be-  
 longing to others be the slaves of strangers.

20-31. Against the God (1) of Creation  
 (v. 22), and (2) of Providence (v. 24), they  
 sin, not merely by apostasy, but by a gen-  
 eral immorality extending to all classes (vv.  
 25-28). It is in this immorality that their  
 idolatry has its root.

22. The sea is the symbol of restless and  
 indomitable energy, chafing against all re-  
 sistance, and dashing to pieces the works  
 whereby man endeavours to restrain its  
 fury. Yet God has imposed upon it laws  
 which it must obey, and keeps it in its ap-  
 pointed place, not by barriers of iron but  
 by a belt of sand. Modern science has  
 shewn that the resisting power of sand is  
 enormous. A wave which would shatter  
 rocks falls powerless upon sand.

can they not prevail? ] The opposite of *thou  
 couldst* (iii. 5). The sea, the mightiest of  
 God's works, cannot prevail, cannot break  
 God's laws, because He has not endowed it  
 with free-will. Man, physically impotent,  
 can prevail, because, being made in God's  
 image, he is free.

23. The heart, or will of the Jews was  
 first *revolting*, i.e. a will that *drew back* from  
 God, because it disliked His service; and  
 secondly it was *rebellious*, a will that actively  
 resisted Him. Cp. Deut. xxi. 18, 20.

24. As God's Providence addresses itself  
 chiefly to the thoughtful, Jeremiah says *in  
 their heart*. By the intelligent study of  
 God's dealings men perceive that they are  
 not merely acts of power but also of love.

the appointed weeks] i.e. **He guardeth,  
 maintaineth, for us the weeks** which are  
 the statutes or settled laws of the harvest.  
 These were the seven weeks from the Pass-  
 over to Pentecost, and were as important  
 for the ingathering of the crops as the rainy  
 seasons for their nourishment.

25. It was not that the rains did not fall,  
 or that the harvest weeks were less bright;  
 the good was there, but the wickedness of  
 the community blocked up the channels,  
 through which it should have reached the  
 people. The lawlessness and injustice of  
 the times kept the mass of the people in  
 poverty.

26. Rather, he spieth about like the  
 crouching down of fowlers; they have set  
 the fatal snare; they catch men.

trap] i.e. The destroyer; it was probably  
 a gin, which strangled the birds caught in it.

27. deceit] The wealth gained by deceit  
 and fraud.

28. Fatness is admired in the East as a  
 sign of wealth.

are waxen <sup>1</sup>fat, they shine: yea, they overpass the deeds of the wicked: they judge not <sup>2</sup>the cause, the cause of the fatherless, <sup>3</sup>yet they prosper; and the right of the needy do they not judge.  
 29 <sup>4</sup>Shall I not visit for these things? saith the LORD: shall not  
 30 my soul be avenged on such a nation as this? ¶ <sup>5</sup>A wonderful and  
<sup>6</sup>horrible thing is committed in the land; the prophets prophesy  
 31 <sup>7</sup>falsely, and the priests <sup>8</sup>bear rule by their means; and my people  
<sup>9</sup>love to have it so: and what will ye do in the end thereof?

**CHAP. 6.** O YE children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in <sup>1</sup>Beth-haccerem: <sup>2</sup>for evil appeareth out of the north, and great destruction. I have likened the daughter of Zion to a <sup>3</sup>comely and delicate woman. The shepherds with their flocks shall come unto her; <sup>4</sup>they shall pitch their tents against her round about; they shall feed every one in <sup>5</sup>his place. <sup>6</sup>Prepare ye war against her; arise, and let us go up <sup>7</sup>at noon. Woe unto us! for the day goeth away, for the shadows of the evening are stretched out. Arise, and let us go by night, <sup>8</sup>and let us destroy her palaces. For thus hath the LORD of hosts

<sup>1</sup> Deut. 32.

15.

<sup>2</sup> Isai. 1. 23.

Zech. 7. 10.

<sup>3</sup> Job 12. 6.

Ps. 73. 12.

<sup>4</sup> ver. 9.

Mal. 3. 5.

<sup>5</sup> ch. 23. 17.

Hos. 6. 10.

<sup>6</sup> ch. 14. 14.

Ezek. 13. 6.

<sup>7</sup> Mic. 2. 11.

<sup>8</sup> Neh. 3. 14.

<sup>9</sup> ch. 1. 14.

& 4. 6.

<sup>10</sup> 2 Kin. 25.

1. 4.

<sup>11</sup> d ch. 51. 27.

Joel 3. 8.

<sup>12</sup> ch. 15. 8.

<sup>1</sup> Or, Astonishment and  
 Althussus.

<sup>2</sup> Or, take into their hands.  
<sup>3</sup> Or, dwelling at home.

*they shine*] This word is used of the sleekness of the skin, soft and smooth as ivory.

*they overpass the deeds of the wicked*] Lit. *They have overpassed words of wickedness, i.e. they go to excess in wickedness.*

*yet they prosper*] Or, *that they (the orphans) may prosper, enjoy their rights.*

30. Rather, *A terrible and horrible thing has happened in the land.*

31. *bear rule by their means*] Rather, *The priests rule at their hands, i.e. govern according to their false prophecies, guidance, and directions.*

*my people love to have it so*] False teaching lightens the yoke of God's Law, and removes His fear from the conscience: and with this, man is ready to be content.

VI. Jeremiah proceeds to unveil the judgment impending upon Jerusalem, and his description of it is divided into five parts, each beginning with the words "Thus saith Jehovah."

1. Jeremiah addresses the men of Benjamin, either as being his own tribesmen, or as a name appropriate to the people of Jerusalem, which also was situate in the tribe of Benjamin.

*gather yourselves to flee*] Gather your goods together to remove them to a place of safety.

*blow the trumpet in Tekoa*] The name of Tekoa is almost identical with the verb to blow: but it was not chosen merely for the alliteration, but because it was the last town in Judæa (about eleven miles south of Jerusalem), upon the very border of the desert, where the fugitives would halt.

*a sign*] Rather, *a signal.*

*Beth-haccerem*] Or, the "Vineyard-House,"

which was situated half-way between Jerusalem and Tekoa.

*appeareth*] is **bending over**;—is bending forward in eagerness to seize its prey.

2. The whole verse is difficult, but should probably be translated;—*to a pasturage, ye a lusciant pasturage, have I likened [or, have reduced to silence, i.e. destroyed] the daughter of Zion.*

3. *To it shall come shepherds with their flocks:*

*They have pitched upon it their tents round about:*

*They have pastured each his hand, i.e. side.*

The pasture is so abundant that each feeds his flock, i.e. plunders Jerusalem, at the side of his own tent.

4. *Prepare ye war*] Rather, *Sanctify ye war against her.* War in ancient times was never undertaken without religious solemnities (see Deut. xx. 2 note). For some of these cp. Ezek. xxi. 21-23.

*at noon*] The midday heat is so great in the East as to be usually passed under shelter (2 Sam. iv. 5; Song of Sol. i. 7). The morning-march of an army was made fasting, and was usually over by eight or nine. But so great is the impatience of the Chaldeans for the assault that they cry, *we will make the assault at noon!*

*Woe unto us!*] Or,

**Alas for us! for the day has turned:  
 For the evening shadows are lengthening!**

5. **Up! and we will make the assault by night!**

**And destroy her palaces.**

- said, Hew ye down trees, and <sup>1</sup>cast a mount against Jerusalem: this <sup>is</sup> the city to be visited; she <sup>is</sup> wholly oppression in the midst of her. <sup>2</sup>As a fountain casteth out her waters, so she casteth out her wickedness: <sup>3</sup>violence and spoil <sup>is</sup> heard in her; before me continually <sup>is</sup> grief and wounds. Be thou instructed, O Jerusalem, lest <sup>4</sup>my soul <sup>5</sup>depart from thee; lest I make thee desolate, a land not inhabited. ¶ Thus saith the LORD of hosts, They shall thoroughly glean the remnant of Israel as a vine: turn back thine hand as a grape-gatherer into the baskets.
- 10 ¶ To whom shall I speak, and give warning, that they may hear? behold, their ear <sup>is</sup> uncircumcised, and they cannot hearken: behold, <sup>6</sup>the word of the LORD <sup>is</sup> unto them a reproach; they have no delight in it. Therefore I am full of the fury of the LORD; <sup>7</sup>I am weary with holding in: I will pour it out <sup>8</sup>upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with <sup>9</sup>him that <sup>is</sup> full of days. And <sup>10</sup>their houses shall be turned unto others, <sup>11</sup>with their fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the LORD. For from the least of them even unto the greatest of them every one <sup>is</sup> given to <sup>12</sup>covetousness; and from the prophet even unto the priest every one dealeth falsely. They have <sup>13</sup>healed also the <sup>14</sup>hurt of the daughter of my people slightly,

<sup>1</sup> Isai. 57. 20.

<sup>2</sup> Ps. 55. 9.

ch. 20. 8.

Ezek. 7.

11, 23.

<sup>3</sup> Ezek 23. 18.

Hos. 9. 12.

<sup>4</sup> ch. 7. 26.

Acts 7. 51.

See Ex. 6.

12.

<sup>5</sup> ch. 20. 8.

<sup>6</sup> ch. 20. 9.

<sup>7</sup> ch. 9. 21.

<sup>8</sup> Deut. 23.

30.

ch. 8. 10.

<sup>9</sup> Isai. 56. 11.

ch. 14. 18

Mic 3. 5

<sup>10</sup> ch. 8. 11.

Ezek. 13. 10.

<sup>1</sup> Or, pour out the engine of <sup>2</sup> Heb. be loosed, or, dis- <sup>3</sup> Heb. bruise, or, breach.

shot.

jointed.

The generals delay the assault till the next morning. The soldiers consider themselves aggrieved at this, and clamour for a night attack.

6. *Hew ye down trees*] Rather, *her trees*:—for the simple purpose of clearing the approaches.

*cast a mount*] Lit. *pour*: the earth was emptied out of the baskets, in which it was carried to the required spot upon the backs of labourers.

*wholly*] Or,

*She is the city that is visited:*

*Wholly oppression is in the midst of her!*

*She is visited, i.e.* punished; she is ripe for punishment.

7. *As a fountain casteth out*] Better, *As a cistern cooleth.*

*before me...*] *Before My face continually there is disease and wounding*:—Disease as the result of poverty and want: wounding, or, the commission of deeds of actual violence.

8. *Be thou instructed*] *Be thou chastised*: learn the lesson which chastisement is intended to teach thee.

*lest my soul*] Lest I Myself—not *depart from thee*, God does not willingly leave His people, but—*be torn from thee*.

9. *They &c.*] Each word indicates the completeness of Judah's ruin.

*turn back thine hand*] Addressed perhaps to Nebuchadnezzar as God's servant (xxv. 9). He is required to go over the vine once again, that no grapes may escape.

*into the baskets*] Better, *upon the tendrils*. While the Jews carried captive to Babylon escaped, misery gleaned the rest again and again.

10. *give warning*] Rather *testify*.

*reproach*] They make the Word of God the object of their ridicule.

11. Or, *But I am filled with the fury of Jehovah: I am weary with holding it in. Pour it out upon the children in the street, and upon the company of youths together; for both man and wife shall be taken; the elder and he whose days are full*. With emphatic abruptness Jeremiah bids himself give full utterance to God's message. And the message is to reach all. Five stages of human life are successively marked out.

12. *turned*] Violently transferred. Houses, fields, wives, all they most valued, and most jealously kept to themselves—are gone.

13. *given to covetousness*] Lit. *every one has gained gains*. The temper of mind which gains the world is not that which gains heaven.

*falsely*] Rather, *fraudulently*.

14. *healed*] Rather, *tried to heal*.

*of the daughter*] These words are omitted by a majority of MSS., but found in most of the Versions.

*slightly*] Lit. *according to, i.e.* as if it were, *a trifle, making nothing of it*. This cry of peace was doubtless based upon Josiah's reforms.

- 15 saying, Peace, peace; when *there is* no peace. Were they  
 "ashamed when they had committed abomination? nay, they  
 were not at all ashamed, neither could they blush: therefore  
 they shall fall among them that fall: at the time *that* I visit  
 16 them they shall be cast down, saith the LORD. ¶ Thus saith  
 the LORD, Stand ye in the ways, and see, and ask for the 'old  
 paths, where *is* the good way, and walk therein, and ye shall  
 find 'rest for your souls. But they said, We will not walk  
 17 therein. Also I set "watchmen over you, *saying*, Harken to  
 the sound of the trumpet. But they said, We will not hearken.  
 18 Therefore hear, ye nations, and know, O congregation, what *is*  
 19 among them. "Hear, O earth: behold, I will bring evil upon  
 this people, *even* "the fruit of their thoughts, because they have  
 not hearkened unto my words, nor to my law, but rejected it.  
 20 "To what purpose cometh there to me incense "from Sheba,  
 and the sweet cane from a far country? "your burnt offerings  
 21 are not acceptable, nor your sacrifices sweet unto me. There-  
 fore thus saith the LORD, Behold, I will lay stumblingblocks  
 before this people, and the fathers and the sons together shall  
 fall upon them; the neighbour and his friend shall perish.  
 22 ¶ Thus saith the LORD, Behold, a people cometh from the 'north  
 country, and a great nation shall be raised from the sides of the  
 23 earth. They shall lay hold on bow and spear; they *are* cruel,

¶ ch. 4. 10.  
 & 23. 17.  
 ¶ ch. 3. 3.

¶ Isai. 8. 20.  
 ch. 18. 15.  
 Luke 16. 29.  
 ¶ Matt 11. 29.  
 ¶ Isai. 21. 11.  
 ch. 25. 4.  
 Hab. 2. 1.

¶ Isai. 1. 2.  
 ¶ Prov. 1. 31.

¶ Ps. 40. 6.  
 Amos 5. 21.  
 Mic. 6. 6  
 ¶ Isai. 60. 6.  
 ¶ ch. 7. 21.

¶ ch. 1. 15  
 &c.

15. They are brought to shame because  
 they have committed abomination.  
 Shame nevertheless they feel not;  
 To blush nevertheless they know  
 not;  
 Therefore they shall fall among the  
 falling;  
 At the time when I visit them, they  
 shall stumble, saith Jehovah.

The fact is expressed that their conduct was a disgrace to them, though they did not feel it as such. "Abomination" has its usual meaning of idolatry (iv. 1).

16. The sense is:—God's prophet has declared that a great national calamity is at hand. "Make inquiries: stand in the ways; ask the passers by. Your country was once prosperous and blessed. Try to learn what were the paths trodden in those days which led your ancestors to happiness. Choose them, and walk earnestly therein, and find thereby rest for your souls." The Christian Fathers often contrast Christ the one *goodway* with the *old tracks*, many in number and narrow to walk in, which are the Law and the Prophets.

17. *watchmen*] The prophets (Isai. lii. 8). *the sound of the trumpet*] This was the signal for flight (vi. 1; Amos iii. 6). Similarly the prophet's warning was to move men to escape from God's judgments.

18. God summons three witnesses to hear His sentence. (1) The Gentiles. (2) All mankind, Jews and Gentiles. (3) Nature (see v. 19).

*what is among them*] Rather, *what happens in them*; i.e. "Know what great things I will do to them."

19. The Fathers understood this to be the decree rejecting the Jews from being the Church.

20. *the sweet cane*] The same as the scented cane of Ex. xxx. 23 (see note).

*your burnt offerings*] The rejection of ritual observances is proclaimed by the two prophets Isaiah and Jeremiah, who chiefly assisted the two pious kings Hezekiah and Josiah in restoring the Temple-service. God rejects not the ceremonial service, but the substitution of it for personal holiness and morality. (cp. 1 Sam. xv. 22; Isai. i. 11; Micah vi. 6-8).

21. Behold, I give unto this people causes  
 of stumbling.  
 And they shall stumble against  
 them:

Fathers and sons together, the neigh-  
 bour and his friend shall perish.

This is the natural consequence of their conduct. Their service of Jehovah was a systematic hypocrisy: how then could they walk uprightly with their fellow-men? When God lays stumblingblocks in men's way, it is by the general action of His moral law (James i. 13, 14), by which wilful sin in one point reacts upon the whole moral nature (do. ii. 10).

22. *raised*] Or, *awakened*, to undertake distant expeditions.

*the sides of the earth*] Or *ends*, the most distant regions (see xxv. 32).

23. *spear*] Properly, a javelin for hurling at the enemy (see 1 Sam. xvii. 6 note): an ordinary weapon of the Babylonians.

*cruel*] *ruthless, inhuman*. In the Assyrian monuments warriors put the vanquished to



- <sup>d</sup> Isai. 5. 30. and have no mercy; their voice <sup>d</sup>roareth like the sea; and they ride upon horses, set in array as men for war against thee,
- <sup>e</sup> ch. 4. 31. 24 O daughter of Zion. We have heard the fame thereof: our hands wax feeble: <sup>e</sup>anguish hath taken hold of us, <sup>e</sup>and pain, as 25 of a woman in travail. Go not forth into the field, nor walk by the way; for the sword of the enemy <sup>e</sup>and fear is on every side.
- <sup>f</sup> ch. 4. 8. 26 O daughter of my people, <sup>f</sup>gird thee with sackcloth, <sup>e</sup>and wallow thyself in ashes: <sup>e</sup>make thee mourning, as for an only son, most bitter lamentation: for the spoiler shall suddenly come upon us.
- <sup>g</sup> ch. 25. 34. 27 ¶ I have set thee for a tower and <sup>e</sup>a fortress among my people, 10. 28 that thou mayest know and try their way. <sup>e</sup>They are all grievous 15. 20. 29 they are all corrupters. The bellows are burned, the lead is 23. 30 consumed of the fire; the founder melteth in vain: for the 18. 31 wicked are not plucked away. <sup>e</sup>Reprobate silver shall men call them, because the LORD hath rejected them.

### CHAP. 7. THE word that came to Jeremiah from the LORD, saying,

<sup>1</sup> Or, *Refuse silver.*

death; rows of impaled victims hang round the walls of the besieged towns; and men collect in heaps hands cut from the vanquished.

*horses, set in array]* A full stop should be put after *horses*. It—the whole army, and not the cavalry only—is set in array.

*as men for war against thee]* Rather, *as a warrior for battle against thee*.

24. The effect upon the Jewish people of the news of Nebuchadnezzar's approach. *wax feeble]* Are relaxed. It is the opposite of what is said in v. 23 of the enemy, *They lay hold &c.* Terror makes the hands of the Jews hold their weapons with nerveless grasp.

25. *for the sword of the enemy]* Lit. *for to the enemy a sword*; i.e. *for the enemy is armed*, he has a commission from God to execute judgment. See xii. 12; Isai. x. 5, and Ps. xvii. 13 note.

*fear is on every side]* Māgôr-Missābih, Jeremiah's watchword (cp. xx. 3, 10). The *and before it should be omitted*.

26. *wallow thyself in ashes]* Violent distress is wont to find relief in eccentric actions, and thus the wallowing in ashes shews that Jerusalem's grief is unbearable. *the spoiler]* Nebuchadnezzar.

27-30. Render:

27. I have set thee among My people as a prover of ore,  
And thou shalt know and try their way.
28. They are all of them rebels of rebels (i.e. utter rebels):  
Slander-walkers, mere copper and iron,  
Corrupters all of them.
29. The bellows glow: from their fire lead only!  
In vain hath the smelter smelted,  
And the wicked are not separated.

30. Refuse-silver have men called them:  
For Jehovah hath refused them.

The intermixture throughout of moral words and metallurgical terms is remarkable.

29. *The bellows are burned]* Worn out by continual blowing. The prophet has exhausted all his efforts. His heart, consumed by the heat of divine inspiration, can labour no more. Others translate *The bellows snort*, i.e. blow furiously. More probably *The bellows glow* with the strong heat of the fire.

*plucked away]* Separated. The smelter's object is to separate the metal from the dross.

30. *Reprobate]* See marg.; not really silver, but the dross.

*the LORD hath rejected them]* This then is the end. The smelter is God's prophet: the bellows the breath of inspiration: the flux his earnestness in preaching. But in vain does the fervour of prophecy essay to melt the hearts of the people. They are so utterly corrupt, that no particle even of pure metal can be found in them. All the refiner's art is in vain. They have rejected all God's gifts and motives for their repentance, and therefore *Jehorah has rejected them* as an alloy too utterly adulterate to repay the refiner's toil.

VII.—X. In these four chapters Jeremiah addresses the people as they flocked into Jerusalem from the country, to attend the solemn services in the Temple upon a fast-day. Jehoiakim (ch. xxvi.) had just ascended the throne, and was so incensed at this sermon that he would have put Jeremiah to death but for the influence of Ahikam. With the accession of Jehoiakim all hope of averting the ruin of the country had passed away. He represented the reverse of his father's policy, and belonged to

- 2 "Stand in the gate of the LORD's house, and proclaim there this word, and say, ¶ Hear the word of the LORD, all ye of Judah, that enter in at these gates to worship the LORD. Thus saith the LORD of hosts, the God of Israel, <sup>a</sup>Amend your ways and your doings, and I will cause you to dwell in this place.
- 4 "Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD are these.
- 5 For if ye thoroughly amend your ways and your doings; if ye thoroughly <sup>a</sup>execute judgment between a man and his neighbour; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, <sup>a</sup>neither walk after other gods to your hurt: <sup>a</sup>then will I cause you to dwell in this place, in <sup>a</sup>the land that I gave to your fathers, for ever and ever. ¶ Behold, <sup>a</sup>ye trust in <sup>a</sup>lying words, that cannot profit. <sup>a</sup>Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and <sup>a</sup>walk after other gods whom ye know not; <sup>a</sup>and come and stand before me in this house, <sup>a</sup>which is called by my name, and say, We are delivered to do all these abominations? Is <sup>a</sup>this house, which is called by my name, become a <sup>a</sup>den of robbers in your eyes? Behold,

<sup>1</sup> Heb. *whereupon my name is called.*

that faction, who placed their sole hope of deliverance in a close alliance with Pharaoh-Necho. As this party rejected the distinctive principles of the theocracy, and the king was personally an irreligious man, the maintenance of the worship of Jehovah was no longer an object of the public care. At this time upon a public fast-day, appointed probably because of the calamities under which the nation was labouring, Jeremiah was commanded by Jehovah to stand at the gate of the Temple, and address to the people as they entered words of solemn warning. The whole sermon divides itself into three parts; (1) It points out the folly of the superstitious confidence placed by the people in the Temple, while they neglect the sole sure foundation of a nation's hope. A sanctuary long polluted by immorality must inevitably be destroyed (vii. 2—viii. 3). (2) Complaints follow of a more general character, in which the growing wickedness of the nation and especially of the leaders is pointed out (viii. 4—ix. 24). (3) Lastly the prophet shews the possibility of averting the evils impending upon the nation (ix. 25—x. 25).

VII. 1, 2. The Temple had several entrances (2 Chr. iv. 9); and the gate or door here mentioned is probably that of the *inner* court, where Baruch read Jeremiah's roll (xxxvi. 10). The prophet stood in the doorway, and addressed the people assembled in the outer court.

*all ye of Judah*] Better, lit. *all Judah* (cp. xxvi. 2).

3. If the people repented, instead of being led into captivity God would maintain their national existence. It is a promise of the continuance of an old blessing.

4. *The temple of the LORD*] Thrice re-

peated, to emphasize the rejection of the cry ever upon the lips of the false prophets. In their view the maintenance of the Temple-service was a charm sufficient to avert all evil.

*these*] The buildings of the Temple, to which Jeremiah is supposed to point. The Jews put their trust in the material buildings.

5-7. A summary of the conditions indispensable on man's part, before he can plead the terms of the Covenant in his favour.

6. *in this place*] i.e. in Jerusalem. The prophet refers to innocent blood shed there judicially. Of one such judicial murder Jehoiakim had already been guilty (xxvi. 23).

7. Why then do not the Jews still possess a land thus eternally given them? Because God never bestows anything unconditionally. The land was bestowed upon them by virtue of a Covenant (Gen. xvii. 7);—the Jews had broken the conditions of this Covenant (rr. 5, 6), and the gift reverted to the original donor.

10. *We are delivered*] Jeremiah accuses them of trusting in the ceremonial of the Temple instead of leading holy lives. "You break," he says, "the Ten Commandments, and then you go to the Temple; and when the service is over you say, We are delivered. We have atoned for our past actions, and may start afresh with easy minds upon a new course of wickedness."

11. *robbers*] Lit. *scavvrs*, those who rob with violence. The Temple was the place which sheltered them. It had been consecrated to God. Now that it harbours miscreants, must it not as inevitably be destroyed as a den of robbers would be by any righteous ruler?

31. <sup>g</sup> Judg. 18.  
<sup>h</sup> Dent. 12. 11.  
<sup>i</sup> 1 Sam. 4.  
 10, 11.  
<sup>j</sup> 2 Chr. 36.  
 15.  
<sup>k</sup> Prov. 1. 24.  
 Isai. 65. 12.  
<sup>l</sup> Ps. 78. 60.  
<sup>m</sup> 2 Kin. 17.  
 23.  
<sup>n</sup> Ps. 78. 67.  
<sup>o</sup> Ex. 32. 10.  
<sup>p</sup> ch. 11. 14.  
<sup>q</sup> ch. 15. 1.  
<sup>r</sup> ch. 44. 17.  
<sup>s</sup> ch. 19. 13.  
<sup>t</sup> Deut. 32.  
 16, 21.  
 12 even I have seen *it*, saith the LORD. But go ye now unto *my* place which *was* in Shiloh, *where* I set my name at the first, and see *what* I did to it for the wickedness of my people Israel.  
 13 And now, because ye have done all these works, saith the LORD, and I spake unto you, *rising up early and speaking*, but ye heard not; and I *called* you, but ye answered not; therefore will I do unto *this* house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to *Shiloh*. And I will cast you out of my sight, *as* I have cast out all your brethren, *even* the whole seed of Ephraim. ¶ Therefore *pray* not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: *for* I will not hear thee. Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? *The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger.* *Do they provoke me to anger?* saith the LORD: *do they not provoke themselves to the confusion of their own faces?* Therefore thus saith the Lord God; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and

<sup>1</sup> Or, frame, or, workmanship of heaven.

12. *go ye unto my place in Shiloh*] This argument roused the indignation of the people (xxvi. 8, 9, 11). The Ark, Jeremiah shews, had not always been at Jerusalem. The place first chosen, as the centre of the nation's worship, was Shiloh, a town to the north of Bethel, situated in the powerful tribe of Ephraim (Josh. xviii. 1 note). The ruin of Shiloh is ascribed (Ps. lxxviii. 58—64) to the idolatry which prevailed in Israel after the death of Joshua; a similar ruin due to similar causes should fall on Jerusalem (v. 14). The site of Shiloh is identified with Seilûn, the ruins of which are so insignificant as to bear out St. Jerome's remark, "At Silo, where once was the Tabernacle and Ark of the Lord, there can scarcely be pointed out the foundation of an Altar."

*at the first*] In the first stage, the first period of the existence of the Jewish commonwealth, Shiloh was to the Judges what Jerusalem subsequently was to the kings; and as the fall of Shiloh through the wickedness of Eli's sons marked the period when the government by Judges was to pass away, and the second stage begin; so the power of the kings perished at the fall of Jerusalem, and left the way clear for the third stage of Jewish polity, government by the scribes.

13. *rising up early and speaking*] A proverbial expression for "speaking zealously and earnestly." It is used only by Jeremiah.

15. *the whole seed of Ephraim*] i.e., the whole of the nine northern tribes. Their casting out was a plain proof that the possession of the symbols of God's Presence does not secure a Church or nation from rejection, if unworthy of its privileges.

16. They had reached that stage in which men sin without any sense of guilt (see 1 John v. 16).

*neither make intercession to me*] In xiv. 7—9 we have an intercessory prayer offered by Jeremiah, but not heard. The intercession of Moses prevailed with God (Num. xi. 2, xiv. 13—20, xvi. 22), because the progress of the people then was upwards; the progress now was from bad to worse, and therefore in xv. 1 we read that the intercession even of Moses and Samuel (see 1 Sam. xii. 23) would profit nothing.

17. The proof of the hopeless immorality of the people is this, that they worship heathen deities (1) generally in the cities of Judah, and not in the capital only; and (2) publicly in the streets of Jerusalem. Such public idolatry could have been practised only in the reign of a king like Jehoiakim.

18. *children...fathers...women*] All members of the family take part in this idolatry. *cakes*] Probably very similar to those offered at Athens to Artemis.

*to the queen of heaven*] A Persian and Assyrian deity, who was supposed to symbolize a quality possessed by moonlight of giving to nature its receptive power, as the sun represented its quickening power. The moon thus became generally the symbol of female productiveness, and was worshipped as such at Babylon. Disgraceful usages to which every woman was obliged once to submit formed part of her worship.

19. *Do they not provoke...*] Lit. *Is it not themselves (that they provoke) to the shame of their faces?*

20. *upon man, and upon beast*] All crea-

upon the fruit of the ground; and it shall burn, and shall not  
 21 be quenched. ¶ Thus saith the LORD of hosts, the God of Israel;  
 'Put your burnt offerings unto your sacrifices, and eat flesh.  
 22 'For I spake not unto your fathers, nor commanded them in  
 the day that I brought them out of the land of Egypt, 'con-  
 23 cerning burnt offerings or sacrifices: but this thing commanded  
 I them, saying, 'Obey my voice, and 'I will be your God, and  
 ye shall be my people: and walk ye in all the ways that I have  
 24 commanded you, that it may be well unto you. 'But they  
 hearkened not, nor inclined their ear, but 'walked in the  
 counsels *and* in the 'imagination of their evil heart, and 'went  
 25 backward, and not forward. Since the day that your fathers  
 came forth out of the land of Egypt unto this day I have even  
 'sent unto you all my servants the prophets, 'daily rising up  
 26 early and sending them: 'yet they hearkened not unto me, nor  
 inclined their ear, but 'hardened their neck: 'they did worse  
 27 than their fathers. Therefore 'thou shalt speak all these words  
 unto them; but they will not hearken to thee: thou shalt also  
 28 call unto them; but they will not answer thee. But thou shalt  
 say unto them, This is a nation that obeyeth not the voice of  
 the LORD their God, 'nor receiveth 'correction: 'truth is  
 29 perished, and is cut off from their mouth. ¶ 'Cut off thine  
 hair, O Jerusalem, and cast it away, and take up a lamentation  
 on high places; for the LORD hath rejected and forsaken the  
 30 generation of his wrath. For the children of Judah have done

/ Isai. 1. 11.  
 ch. 6. 20.  
 2 1 Sam. 15.  
 22.  
 Ps. 51. 16.  
 Hos. 6. 6.  
 2 Ex. 15. 26.  
 Deut. 6. 3.  
 1 Lev. 26. 12.  
 2 Pa. 81. 11.  
 1 Deut. 29. 19.  
 1 Ps. 81. 12.  
 2 ch. 2. 27.  
 Hos. 4. 16.  
 2 2 Chr. 36.  
 15.  
 2 ver. 13.  
 2 ch. 11. 8.  
 & 25. 3. 4.  
 2 Neh. 9.  
 17, 29.  
 2 ch. 16. 12.  
 2 Ezek. 2. 7.  
 1 ch. 5. 3  
 2 ch. 9. 3.  
 2 Job 1. 20.  
 Isai. 15. 2.  
 ch. 16. 6.  
 Mic. 1. 16.

<sup>1</sup> Heb. *concerning the mat-  
 ter of.*

<sup>2</sup> Or, *stubbornness.*  
<sup>3</sup> Heb. *were.*

<sup>4</sup> Or, *instruction.*

tion in some mysterious way shares in man's  
 fall and restoration (Rom. viii. 19-22).

21. The meaning is, Increase your sacri-  
 fices as you will. Add burnt-offering to  
 peace-offerings. All is in vain as long as  
 you neglect the indispensable requirements  
 of obedience and moral purity. *Eat flesh* is  
 equivalent to *sacrifice*. The flesh of animals  
 offered in sacrifice was usually eaten by the  
 offerers, and this meal was regarded as a  
 symbol of reconciliation. God and man  
 partook of the same victim, and so were  
 made friends. This passage (vv. 21-28) is  
 the Haftarah, or Lesson from the Prophets  
 (see p. 4, note 7), after the Parashah, Lev.  
 vi.-viii., or Lesson from the Law. The  
 selection of such a Haftarah shews that the  
 Jews thoroughly understood that their sacri-  
 fices were not the end of the Law, but a  
 means for spiritual instruction.

23. *Obey &c.*] These words are not found  
 verbatim in the Pentateuch, but are a sum-  
 mary of its principles. Sacrifice is never  
 the final cause of the Covenant, but always  
 obedience (Ex. xiv. 5, 6; Lev. xi. 45.  
 Cp. Ex. xx., Deut. xi., in which the moral  
 object of the Mosaic dispensation is most  
 clearly taught). In connexion with Jere-  
 miah's argument, notice that Amos v. 25  
 (taken in conjunction with Josh. v. 2-7)  
 proves that the ceremonial Law was not  
 observed during the forty years' wandering  
 in the wilderness. A thing so long in abey-

ance in the very time of its founder, could  
 not be of primary importance.

24. *imagination*] Better, as in marg.  
*and went backward*] Lit. as in marg.; i.e.  
 they turned their back upon Me to follow  
 their own devices.

27. Rather, *Though thou...yet &c.*  
 28. *a nation*] *The nation.* Israel holds so  
 unique a position among all nations that for  
 it to disobey God is marvellous.

*truth &c.*] Fidelity to God. Though they  
 have the name of Jehovah often upon their  
 lips and swear by Him (v. 2), yet it is only  
 profession without practice.

29-33. Jeremiah summons the people to  
 lament over the miserable consequences of  
 their rejection of God. In the valley of  
 Hinnom, where lately they offered their  
 innocents, they shall themselves fall before  
 the enemy in such multitudes that burial  
 shall be impossible, and the beasts of the  
 field unmolested shall prey upon their re-  
 mains.

29. The daughter of Zion, defiled by the  
 presence of enemies in her sanctuary, and  
 rejected of God, must shear off the diadem  
 of her hair, the symbol of her consecration  
 to God, just as the Nazarite, when defiled  
 by contact with a corpse, was to shave his  
 crowned head.

*take up a lamentation &c.*] Or, *lift up a  
 lamentation on the bare hill-sides* (iii. 2).

\* 3 Chr. 33.  
 4. 5, 7.  
 ch. 23. 11.  
 Ezek. 7. 20.  
 \* 2 Kin. 23.  
 10.  
 \* Ps. 106. 38.  
 \* See Deut.  
 17. 3.  
 \* ch. 10. 6.  
 \* 2 Kin. 23.  
 10.  
 \* Deut. 28. 28.  
 ch. 12. 9.  
 / Isai. 24. 7.  
 ch. 16. 9.  
 Ezek. 26. 13.  
 Hos. 2. 11.  
 / Lev. 26. 33.  
 Isai. 1. 7.

\* 2 Kin. 23. 5.  
 \* ch. 22. 19.  
 \* 2 Kin. 9. 36.  
 Ps. 83. 10.  
 ch. 9. 22.  
 \* Job 3. 21.  
 Rev. 9. 6.

evil in my sight, saith the LORD: <sup>a</sup>they have set their abominations in the house which is called by my name, to pollute it:  
 31 And they have built the <sup>a</sup>high places of Tophet, which <sup>a</sup>is in the valley of the son of Hinnom, to <sup>a</sup>burn their sons and their daughters in the fire; <sup>b</sup>which I commanded *them* not, neither  
 32 <sup>a</sup>came it into my heart. Therefore, behold, <sup>a</sup>the days come, saith the LORD, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: <sup>a</sup>for  
 33 they shall bury in Tophet, till there be no place. And the <sup>a</sup>carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray  
 34 *them* away. Then will I cause to <sup>a</sup>cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for <sup>a</sup>the land shall be desolate.

**CHAP. 8.** AT that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves:  
 2 and they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and <sup>a</sup>whom they have worshipped: they shall not be gathered, <sup>b</sup>nor be buried; they shall be for <sup>a</sup>dung upon  
 3 the face of the earth. And <sup>a</sup>death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.

4 Moreover thou shalt say unto them, Thus saith the LORD; Shall they fall, and not arise? shall he turn away, and not

<sup>1</sup> Heb. *came it upon my heart.*

30. *they have set their abominations &c.*] Probably a reference to the reign of the fanatic Manasseh, in whose time the worship of Astarte and of the heavenly bodies was the established religion of the land (2 K. xxi. 3-5), and even the Temple was used for idolatrous services. The people had never heartily accepted Josiah's reformation.

31. *the high places*] Here, probably, not natural hills, but artificial mounts, on which the altars were erected.

Tophet (marg. ref. note) is not here a proper name; as applied to Baal-worship the term is not an ordinary one, but almost peculiar to Jeremiah. Comparing this verse with xix. 5, xxxii. 35, it will be found that *Baal* is in those passages substituted for *Tophet*. Just as it is the practice of the prophets to substitute *Bosheth*, *shame*, for *Baal* (see iii. 24), so here Jeremiah uses *Tophet*, an object of abhorrence (cp. Job xvii. 6 note), in just the same way.

*valley of the son of Hinnom*] See Josh. xv. 8 note.

*to burn &c.*] The children were not burnt alive, but slain first (Ezek. xvi. 21).

32. *the valley of slaughter*] Where they

slew their helpless children, there shall they be slaughtered helplessly by their enemies. *till there be no place*] Rather, for want of room elsewhere.

34. Silence and desolation are to settle upon the whole land.

VIII. 1. Not the living only but the dead shall be exposed to the ruthless violence of the enemy, who will ransack the graves of the wealthier classes.

2. *loved... served... walked... sought... worshipped*] There is great force in the piled-up verbs by which their worship of the heavenly bodies is described. The prophet beginning with the heart's "love" describes that worship in the various stages of its development, and then contrasts its futility with the miserable reward which ensues.

3. *this evil family*] The whole Jewish race.

*which remain*] The words are omitted by the LXX. and Syriac Versions.

4. The prophet here resumes from vii. 28 the main subject of his prophecy. He again invites the Jews to repentance.

*Shall they fall?* The argument is that when men fall, they do not lie upon the ground,

- 5 return? Why *then* is this people of Jerusalem *slidden back* by a perpetual backsliding? <sup>1</sup>they hold fast deceit, <sup>2</sup>they refuse to return. <sup>3</sup>I hearkened and heard, *but they spake not aright*: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle. Yea, <sup>4</sup>the stork in the heaven knoweth her appointed times; and <sup>5</sup>the turtle and the crane and the swallow observe the time of their coming; but <sup>6</sup>my people know not the judgment of the LORD. How do ye say, *We are wise,* <sup>7</sup>and the law of the LORD *is with us?* Lo, certainly <sup>8</sup>in vain made he it; <sup>9</sup>the pen of the scribes is in vain. <sup>10</sup>The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word

<sup>1</sup> ch. 7. 24.

<sup>2</sup> ch. 9. 6.

<sup>3</sup> ch. 5. 3.

<sup>4</sup> 2 Pet. 3. 9.

<sup>5</sup> Isai. 1. 3.

<sup>6</sup> Cant. 2. 12.

<sup>7</sup> ch. 5. 4, 5.

<sup>8</sup> Rom. 2. 17.

<sup>9</sup> ch. 6. 15.

<sup>1</sup> Or, *the fulas pen of the scribes worketh for falsehood*, ISA. 10. 1.

<sup>2</sup> Or, *Have they been ashamed &c.*

but endeavour to get up again: and when a man loses his way, he does not persist in going on, but turns round, and retraces his steps. Israel then will be only following the dictates of common sense in desisting from that which she now knows to be her ruin.

5. When men act as in v. 4, why is God's own people alone an exception?

*slidden back...backsliding*] The same words as *turn* and *return* in v. 4. They should be rendered, *Why doth this people of Jerusalem turn away with a perpetual turning?*

*deceit*] i.e. idolatry; because men worship in it that which is false, and it is false to the worshippers.

*refuse*] From a feeling of dislike.

6. *I hearkened and heard*] God, before passing sentence, carefully listens to the words of the people. (cp. Gen. vi. 5, where the Divine judgment is preceded by the Almighty going down to see the tower.

*not aright*] Or, *not-right*; which in the Hebr. idiom means that which is utterly wrong.

*no man repented*] The original phrase is very striking: *No man had pity upon his own wickedness*. If men understood the true nature of sin, the sinner would repent out of very pity upon himself.

*as the horse rusheth*] lit. *overfloweth*. It is a double metaphor; first, the persistence of the people in sin is compared to the fury which at the sound of the trumpet seizes upon the war-horse; and then its rush into the battle is likened to the overflowing of a torrent, which nothing can stop in its destructive course.

7. Jeremiah appeals to the obedience which migratory birds render to the law of their natures. The *stork* arrives in Palestine about March 21, and after a six weeks' halt departs for the north of Europe. It takes its flight by day, at a vast height in the air (*in the heaven*). The appearance of the "turtle-dove" is one of the pleasant signs of the approach of spring.

*the crane and the swallow*] Rather, "the swift and the crane."

8. *the law of the LORD*] The Torah, or

written Law, the possession of which made the priests and prophets so boastfully exclaim, *We are wise*.

*Lo, certainly...*] Rather, *Verily, lo! the lying pen of the scribes hath made it—the Law—into a lie*. The mention of *scribes* in this place is a crucial point in the argument whether or not the Pentateuch or Torah is the old Law-Book of the Jews, or a fabrication which gradually grew up, but was not received as authoritative until after the return from the Captivity. It is not until the time of Josiah (2 Chr. xxxiv. 13) that "scribes" are mentioned except as political officers; here, however, they are students of the Torah. The Torah must have existed in writing before there could have been an order of men whose special business it was to study it; and therefore to explain this verse by saying that perhaps the scribes were writers of false prophecies written in imitation of the true, is to lose the whole gist of the passage. What the scribes turned into a lie was that Law of which they had just boasted that they were the possessors. Moreover, the scribes undeniably became possessed of preponderating influence during the exile: and on the return from Babylon were powerful enough to prevent the restoration of the kingly office. That there should be along with the priests and Levites men who devoted themselves to the study of the written Law, and who in the time of Josiah had acquired such influence as to be recognized as a distinct class—is just what we should expect from the rapid progress of learning, which began with Elisha's active management of the schools of the prophets, and culminated in the days of Hezekiah. Jeremiah's whole argument depends upon the fact that there were in his days men who claimed to be *wise* or *learned* men because of their study of the Pentateuch, and is entirely inconsistent with the assumptions that Jeremiah wrote the book of Deuteronomy, and that Ezra wrote parts of Exodus and the whole of Leviticus.

9. *they have rejected the word of the LORD*]

- <sup>a</sup> Deut. 28. 30.  
<sup>c</sup> ch. 8. 12.  
<sup>a</sup> Amos 8. 11.  
<sup>a</sup> Isai. 56. 11.  
<sup>c</sup> ch. 6. 14.  
<sup>a</sup> Reek. 13. 10.  
<sup>c</sup> ch. 3. 3.  
<sup>a</sup> & 6. 15.
- <sup>a</sup> Isai. 5. 1.  
 Joel 1. 7.  
<sup>a</sup> Matt. 21. 10.  
 Luke 13. 6.  
<sup>a</sup> ch. 4. 5.
- <sup>a</sup> ch. 9. 15.  
<sup>c</sup> ch. 14. 19.
- <sup>a</sup> ch. 4. 15.  
<sup>b</sup> Judg. 5. 22.  
 ch. 47. 3.
- <sup>a</sup> Ps. 58. 4.  
 Eccles. 10. 11.
- <sup>a</sup> Isai. 39. 3.  
<sup>a</sup> Dent. 32. 21.  
 Isai. 1. 4.
- 10 of the LORD; and 'what wisdom is in them? Therefore \*will I give their wives unto others, and their fields to them that shall inherit them: for every one from the least even unto the greatest is given to 'covetousness, from the prophet even unto the priest every one dealeth falsely. For they have 'healed the hurt of the daughter of my people slightly, saying, 'Peace, peace; when there is no peace. Were they 'ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD. 'I will surely consume them, saith the LORD: there shall be no grapes 'on the vine, nor figs on the 'fig tree, and the leaf shall fade; and the things that I have given them shall pass away from them. ¶ Why do we sit still? 'assemble yourselves, and let us enter into the fenced cities, and let us be silent there: for the LORD our God hath put us to silence, and given us 'water of 'gall to drink, because we have sinned against the LORD. We 'looked for peace, but no good came; and for a time of health, and behold trouble! The snorting of his horses was heard from 'Dan: the whole land trembled at the sound of the neighing of his 'strong ones; for they are come, and have devoured the land, and 'all that is in it; the city, and those that dwell therein. For, behold, I will send serpents, cockatrices, among you, which will not be 'charmed, and they shall bite you, saith the LORD. ¶ When I would comfort myself against sorrow, my heart is faint 'in me. Behold the voice of the cry of the daughter of my people 'because of them that dwell in 'a far country: Is not the LORD in Zion? is not her king in her? Why have they 'provoked me to anger with their graven images, and with strange vanities?

<sup>1</sup> Heb. the wisdom of what thing

<sup>2</sup> Or, In gathering I will

consume

<sup>3</sup> Or, poison.

<sup>4</sup> Heb. the fulness thereof.

<sup>5</sup> Heb. upon.

<sup>6</sup> Heb. because of the country of them that are far off.

It became in the hands of the Soferim or scribes a mere code of ceremonial observance. Cp. Mark vii. 13.

10-12. These verses are almost identical with ch. vi. 12-15.

10. to them that shall inherit them] Rather, to those that shall take possession of them, i.e. to conquerors who shall take them by force.

13. Or, I will gather and sweep them away, saith Jehovah: there are no grapes on the vine, and no figs on the fig-tree, and the leaf is dry; therefore will I appoint those that shall pass over them. Judah is a vine which bears no fruit: a tree which makes even no profession of life, for her leaf is dry. Many explain the last words of an army sweeping over the land like a flood.

14. The people rouse one another to exertion. "Why," they ask, "do we remain here to be overwhelmed?" They are ready now to follow the command given (see marg. ref.), but with the conviction that all hope is over.

let us be silent there] Rather, let us perish there, lit. be put to silence.

water of gall] i.e. poison. The word ren-

dered gall was probably the belladonna, or night-shade, to the berries of which the grapes of Israel were compared.

15. health...trouble] Or, rest...terror.

16. Dan] i.e. the northern boundary of the land.

his strong ones] i.e. his war-horses.

17. I will send] Or, am sending. No prophet changes his metaphors so suddenly as Jeremiah. The invading army is now compared to snakes, whom no charming can soothe, and whose bite is fatal. Cp. Num. xxi. 5, 6.

cockatrices] vipers. See Isai. xi. 8 note.

18. Rather, O my comfort in sorrow: my heart faints for me. The word translated comfort is by some supposed to be corrupt. With these mournful ejaculations a new strophe begins, ending with ix. 1, in which the prophet mourns over the miserable fate of his countrymen, among whom he had been earnestly labouring, but all in vain.

19. Or, Behold the voice of the cry for help of the daughter of my people from a distant land: "Is not Jehovah in Zion? Is not her king there?" "Why have they provoked Me to anger with their carved images, with

- 20 The harvest is past, the summer is ended, and we are not saved.  
 21 For the hurt of the daughter of my people am I hurt; I am  
 22 black; astonishment hath taken hold on me. *Is there no balm*  
*in Gilead; is there no physician there? why then is not the*  
 9 health of the daughter of my people recovered? OH that  
 my head were waters, and mine eyes a fountain of tears, that I  
 might weep day and night for the slain of the daughter of my  
 2 people! Oh that I had in the wilderness a lodging place of way-  
 faring men; that I might leave my people, and go from them!  
 for they be all adulterers, an assembly of treacherous men.  
 3 And they bend their tongues like their bow for lies: but they  
 are not valiant for the truth upon the earth; for they proceed  
 from evil to evil, and they know not me, saith the LORD.  
 4 ¶ Take ye heed every one of his neighbour, and trust ye not  
 in any brother: for every brother will utterly supplant, and  
 5 every neighbour will walk with slanders. And they will de-  
 ceive every one his neighbour, and will not speak the truth:  
 they have taught their tongue to speak lies, and weary them-  
 6 selves to commit iniquity. Thine habitation is in the midst of  
 deceit; through deceit they refuse to know me, saith the LORD.  
 7 ¶ Therefore thus saith the LORD of hosts, Behold, I will melt

f ch. 4. 19.

o Joel 2. 6.

Nah. 2. 10.

a Gen. 37. 25.

&amp; 43. 11.

o Isai. 22. 4.

ch. 4. 19.

Lam. 2. 11.

b ch. 5. 7, 8.

c Ps. 64. 3.

Isai. 59. 4.

d 1 Sam. 2.

12.

Hos. 4. 1.

e ch. 12. 6.

Mic. 7. 5.

f ch. 6. 28.

g Isai. 1. 25.

Mal. 3. 3.

<sup>1</sup> Heb. gone up?<sup>2</sup> Heb. Who will give my head, &c.<sup>3</sup> Or, friend.<sup>4</sup> Or, smack.

foreign vanities!" Their complaint, *Is there no Jehovah in Zion?* is met by God demanding of them the reason why instead of worshipping Him they have set up idols.

20. the summer] Rather, the fruit-gathering, which follows the corn-harvest. The corn has failed; the fruit-gathering has also proved unproductive; so despair seized the people when they saw opportunities for their deliverance again and again pass by, till God seemed utterly to have forgotten them.

21. For the hurt hurt] Lit. Because of the breaking...broken. These are the words of the prophet, whose heart is crushed by the cry of his countrymen.

I am black] Or, I go mourning.

22. no physician there] i.e. in Gilead. Balm used to grow in Israel for the healing of the nations. Her priests and prophets were the physicians. Has Israel then no balm for herself? Is there no physician in her who can bind up her wound? Gilead was to Israel what Israel spiritually was to the whole world.

why then is not the health...recovered?] Or, why then has no bandage, or plaster of balsam, been laid upon my people?

IX. 1. This verse is joined in the Hebrew to the preceding chapter. But any break at all here interrupts the meaning.

a fountain] Rather, a reservoir, in which tears had been stored up, so that the prophet might weep abundantly.

2-9. From their punishment the prophet now turns to their sins.

2. The prophet utters the wish that he might be spared his daily striving, and in

some lone wilderness give way to his sorrow, without restraint.

a lodging place] It was usual to build in the desert, either by private charity or at the public expense, caravanserais, to receive travellers for a single night, who had however to bring their own supplies with them.

an assembly] Or, a gang.

treacherous] Faithless towards one another.

3. Rather, And they bend their tongue to be their bow of lies, i.e. just as men before a battle get their bows ready, so they of set purpose make ready to do mischief, only their arrows are lying words: neither do they rule faithfully in the land, i.e. Judæa.

4. In a state of such utter lawlessness, the bonds of mutual confidence are relaxed, and suspicion takes its place.

utterly supplant] An allusion to the name of Jacob (Gen. xxvii. 36). It might be rendered every brother is a thorough Jacob.

will walk with slanders] Or, slandereth.

6. A continuation of the warning given in v. 4. Trust no one: for thou dwellest surrounded by deceit on every side. Their rejection of God is the result of their want of honesty in their dealings with one another (1 John iv. 20).

7. I will melt them, and try them] The punishment is corrective rather than retributive. The terms used are those of the refiner of metals, the first being the smelting to separate the pure metal from the ore; the second the testing to see whether the metal is pure, or still mixed with alloy. God will



- \* Hos. 11. 8. them, and try them; \*for how shall I do for the daughter of  
 8 my people? Their tongue *is as an arrow* shot out; it speaketh  
 \* Ps. 12. 2. 'deceit: *one* speaketh \*peaceably to his neighbour with his  
 \* Ps. 28. 3. 9 mouth, but <sup>1</sup>in heart he layeth <sup>2</sup>his wait. 'Shall I not visit  
 \* ch. 5. 8, 29. them for these *things*? saith the LORD: shall not *my* soul be  
 10 avenged on such a nation as this? ¶ For the mountains will I  
 " ch. 12. 4. take up a weeping and wailing, and "for the <sup>3</sup>habitations of the  
 Hos. 4. 3. wilderness a lamentation, because they are 'burned up, so that  
 " ch. 4. 25. none can pass through *them*; neither can *men* hear the voice of  
 " Isai. 25. 2. the cattle; <sup>5</sup>"both the fowl of the heavens and the beasts are  
 " Isai. 13. 22. 11 fled; they are gone. And I will make Jerusalem <sup>6</sup>'heaps, and  
 ch. 10. 22. "a den of dragons; and I will make the cities of Judah <sup>6</sup>'desolate,  
 " Ps. 107. 43. 12 without an inhabitant. ¶ <sup>7</sup>Who *is* the wise man, that may under-  
 Hos. 14. 9. stand this? and *who is he* to whom the mouth of the LORD hath  
 13 spoken, that he may declare it, for what the land perisheth and  
 14 is burned up like a wilderness, that none passeth through? And  
 " ch. 7. 24. the LORD saith, Because they have forsaken *my* law which I set  
 " Gal. 1. 14. before them, and have not obeyed *my* voice, neither walked  
 15 therein; but have <sup>7</sup>walked after the <sup>7</sup>imagination of their own  
 " Ps. 80. 5. heart, and after Baalim, <sup>8</sup>'which their fathers taught them:  
 " ch. 23. 15. 16 therefore thus saith the LORD of hosts, the God of Israel; Be-  
 Lam. 3. 15. hold, I will <sup>8</sup>'feed them, *even* this people, <sup>9</sup>"with wormwood and  
 17 19. 18 give them water of gall to drink. I will <sup>9</sup>'scatter them also  
 " Dent. 28. 64. among the heathen, whom neither they nor their fathers have  
 " Ezek. 5. 2. known: <sup>9</sup>"and I will send a sword after them, till I have consumed  
 " 2Chr. 35. 25. 17 them. ¶ Thus saith the LORD of hosts, Consider ye, and call for  
 Job 3. 8. <sup>10</sup>the mourning women, that they may come; and send for cunning

<sup>1</sup> Heb. in the midst of him.

<sup>2</sup> Or, wait for him.

<sup>3</sup> Or, pastures.

<sup>4</sup> Or, desolate

<sup>5</sup> Heb. from the fowl even to, &c.

<sup>6</sup> Heb. desolation.

<sup>7</sup> Or, stubbornness.

put the nation into the crucible of tribulation, that whatever is evil being consumed in the fire, all there is in them of good may be purified.

for how shall I do ] Rather, for how else could I act with reference to the daughter of my people?

8. an arrow shot out] Rather, a murderous arrow.

in heart he layeth his wait] Rather, inwardly he layeth his ambush.

10-22. The punishment described in general terms in the preceding three verses is now detailed at great length.

10. the habitations] i.e. the temporary encampments of the shepherds (see vi. 3).

so that none can... ] Or, They are parched up, with no man to pass through them; neither do they hear the voice of cattle; from the birds of the heaven even to the beasts they are fled, they are gone.

11. dragons] Rather, jackals.

12. for what the land perisheth... ] This is the question proposed for consideration. The prophet calls upon the wise man to explain his question; that question being, Wherefore did the land perish? He follows it by the assertion of a fact: It is parched like the wilderness with no man to pass through.

13. The cause of the chastisement about

to fall upon Jerusalem, was their desertion of the Divine Law.

14. imagination] Or, as in marg. which their fathers taught them] It was not the sin of one generation that brought upon them chastisement: it was a sin, which had been handed down from father to son.

15. I will feed them ] Rather, I am feeding them. The present participle used here, followed by three verbs in the future, shews that the judgment has begun, of which the successive stages are given in the next clause.

wormwood] See Deut. xxix. 18, note, and for water of gall, viii. 14, note.

16. This verse is taken from Lev. xxvi. 33. The fulfilment of what had been so long before appointed as the penalty for the violation of Jehovah's Covenant is one of the most remarkable proofs that prophecy was something more than human foresight.

till I have consumed them] See iv. 27 note. How is this "consuming" consistent with the promise to the contrary there given? Because it is limited by the terms of v. 7. Previously to Nebuchadnezzar's destruction of Jerusalem God removed into safety those in whom the nation should revive.

17. the mourning women] Hired to attend

- 18 *women, that they may come: and let them make haste, and take up a wailing for us, that our eyes may run down with* <sup>a ch. 14. 17.</sup>  
 19 *tears, and our eyelids gush out with waters. For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our* <sup>b Lev. 18. 23.</sup>  
 20 *dwellings have cast us out. Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour*  
 21 *lamentation. For death is come up into our windows, and is entered into our palaces, to cut off the children from without,* <sup>c ch. 6. 11.</sup>  
 22 *and the young men from the streets. Speak, Thus saith the LORD, Even the carcases of men shall fall as dung upon the* <sup>d ch. 8. 2.</sup>  
 23 *open field, and as the handful after the harvestman, and none shall gather them. ¶ Thus saith the LORD, Let not the wise* <sup>e Eccles. 9. 11.</sup>  
 24 *man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him* <sup>f 1 Cor. 1. 31. 2 Cor. 10. 17.</sup>  
 24 *that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight,* <sup>g Mic. 6. 8.</sup>  
 25 *saith the LORD. ¶ Behold, the days come, saith the LORD, that I will punish all them which are circumcised with the uncircum-* <sup>h Rom. 2. 8.</sup>  
 26 *cised; Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost corners, that dwell* <sup>i ch. 25. 23.</sup>

<sup>a</sup> Heb. *visit upon*.<sup>b</sup> Heb. *cut off into corners*,*or, having the corners of their hair polled.*

at funerals, and by their skilled wailings aid the real mourners in giving vent to their grief. Hence they are called *running*, lit. *wise women*, wisdom being constantly used in Scripture for anything in which people are trained.

18. *take up a wailing for us*] i.e. for the nation once God's chosen people, but long spiritually dead.

19. *forsoeken*] Or, left: forced to abandon the land.

*because our dwellings &c.*] Rather, *because they have cast down our dwellings*. The whole verse is a description of their sufferings. See 2 K. xxv. 1-12.

20. The command is addressed to the women because it was more especially their part to express the general feelings of the nation. See 1 Sam. xviii. 6; 2 Sam. i. 24. The women utter now the death-wail over the perishing nation. They are to teach their daughters and neighbours the *lamentation*, i.e. *dirge*, because the harvest of death would be so large that the number of trained women would not suffice.

21. *death is come up &c.*] i.e. death steals silently like a thief upon his victims, and makes such havoc that there are no children left to go "without," nor young men to frequent the open spaces in the city.

22. The "handful" means the little bundle of corn which the reaper gathers on his arm with three or four strokes of his sickle, and then lays down. Behind the reaper came one whose business it was to gather several of these bundles, and bind them into a sheaf.

Thus death strews the ground with corpses as thickly as these handfuls lie upon the reaped land, but the corpses lie there unheeded.

23. To the end of ch. x. the prophet urges upon the people the practical conclusion to be drawn from God's righteous dealings with them. The three things on which men most pride themselves are shewn in this verse to have proved vain.

24. This is the prophet's remedy for the healing of the nation. It is the true understanding and knowledge of God, of which the first means the spiritual enlightenment of the mind (1 Cor. ii. 13, 14), the other the training of the heart unto obedience (John viii. 31, 32). This knowledge of God is further said to find in Him three chief attributes, (1) *lovingkindness*, i.e. readiness to shew grace and mercy; (2) *judgment*, a belief in which is declared in Heb. xi. 6 to be essential to faith; (3) *righteousness*, which is essential to religion absolutely. Unless men believe that God's dealings with them in life and death are right and just, they can neither love nor reverence Him.

25. *all them which are circumcised &c.*] Rather, *all circumcised in uncircumcision*, i.e. all who though outwardly circumcised have no corresponding inward purity.

26. *all that are in the utmost corners*] Really, *all who have the corners of their hair shorn*. The people meant are those Arabs who cut the hair close upon the forehead and temples, but let it grow long behind. See Lev. xix. 27.

in the wilderness: for all *these nations* are uncircumcised, and all the house of Israel are <sup>a</sup>uncircumcised in the heart.

<sup>a</sup> Lev. 26. 41.  
Ezek. 44. 7.  
Rom. 2.  
28, 29.  
<sup>c</sup> Lev. 18. 3.

<sup>b</sup> Isai. 40-44.

<sup>c</sup> Isai. 41. 7.

<sup>d</sup> Ps. 115. 5.  
Hab. 2. 19.

<sup>e</sup> 1 Cor. 12. 2.

<sup>f</sup> Ps. 115. 7.

<sup>g</sup> Isai. 46. 1.

<sup>h</sup> Isai. 41. 23.

<sup>i</sup> Ex. 15. 11.

<sup>j</sup> Ps. 86. 8.

<sup>k</sup> Rev. 15. 4.

<sup>l</sup> Ps. 89. 6.

<sup>m</sup> Ps. 116. 8.

<sup>n</sup> Isai. 41. 20.

<sup>o</sup> Zech. 10. 2.

<sup>p</sup> Rom. 1.

<sup>q</sup> 21, 22.

<sup>1</sup> Hob. *statutes, or, ordinances are vanity.*

<sup>2</sup> Or, *it liketh thee.*

<sup>3</sup> Heb. *in one, or, at once.*

for all these nations are uncircumcised] Or, for all the heathen are uncircumcised. Circumcision probably prevailed partially in the heathen mysteries as a sign of peculiar sanctity, but to the Jews alone it represented their Covenant-relation to God.

X. 2. *signs of heaven*] Extraordinary appearances, such as eclipses, comets, and the like, which seemed to the heathen to portend national calamities. To attribute importance to them is to walk in heathen ways.

3. *the customs*] Better, as the marg., *the ordinances, established institutions, of the peoples, i.e. heathen nations.*

4. *They deck it*] It was covered with plates of gold and silver, and then fastened with nails in its place, that it might not move, i.e. tumble down.

The agreement in this and the following verses with the argument in Isai. xl.-xliv. is so manifest, that no one can doubt that the one is modelled upon the other. If, therefore, Jeremiah took the thoughts and phrases from Isaiah, it is plain that the last twenty-seven chapters of Isaiah were prior in date to Jeremiah's time, and were not therefore written at the close of the Babylonian exile. This passage then is a crucial one to the pseudo-Isaiah theory. Two answers are attempted, (1) that the pseudo-Isaiah borrowed from Jeremiah. But this is refuted by the style, which is not that usual with Jeremiah. (2) That it is an interpolation in Jeremiah. But how then are we to account for its being found in the Septuagint Version? The only argument of real importance is that these verses break the continuity of thought; but the whole chapter is somewhat fragmentary, and not so closely connected as the previous three.

CHAP. 10. HEAR ye the word which the LORD speaketh unto you,  
2 O house of Israel: Thus saith the LORD, <sup>a</sup>Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the <sup>b</sup>customs of the people *are* vain: for <sup>c</sup>one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they <sup>d</sup>fasten it with nails and with hammers, that it move not. They *are* upright as the palm tree, <sup>e</sup>but speak not: they must needs be <sup>f</sup>borne, because they cannot go. Be not afraid of them; for <sup>g</sup>they cannot do evil, neither also <sup>h</sup>is it in them to do good. ¶ Forasmuch as *there is* none <sup>i</sup>like unto thee, O LORD; thou *art* great, and thy name *is* great in might. <sup>j</sup>Who would not fear thee, O King of nations? for <sup>k</sup>to thee doth it appertain: forasmuch as <sup>l</sup>among all the wise *men* of the nations, and in all their kingdoms, <sup>m</sup>there is none 8 like unto thee. But they are <sup>n</sup>altogether <sup>o</sup>brutish and foolish:

Still there is a connexion. The prophet had just included all Israel under the ban of uncircumcision: he now shews them their last chance of safety by enlarging upon the truth, that (cp. ix. 23, 24) their true glory is their God, not an idol of wood, but the King of nations. Then comes the sad feeling that they have rejected God and chosen idols (vv. 17, 18); then the nation's deep grief (vv. 19-22) and earnest prayer (vv. 23-25). It is quite possible that only portions of the concluding part of Jeremiah's Temple-sermon were embodied in Baruch's roll, and that had the whole been preserved, we should have found the thoughts as orderly in development as those in chs. vii.-ix.

5. *They are upright &c.*] Rather, *They are like a palm tree of turned work, i.e. like one of those stiff inelegant pillars, something like a palm tree, which may be seen in oriental architecture. Some translate thus: They are like pillars in a garden of cucumbers, i.e. like the blocks set up to frighten away the birds; but none of the ancient Versions support this rendering.*

6. *Forasmuch as*] Or, *No one is like unto thee, O Jehovah.* In vv. 6-11, the prophet contrasts God's greatness with the impotence of idols.

7. *O King of nations*] i.e. heathen nations. Jehovah is not the national God of the Jews only, but reigns over all mankind (Ps. xxii. 28).

*it*] i.e. everything.  
*in all their kingdoms*] More correctly, *in all their royalty or kingship.*

8. *brutish* (v. 21) and *foolish*] Theirs was the brutishness of men in a savage state, little better than mere animals: their folly that of stupidity.

- 9 the stock is a doctrine of vanities. Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple is their clothing: they are all the work of cunning men. But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.
- 11 ¶ Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.
- 13 When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures. Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them. They are vanity, and the work of errors: in the time of their visitation they shall perish. The portion of Jacob is not like them: for he is the former of all things; and Israel is the rod of his inheritance: The LORD of hosts is his name.
- 17 Gather up thy wares out of the land, O inhabitant of the

<sup>1</sup> Heb. God of truth, Ps. 31. 5.

<sup>2</sup> Heb. king of eternity.

<sup>3</sup> In the Chaldean language. <sup>4</sup> Or, is more brutish than to know.

<sup>5</sup> Or, noise.

<sup>6</sup> Or, for rain.

<sup>7</sup> Heb. inhabitress.

<sup>1</sup> Dan. 10. 5.

<sup>2</sup> Ps. 115. 4.

<sup>3</sup> 1 Tim. 6. 17.

<sup>4</sup> Ps. 10. 16.

<sup>5</sup> See Ps. 96. 5.

<sup>6</sup> Isai. 2. 18.

<sup>7</sup> Zech. 13. 2.

<sup>8</sup> Gen. 1. 1.

<sup>9</sup> Ps. 136. 5.

<sup>10</sup> ch. 51. 15.

<sup>11</sup> Ps. 83. 1.

<sup>12</sup> Job 9. 6.

<sup>13</sup> Ps. 104. 2.

<sup>14</sup> Isai. 40. 22.

<sup>15</sup> Job 38. 34.

<sup>16</sup> Ps. 135. 7.

<sup>17</sup> ch. 51. 17.

<sup>18</sup> Prov. 30. 2.

<sup>19</sup> Isai. 42. 17.

<sup>20</sup> Hab. 2. 18.

<sup>21</sup> ver. 11.

<sup>22</sup> Ps. 119. 57.

<sup>23</sup> ch. 51. 19.

<sup>24</sup> Lam. 3. 24.

<sup>25</sup> Deut. 32. 9.

<sup>26</sup> Isai. 47. 4.

<sup>27</sup> ch. 31. 35.

<sup>28</sup> Ezek. 12. 3.

<sup>29</sup> ch. 6. 1.

the stock &c.] Rather, the instruction of idols is a piece of wood. That is what they are themselves, and "ex nihilo nihil fit."

9. Or, It is a piece of wood (v. 8 note); yes, beaten silver it is, which is brought from Tarshish, and gold from Uphaz: it is the work &c.

Tarshish...Uphaz] See marg. ref. and Gen. x. 4. Possibly Uphaz was a place in the neighbourhood of the river Hyphasis.

Blue and purple] Both colours were purple, from dyes obtained from shellfish: but the former had a violet, the latter a red tinge.

11. This verse is (in the original) in Chaldee. It was probably a proverbial saying, which Jeremiah inserts in its popular form.

12. discretion] Or, understanding. The three attributes ascribed to the Creator are very remarkable. The creation of the earth, the material world, is an act of power; the establishing, i.e. the ordering and arranging it as a place fit for man's abode, is the work of his wisdom; while the spreading out the heavens over it like a tent is an act of understanding, or skill. Naturally, the consideration of these attributes has led many to see here an allusion to the Holy Trinity.

13. When &c.] i.e. the rushing downpour of rain follows immediately upon the thunder. The rest of the verse is identical with marg. ref.; but probably the words belong to Jeremiah, the Psalm being of comparatively late date.

with rain] For the rain (Ps. cxxxv. 7).

14. in his knowledge] Rather, without knowledge; i.e. on comparing his powerless idols with the terrific grandeur of a tropical thunderstorm the man who can still worship them instead of the Creator is destitute of knowledge.

every founder &c.] Or, every goldsmith is put to shame &c. He has exhausted his skill on what remains an image.

15. Rather, They are vanity, a work of mockery, deserving only ridicule and contempt.

16. The portion of Jacob] i.e. Jehovah. He is not like gods made by a carpenter and goldsmith.

of all things] Lit. of the all, the universe.

the rod of his inheritance] See Ps. lxxiv. 2; cp. Isai. lxiii. 17. The rod is the sceptre, and Israel the people over whom Jehovah especially rules.

17. The prophet now returns to the main subject of his sermon, the conquest of Judæa.

thy wares] Rather, thy bundle, which could contain a few articles for necessary use, and be carried in the hand. They are going into exile.

O inhabitant of the fortress] i.e. thou that art besieged, that inhabitest a besieged town.

- \* 1 Sam. 25. 18 fortress. For thus saith the LORD, Behold, I will <sup>a</sup>sling out the inhabitants of the land at this once, and will distress them.
29. 19 <sup>a</sup>that they may find it so. <sup>b</sup>Woe is me for my hurt! my wound is grievous: but I said, 'Truly this *is* a grief, and <sup>c</sup>I must bear it. <sup>d</sup>My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they *are* not: *there is* none to stretch forth my tent any more, and to set up my
- 20 21 curtains. For the pastors are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their
- 22 flocks shall be scattered. Behold, the noise of the bruit is come, and a great commotion out of the <sup>e</sup>north country, to make the
- \* ch. 1. 15. 23 cities of Judah desolate, and a <sup>f</sup>den of dragons. ¶ O LORD, I
- \* ch. 9. 11. 24 know that the <sup>g</sup>way of man *is* not in himself: *it is* not in man
- \* Prov. 16. 1. 25 that walketh to direct his steps. O LORD, <sup>h</sup>correct me, but with judgment; not in thine anger, lest thou <sup>i</sup>bring me to nothing.
- \* Ps. 79. 6. 26 <sup>j</sup>Pour out thy fury upon the heathen <sup>k</sup>that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and <sup>l</sup>devoured him, and consumed him, and have made his habitation desolate.
- \* Job 18. 21. 1 Thess. 4. 5. \* ch. 8. 16.

CHAP. 11. THE word that came to Jeremiah from the LORD, saying,  
2 ¶ Hear ye the words of this covenant, and speak unto the men,

<sup>1</sup> Heb. *diminish me*.

18. *sling out*] A similar metaphor for violent ejection occurs in Isai. xxii. 18 (see note). *at this once*] Or, *at this time*. Previous invasions had ended either in deliverance, or at most in temporary misfortune. God's long-suffering is exhausted, and this time Judæa must cease to be an independent nation.

*that they may find it so*] Omit *so*, and explain either (1) *I will distress them with the rigours of a siege that they may feel it*, i.e. the distress; or, (2) *that they may find Me*, God, that which alone is worth finding.

19-25. The lamentation of the daughter of Zion, the Jewish Church, at the devastation of the land, and her humble prayer to God for mercy.

19. *grievous*] Rather, mortal, i.e. fatal, incurable.

*a grief*] Or, *my grief*.

20. *tabernacle*] i.e. tent. Jerusalem laments that her tent is *p*undered, and her children carried into exile, and *so are not*, are dead (Matt. ii. 18), either absolutely, or dead to her in the remote land of their Captivity. They can aid the widowed mother no longer in pitching her tent, or in hanging up the curtains round about it.

21. *therefore they shall not prosper*] Rather, *therefore they have not governed wisely*. "The pastors," i.e. the kings and rulers (ii. 8), having sunk to the condition of barbarous and untutored men, could not govern wisely.

22. *The great commotion* is the confused noise of the army on its march (see viii. 16). *dragons*] i.e. jackals; see marg. ref.

23. At the rumour of the enemy's ap-

proach Jeremiah utters in the name of the nation a supplication appropriate to men overtaken by the divine justice.

24. *with judgment*] In xxx. 11; xlv. 28, the word "judgment" (with a different preposition) is rendered *in measure*. The contrast therefore is between punishment inflicted in anger, and that inflicted as a duty of justice, of which the object is the criminal's reformation. Jeremiah prays that God would punish Jacob so far only as would bring him to true repentance, but that he would pour forth his anger upon the heathen, as upon that which opposes itself to God (r. 25).

XI., XII. The prophecy contained in these two chapters seems to belong to an early period of Jeremiah's life. The Covenant (v. 2) was that renewed by Josiah in his eighteenth year, after the discovery of the Book of the Law in the Temple (2 K. xxiii. 3); while v. 13 apparently refers to the public establishment of idolatry by Manasseh (do. xxi. 3). The people took no hearty part in Josiah's reformation, and the prophet therefore sets before them the consequences that will inevitably follow upon their disloyalty to their Covenant-God. The prophecy was probably called forth by the conspiracy of the men of Judah and of his own relatives of Anathoth to murder Jeremiah (vv. 18-23; xii. 1-6); for such deeds, which but too well represented the nation's whole course, punishment must come if unrepented of.

XI. 2. *the words of this covenant*] The phrase used (2 K. xxiii. 3) to describe the contents of the Book of the Law.

- 3 of Judah, and to the inhabitants of Jerusalem; and say thou unto them, Thus saith the LORD God of Israel; <sup>a</sup>Cursed be the  
4 man that obeyeth not the words of this covenant, which I commanded, your fathers in the day *that* I brought them forth out of the land of Egypt, <sup>b</sup>from the iron furnace, saying, 'Obey my voice, and do them, according to all which I command you:  
5 so shall ye be my people, and I will be your God: that I may perform the <sup>c</sup>oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day.  
6 Then answered I, and said, <sup>d</sup>So be it, O LORD. Then the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of  
7 this covenant, <sup>e</sup>and do them. For I earnestly protested unto your fathers in the day *that* I brought them up out of the land of Egypt, *even* unto this day, <sup>f</sup>rising early and protesting, saying, Obey my voice. <sup>g</sup>Yet they obeyed not, nor inclined their ear, but <sup>h</sup>walked every one in the <sup>i</sup>imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded *them* to do; but they did *them* not.  
9 ¶ And the LORD said unto me, <sup>j</sup>A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.  
10 They are turned back to <sup>k</sup>the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have  
11 broken my covenant which I made with their fathers. Therefore thus saith the LORD, Behold, I will bring evil upon them, which they shall not be able <sup>l</sup>to escape; and <sup>m</sup>though they shall  
12 cry unto me, I will not hearken unto them. Then shall the cities of Judah and inhabitants of Jerusalem go, and <sup>n</sup>cry unto the gods unto whom they offer incense: but they shall not save  
13 them at all in the time of their <sup>o</sup>trouble. For *according* to the number of thy <sup>p</sup>cities were thy gods, O Judah; and *according* to the number of the streets of Jerusalem have ye set up altars to *that* <sup>q</sup>shameful thing, *even* altars to burn incense unto Baal.

<sup>1</sup> Heb. *Amen*, Deut. 27. 15-26.

<sup>2</sup> Or, *stubbornness*.

<sup>3</sup> Heb. *to go forth of*.

<sup>4</sup> Heb. *evil*.

<sup>5</sup> Heb. *shame*, ch. 3. 21.

Hos. 9. 10.

<sup>a</sup> Deut. 27.

26.

Gal. 3. 10.

<sup>b</sup> 1 Kin. 8.

51.

<sup>c</sup> Lev. 26. 3.

ch. 7. 23.

<sup>d</sup> Deut. 7.

12, 13.

Ps. 105. 9.

<sup>e</sup> Rom. 2. 13.

Jam. 1. 22.

<sup>f</sup> ch. 7. 13.

<sup>g</sup> ch. 7. 26.

<sup>h</sup> ch. 3. 17.

<sup>i</sup> Ezek. 22.

25.

Hos. 6. 9.

<sup>j</sup> Ezek. 20.

18.

<sup>k</sup> Ps. 18. 41.

Isai. 1. 15.

Ezek. 8. 18.

Zech. 7. 13.

<sup>m</sup> Deut. 32.

37, 38.

<sup>n</sup> ch. 2. 28.

4. *from the iron furnace*] Rather, *out of the iron furnace*, Egypt (see Deut. iv. 20). The constant reference to Deuteronomy shews how great had been the effect upon Jeremiah's mind of the public recitation of the "Book of the Covenant" found in the Temple.

5. *as it is this day*] God had kept the terms of the Covenant. Whether the promised land would permanently remain the property of the Jews would depend upon their observance of their part of the Covenant.

*So be it, O LORD*] Or, *Amen, Jehovah*. The prophet was literally obeying the command given in Deut. xxvii. 14-26, and the same word should be kept in both places.

6. *Proclaim &c.*] Probably Jeremiah accompanied Josiah in his progress (2 K. xxiii. 15-20), and everywhere read to the people the words of the newly-found Book.

8. *I will bring*] Rather, *I have brought*.

The breach of the Covenant upon their part had always brought temporal calamity. The last examples were the deportation of the ten tribes by Salmanezar, and the leading of Manasseh prisoner to Babylon in chains (2 Chr. xxxiii. 11).

9. *A conspiracy*] The defection from the Covenant was as general as if it had been the result of preconcerted arrangement. The decided course taken by Josiah may, however, have led the opposite party to secret combinations against him.

10. *their forefathers*] Lit. *their fathers, the first ones*: in allusion to the idolatries committed in the wilderness, and by the generations whose history is given in the Book of Judges.

*and they went after*] Rather, *yea! they have walked after other gods to serve them*. The *they* refers to the men of Jeremiah's day.

11. *I will bring*] Or, *am bringing*.

13. *that shameful thing*] i.e. Baal; a

• Ex. 32. 10.  
ch. 7. 16.  
1 John 5. 16.  
• Ps. 80. 16.  
• Ezek. 16.  
25, &c.  
• Hag. 2. 12.  
Tit. 1. 15.  
• Prov. 3. 14.  
• Ps. 53. 8.  
Rom. 11. 17.  
• Isai. 5. 2.  
ch. 2. 21.

• ch. 18. 18.  
• Ps. 83. 4.  
• Ps. 27. 13.

• 1 Sam. 16. 7.  
Ps. 7. 9.  
ch. 17. 10.  
Rev. 2. 23.  
• ch. 12. 5.  
• Isai. 30. 10.  
Amos 2. 12.  
Mic. 2. 6.

• ch. 23. 12.  
Luke 19. 44.

• Ps. 51. 4.

14 Therefore <sup>a</sup>pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear *them* in the time that  
15 they cry unto me for their <sup>1</sup>trouble. ¶ <sup>2</sup>What hath my beloved to do in mine house, *seeing* she hath wrought lewdness with many, and <sup>3</sup>the holy flesh is passed from thee? <sup>4</sup>when thou  
16 doest evil, then thou <sup>5</sup>rejoicest. The LORD called thy name, <sup>6</sup>'A green olive tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of  
17 it are broken. For the LORD of hosts, <sup>7</sup>that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.  
18 ¶ And the LORD hath given me knowledge of *it*, and I know *it*:  
19 then thou shewedst me their doings. But I *was* like a lamb or an ox *that* is brought to the slaughter; and I knew not that  
<sup>8</sup>they had devised devices against me, *saying*, Let us destroy <sup>9</sup>the tree with the fruit thereof, <sup>10</sup>and let us cut him off from <sup>11</sup>the land of the living, that his name may be no more remembered. But, O LORD of hosts, that judgest righteously, that  
20 <sup>12</sup>triest the reins and the heart, let me see thy vengeance on  
21 them: for unto thee have I revealed my cause. ¶ Therefore thus saith the LORD of the men of Anathoth, <sup>13</sup>that seek thy life, saying, <sup>14</sup>'Prophecy not in the name of the LORD, that thou  
22 die not by our hand: Therefore thus saith the LORD of hosts, Behold, I will <sup>15</sup>punish them: the young men shall die by the sword; their sons and their daughters shall die by famine: and  
23 there shall be no remnant of them: for I will bring evil upon the men of Anathoth, *even* <sup>16</sup>the year of their visitation.

CHAP. 12. RIGHTEOUS <sup>a</sup>art thou, O LORD, when I plead with

<sup>1</sup> Heb. evil.

<sup>2</sup> Heb. What is to my beloved in my house.

<sup>3</sup> Or, when thy evil is.

<sup>4</sup> Heb. the stalk with his

bread.

<sup>5</sup> Heb. vinit upon.

public establishment of idolatry, such as actually took place in the reign of Manasseh (2 Chr. xxxiii. 3. Contrast 2 K. xviii. 4).

14-17. A parenthesis. As in vii. 16, all intercession is forbidden, and for this reason. Prayer for others for the forgiveness of their sins avails only when they also pray. The cry of the people now was that of the guilty smarting under punishment, not of the penitent mourning over sin.

16. This passage, like Isai. i. 12, rebukes the inconsistency of Judah's public worship of Jehovah with their private immorality and preference for idolatry. Translate; *What hath My beloved in My house to practise guile there? The great men and the holy flesh (i.e. the sacrifices) shall pass away from thee.*

16. The goodly or shapely fruit, signifies the righteousness and faith which ought to have been the result of Israel's possession of extraordinary privileges. The tree did not bear this fruit, and God now destroys it by a thunderstorm.

18. Rather, gave me knowledge of *it*, and I knew *it*. Jeremiah shews (rv. 18-23), that the general conspiracy of the people

against Jehovah and the special plot against himself was revealed to him by God.

19. *like a lamb or an ox*] Rather, *like a tame lamb*. Jeremiah had lived at Anathoth as one of the family, never suspecting that, like a tame lamb, the time would come for him to be killed.

*the tree with the fruit thereof*] The words are those of a proverb or dark saying. All the Churches agree in understanding that under the person of Jeremiah these things are said by Christ.

22. *the young men*] i.e. those of the legal age for military service.

23. *no remnant*] 128 men of Anathoth returned from exile (Ezra ii. 23; Neh. vii. 27). Jeremiah's denunciation was limited to those who had sought his life. The year of their visitation would be the year of the siege of Jerusalem, when Anathoth being in its immediate vicinity would have its share of the horrors of war.

XII. Some divide this chapter into three extracts (rv. 1-6, 7-13, 14-17) from discourses of Jeremiah not preserved at length; others regard it as a connected discourse

thee: yet <sup>1</sup>let me talk with thee of *thy* judgments: <sup>2</sup>Wherefore doth the way of the wicked prosper? *wherefore* are all they  
 2 happy that deal very treacherously? Thou hast planted them,  
 yea, they have taken root: <sup>3</sup>they grow, yea, they bring forth  
 fruit: <sup>4</sup>thou art near in their mouth, and far from their reins.  
 3 But thou, O LORD, <sup>4</sup>knowest me: thou hast seen me, and  
<sup>5</sup>tried mine heart <sup>3</sup>toward thee: pull them out like sheep for the  
 4 slaughter, and prepare them for <sup>5</sup>the day of slaughter. How  
 long shall <sup>6</sup>the land mourn, and the herbs of every field wither,  
<sup>7</sup>for the wickedness of them that dwell therein? <sup>8</sup>the beasts are  
 consumed, and the birds; because they said, He shall not see  
 5 our last end. ¶ If thou hast run with the footmen, and they  
 have wearied thee, then how canst thou contend with horses?  
 and if in the land of peace, *wherein* thou trustedst, *they wearied*  
 6 thee, then how wilt thou do in <sup>9</sup>the swelling of Jordan? For  
 even <sup>10</sup>thy brethren, and the house of thy father, even they have  
 dealt treacherously with thee; yea, <sup>11</sup>they have called a multi-  
 tude after thee: <sup>12</sup>believe them not, though they speak <sup>13</sup>fair  
 words unto thee.

<sup>1</sup> Or, let me reason the case with thee.

<sup>2</sup> Heb. they go on.

<sup>3</sup> Heb. with thee.

<sup>4</sup> Or, they cried after thee fully.

<sup>5</sup> Heb. good things.

<sup>6</sup> Job 12. 6.

ch. 5. 28.

Hab. 1. 4.

Mal. 3. 15.

<sup>7</sup> Isai. 29. 13.

Mat. 15. 8.

<sup>8</sup> Ps. 17. 8.

<sup>9</sup> ch. 11. 30.

<sup>10</sup> Jam. 5. 5.

<sup>11</sup> ch. 23. 10.

Hos. 4. 3.

<sup>12</sup> Ps. 107. 34.

<sup>13</sup> ch. 4. 25.

<sup>14</sup> Josh. 3. 15.

<sup>15</sup> 1 Chr. 12. 15.

<sup>16</sup> ch. 9. 4.

<sup>17</sup> Prov. 26. 25.

occasioned by a drought in the days of Josiah (cp. v. 4); others see in the "evil neighbours" (v. 14), an allusion to the bands of Syrians &c., who infested the land after Jehoiakim's revolt from Nebuchadnezzar. More probably the outburst of expostulation (vv. 1-4) was occasioned by the plot of the men of Anathoth, and upon it the rest follows naturally.

1. *yet let me talk &c.* Rather, **yet will I speak with thee on a matter of right.** This sense is well given in the margin. The prophet acknowledges the general righteousness of God's dealings, but cannot reconcile with it the prosperity of the conspirators of Anathoth. This difficulty was often present to the minds of the saints of the Old Testament, see Job xxi. 7 &c.; Ps. xxxvii., lxxiii.

*happy*] Rather, **secure, tranquil.**

2. *their reins* i.e. their heart. The reins were regarded by the Jews as the seat of the affections.

3. *thou hast seen me &c.*] Rather, **Thou seest me and triest mine heart** at all times, and knowest the sincerity of its devotion toward Thee.

*pull them out*] The original is used (x. 20) of the rending asunder of the cords of the tent, and (Ezek. xvii. 9) of the tearing up of roots. Jeremiah does not doubt God's justice, or the ultimate punishment of the wicked, but he wants it administered in a summary way.

*prepare*] Lit. sanctify, i.e. devote.

4. The Hebrew divides this verse differently. *How long shall the land mourn, and the herb of the whole field wither? Because of the wickedness of them that dwell*

*therein cattle and fowl have ceased to be: for he will not see, say they, our latter end.* The people mock the prophet, saying, In spite of all his threatenings we shall outlive him.

Jeremiah complained that at a time of great general misery powerful men thrived upon the ruin of others: even the innocent cattle and fowl suffered with the rest. To him it seemed that all this might have been cured by some signal display of Divine justice. If God, instead of dealing with men by general and slow-working laws, would tear out some of the worst offenders from among the rest, the land might yet be saved.

5, 6. Jehovah rebukes Jeremiah's impatience, showing him by two proverbial sayings, that there were still greater trials of faith in store for him. Prosperous wickedness is after all a mere ordinary trial, a mere "running with the footmen;" he will have to exert far greater powers of endurance.

*and if in the land &c.*] Rather, **and in a land of peace thou art secure; but how wilt thou do amid the pride of Jordan?** if thou canst feel safe only where things are tranquil, what wilt thou do in the hour of danger? The *pride of Jordan* is taken to mean the luxuriant thickets along its banks, famous as the haunt of lions (cp. xlix. 19, l. 44; Zech. xi. 3). What will the prophet do when he has to tread the tangled maze of a jungle with the lions roaring round him?

6. *called a multitude*] Rather, **called aloud.** Cp. iv. 5. In all this Jeremiah was the type of Christ (cp. Zech. xiii. 6; Mark iii. 21; John vii. 5).



- 7 I have forsaken mine house, I have left mine heritage;  
 I have given <sup>1</sup>the dearly beloved of my soul into the hand of  
 8 her enemies. Mine heritage is unto me as a lion in the forest;  
 9 it <sup>2</sup>crieth out against me: therefore have I hated it. Mine  
 heritage is unto me as a <sup>3</sup>speckled bird, the birds round  
 about are against her; come ye, assemble all the beasts of  
 10 the field, <sup>4</sup>come to devour. Many <sup>5</sup>pastors have destroyed  
 my vineyard, they have <sup>6</sup>trodden my portion under foot, they  
 11 have made my <sup>7</sup>pleasant portion a desolate wilderness. They  
 have made it desolate, and being desolate <sup>8</sup>it mourneth unto me;  
 the whole land is made desolate, because <sup>9</sup>no man layeth it to  
 12 heart. The spoilers are come upon all high places through the  
 wilderness: for the sword of the LORD shall devour from the  
 one end of the land even to the other end of the land: no flesh  
 13 shall have peace. <sup>10</sup>They have sown wheat, but shall reap  
 thorns: they have put themselves to pain, but shall not profit:  
 and <sup>11</sup>they shall be ashamed of your revenues because of the  
 fierce anger of the LORD.
- 14 Thus saith the LORD against all mine evil neighbours, that  
<sup>12</sup>touch the inheritance which I have caused my people Israel to  
 inherit; Behold, I will <sup>13</sup>pluck them out of their land, and pluck  
 15 out the house of Judah from among them. <sup>14</sup>And it shall come  
 to pass, after that I have plucked them out I will return, and  
 have compassion on them, <sup>15</sup>and will bring them again, every  
 16 man to his heritage, and every man to his land. And it shall  
 come to pass, if they will diligently learn the ways of my people,

\* Isai. 56. 9.  
 ch. 7. 33.  
 \* ch. 6. 3.  
 \* Isai. 5. 1.  
 \* Isai. 63. 18.  
 \* ver. 4.  
 \* Isai. 42. 25.

\* Lev. 26. 16.  
 Mic. 6. 15.  
 Hag. 1. 6.

\* Zech. 2. 8.  
 \* Deut. 30. 3.  
 ch. 32. 37.  
 \* Ezek. 28.  
 26.  
 \* Amos 9. 14.

<sup>1</sup> Heb. the loss.  
<sup>2</sup> Or, gelleth.

<sup>3</sup> Heb. giveth out his voice.  
<sup>4</sup> Or, taloned.  
<sup>5</sup> Or, cause them to come.

<sup>6</sup> Heb. portion of desire.  
<sup>7</sup> Or, ye.

7-9. Jehovah shews that the downfall of the nation was occasioned by no want of love on His part, but by the nation's conduct. *left*] More correctly, *cast a way*.

8. Judah has not merely refused obedience, but become intractable and fierce, like an untamed lion. It has roared against God with open blasphemy. As His favour is life, so is His hatred death, i.e. Jerusalem's punishment shall be as if inflicted by one that hated her.

9. Rather, *Is My heritage unto Me as a speckled bird? Are the birds upon her round about? Come, assemble all the wild beasts: bring them to devour her.* By a speckled or parti-coloured bird is probably meant some kind of vulture.

10. Nebuchadnezzar and his confederate kings trampled Judah under foot, as heedless of the ruin they were inflicting as the shepherds would be who led their flocks to browse in spring upon the tender shoots of the vine.

11. *desolate*] The force of the protest lies in this word. Thrice the prophet uses it. *layeth it to heart*] Rather, *laid it to heart*. The desolate land must put up its silent cry to God, because the people had refused to see the signs of the coming retribution.

12. *through*] in. Even these remote

scaurs do not escape, polluted as they had been by the nation's idolatries.

*shall devour*] Or, *devoureth*. These hosts of war come as Jehovah's sword.

*no flesh shall have peace*] *Flesh* in Gen. vi. 3 means mankind as sinners; here, Judah. *Peace* in Hebrew has the wider signification of *welfare, happiness*. Hence their salutation in life was, "Peace be to thee," and in death "In Peace" was engraved upon their sepulchres.

13. *shall reap...shall not profit*] Rather, *have reaped...have profited nothing*. The force of the proverb is that all their labours had ended only in disappointment.

*and they shall be ashamed of your revenues*] Or, *yea, be ashamed of your produce*—the produce of the fields.

14. The prophet addresses the spoilers. *evil neighbours*] The Syrians, Edomites, Moabites, Ammonites, and Philistines, who at all times took advantage of Judah's weakness. The special mercy to Judah was the prelude to mercy to the whole Gentile world.

16. The accomplishment of this blessing depends upon both Judah and the Gentiles reversing their past conduct. Then shall the believing Gentile be admitted within the fold of the true, because spiritual, Israel—Christ's Church.

# **JEREMIAH. XII. XIII.**

'to swear by my name, The LORD liveth; as they taught my people to swear by Baal; then shall they be <sup>b</sup>built in the midst of my people. But if they will not <sup>c</sup>obey, I will utterly pluck up and destroy that nation, saith the LORD.

<sup>a</sup> ch. 4. 2.  
<sup>b</sup> Eph. 2. 20.  
<sup>c</sup> 1 Pet. 2. 8.  
<sup>d</sup> Isai. 60. 12.

**CHAP. 13.** **THUS** saith the LORD unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water. So I got a girdle according to the word of the LORD, and put it on my loins. ¶ And the word of the LORD came unto me the second time, saying, Take the girdle that thou hast got, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock. So I went, and hid it by Euphrates, as the LORD commanded me. ¶ And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there. Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and, behold, the girdle was marred, it was profitable for nothing. ¶ Then the word of the LORD came unto me, saying, Thus saith the LORD, ¶ After this manner "will I mar the pride of Judah, and the great pride of Jerusalem. This evil people, which refuse to hear my words, which <sup>b</sup>walk in the <sup>c</sup>'imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing. For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD; that <sup>c</sup>'they might be unto me for a people, and <sup>d</sup>'for a name, and for a praise, and for a glory: but they would not hear. ¶ Therefore thou shalt speak unto them this word; Thus saith the LORD God of Israel, ¶ Every bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine? Then shalt thou say unto them, Thus saith the LORD, Behold,

<sup>a</sup> Lev. 26. 19.

<sup>b</sup> ch. 9. 14.  
<sup>c</sup> 11. 8.  
<sup>d</sup> 18. 12.

<sup>a</sup> Ex. 19. 5.  
<sup>b</sup> ch. 33. 9.

<sup>1</sup> Or, stubbornness.

**XIII.** The date of this prophecy is fixed by the mention of the queen-mother (*r. 18*) *i.e.* Nehushta, the mother of Jehoiachin. We have in it one of those symbolical acts by which great lessons were taught the people more impressively than by words. After the burning of the roll in the fourth year of Jehoiakim Jeremiah disappeared from Jerusalem, and did not shew himself there again for seven years. In the last few mournful days of Jehoiakim, he was once again seen in the streets of Jerusalem, with his prophetic robe of black camel's hair girt about with this girdle, mildewed and water-stained as the symbol of the pitiable estate of a nation which had rejected its God. His place of refuge may have been near the Euphrates. Many such acts alleged to have been performed by the prophets may have been allegories, but this we believe to have been literally true.

<sup>1.</sup> *a linen girdle*] The appointed dress of the priestly order (*Lev. xvi. 4 &c.*). *put it not in water*] *i.e.* do not wash it, and so let it represent the deep-grained pollution of the people.

<sup>4.</sup> *in a hole of the rock*] *In a cleft of the rock.* As there are no fissured rocks in Babylonia, the place where Jeremiah hid the girdle must have been somewhere in the upper part of the river.

<sup>6.</sup> *many days*] The seventy years' Captivity.

<sup>10.</sup> This verse limits the application of the symbol. Only the ungodly and the idolatrous part of the people decayed at Babylon. The religious portion was strengthened and invigorated by the exile (*xxiv. 5-7*).

<sup>11.</sup> The reason why the girdle was chosen as the symbol. Similarly Israel was the people chosen and set apart that in and by them the Holy Ghost might work for the salvation of mankind.

<sup>12.</sup> *bottle*] jar, the "potter's vessel" of *Isai. xxx. 14*: a new symbol, but with the same meaning, the approaching destruction of Jerusalem (*v. 14*).

I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, <sup>a</sup>with drunkenness. And <sup>a</sup>I will dash them <sup>1</sup>one against another, even the fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have <sup>15</sup>mercy, <sup>2</sup>but destroy them. ¶ Hear ye, and give ear; be not <sup>16</sup>proud: for the LORD hath spoken. <sup>a</sup>Give glory to the LORD your God, before he cause <sup>b</sup>darkness, and before your feet stumble upon the dark mountains, and, while ye <sup>1</sup>look for light, he turn it into <sup>b</sup>the shadow of death, and make <sup>it</sup> gross darkness. But if ye will not hear it, my soul shall weep in secret places for your pride; and <sup>1</sup>mine eye shall weep sore, and run down with tears, because the LORD's flock is carried away captive. ¶ Say unto <sup>1</sup>the king and to the queen, Humble yourselves, sit down: for your <sup>2</sup>principalities shall come down, <sup>even</sup>the crown of your glory. The cities of the south shall be shut up, and none shall open <sup>them</sup>: Judah shall be carried away captive all of it, it shall be wholly carried away captive. Lift up your eyes, and behold them <sup>2</sup>that come from the north: where <sup>is</sup> the flock <sup>that</sup> was given thee, thy beautiful flock? What wilt thou say when he shall <sup>1</sup>punish thee? for thou hast taught them to be captains, and as chief over thee: shall not <sup>2</sup>sorrows take thee, as a woman in travail? And if thou say in thine heart, <sup>2</sup>Wherefore come these things upon me? For the greatness of thine iniquity are <sup>a</sup>thy skirts discovered, and

<sup>1</sup> Heb. a man against his brother. <sup>2</sup> Heb. from destroying them. <sup>3</sup> Or, head tires. <sup>4</sup> Heb. visit upon.

• Isai. 51. 17,  
21. & 63. 6.  
ch. 25. 27.  
/ Ps. 2. 9.

• Josh. 7. 19.

<sup>a</sup> Isai. 5. 30.

Amos. 8. 9.  
f Tuni 59 9

<sup>k</sup> Ps. 44, 19.

<sup>i</sup> ch. 9. 1.  
Lam. 1. 2,  
16. & 2. 18.  
<sup>m</sup> See  
2 Kin. 24. 12.  
ch. 22. 26.

<sup>a</sup> ch. 6. 22.

o ch. 6. 24.  
p ch. 5. 19.  
& 16. 10.  
q Isai. 3. 17.  
Ezek. 16.  
37, 38, 39.  
Nah. 3. 5.

<sup>1</sup> Heb. *a man against his brother.*

<sup>2</sup> Heb. *from destroying them.*

<sup>3</sup> Or, *head tires*.

\* Heb. *visit upon*.

13. *the kings &c.*] i.e. his successors in general. In the fall of Jerusalem four kings in succession were crushed.

14. All orders and degrees of men in the state would be broken in indiscriminate destruction.

15. *be not proud*] Both the symbols were of a nature very humiliating to the national self-respect.

18. *the dark mountains*] Rather, *the mountains of twilight*. Judah is not walking upon the safe highway, but upon dangerous mountains: and the dusk is closing round her. While then the light still serves let her return unto her God.

and, while ye look &c.] Translate, and ye wait for light, and He turn it (the light) into the shadow of death, yea change it into clouded darkness.

**17. the LORD's flock]** The people carried away captive with Jeconiah formed the Jewish Church, as we are expressly told, whereas Zedekiah and the people of Jerusalem possessed only the externals of the Church and not its reality. It is for this reason that the seventy years' exile counts from Jeconiah's captivity.

18. *the queen*] i.e. the queen-mother : the word signifies literally *the great lady*. The king's mother took precedence of his wives.

*sit down*] The usual position of slaves.  
*for your principalities &c.*] Rather, for the

**ornaments of your heads, even the crown of your majesty, shall come down.**

**19. *shall be shut up]* Rather, *are shut up, and no man openeth them*. The cities of the Negeb, the southern district of Judah, are blockaded, with no one to raise the siege. The Captivity was the inevitable result of the capture of the fortified towns. An army entering from the North would march along the Shefelah, or fertile plain near the sea-coast, and would capture the outlying cities, before it attacked Jerusalem, almost inaccessible among the mountains.**

*Judah shall be...*] Translate, *Judah is....*

20. Jerusalem is asked where the cities, which once lay grouped round her, like a goodly flock of sheep, are gone? The question implies blame.

21. Translate, *What wilt thou say, O Jerusalem, when He, Jehovah, shall set over thee for head those whom thou hast taught to be thy bosom friends?* The foreign powers, whose friendship she has been courting, will become her tyrants.

**22. made bare]** Rather, ill-used, treated with violence. The long flowing robes worn by ladies of rank, are to be laid aside, that they might do menial work, bare-legged, like slaves. The ill-usage to the heels is the having to tramp barefoot, a thing very painful to women accustomed to the seclusion of the female apartments.

23 thy heels <sup>1</sup>made bare. ¶ Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, that are <sup>2</sup>accustomed to do evil. Therefore will I scatter them <sup>3</sup>as the stubble that passeth away by the wind of the wilderness. <sup>4</sup>This is thy lot, the portion of thy measures from me, saith the LORD; because thou hast forgotten me, and trusted in <sup>5</sup>falsehood. Therefore <sup>6</sup>will I discover thy skirts upon thy face, that thy shame may appear. I have seen thine adulteries, and thy <sup>7</sup>neighings, the lewdness of thy whoredom, and thine abominations <sup>8</sup>on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? <sup>9</sup>when *shall it* once be?

<sup>1</sup> Ps. 1. 4.  
Hos. 13. 3.  
<sup>2</sup> Job 20. 29.  
Ps. 11. 6.  
<sup>3</sup> ch. 10. 14.  
<sup>4</sup> Lam. 1. 8.  
Ezek. 23. 29.  
Hos. 2. 10.  
<sup>5</sup> ch. 5. 8.  
<sup>6</sup> Isai. 65. 7.  
ch. 2. 20.  
Ezek. 6. 13.

CHAP. 14. THE word of the LORD that came to Jeremiah concerning <sup>1</sup>the dearth. ¶ Judah mourneth, and <sup>2</sup>the gates thereof languish; they are <sup>3</sup>black unto the ground; and <sup>4</sup>the cry of Jerusalem is gone up. And their nobles have sent their little ones to the waters: they came to the pits, and found no water; they returned with their vessels empty; they were <sup>5</sup>ashamed and confounded, <sup>6</sup>and covered their heads. Because the ground is chapt, for there was no rain in the earth, the plowmen were <sup>7</sup>ashamed, they covered their heads. Yea, the hind also calved <sup>8</sup>in the field, and forsook *it*, because there was no grass. And <sup>9</sup>the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because *there was* no grass. ¶ O LORD, though our iniquities testify against us, do thou <sup>10</sup>it *for* thy name's sake: for our backslidings are many; we have sinned

<sup>1</sup> Isai. 3. 26.  
<sup>2</sup> ch. 8. 21.  
<sup>3</sup> See  
1 Sam. 5. 12.  
<sup>4</sup> Ps. 40. 14.  
<sup>5</sup> 2 Sam. 15. 30.  
<sup>6</sup> ch. 2. 21.  
<sup>7</sup> Ps. 25. 11.

<sup>1</sup> Or, *shall be violently taken away.*

<sup>2</sup> Heb. *taught.*

<sup>3</sup> Heb. *after when yet?*

<sup>4</sup> Heb. *the words of the dearths, or, restraints.*

23. This verse answers the question, May not Judah avert this calamity by repentance? No: because her sins are too inveterate. By the Ethiopian (Heb. *Cushite*) is meant not the Cushite of Arabia but of Africa, i.e. the negro.

24. *stubble*] Broken straw separated from the wheat after the corn had been trampled out by the oxen. Sometimes it was burnt as useless; at other times left to be blown away by the wind from the desert.

25. *the portion of thy measures*] i.e. *thy measured portion* (Job xi. 9). Others render, *the portion of thy lap*, the upper garment being constantly used for holding things (Ruth iii. 15).

*in falsehood*] i.e. in idols (see marg. ref.).

26. *Therefore will I*] Lit. *And I also*; I also must have my turn, I too must retaliate. Cp. Nahum iii. 5.

27. *and thine abominations*] *Even thy abominations*. The prophet sums up the three charges against Judah, viz. spiritual adultery, inordinate eagerness after idolatry (see on v. 7 note), and shameless participation in heathen orgies.

*in the fields*] *in the field*, the open, unclosed country (see vi. 25, xii. 4).

*wilt thou not...once be?*] Or, *how long yet ere thou be made clean*? These words explain the teaching of v. 23. Repentance was not an actual, but a moral impossibility, and

after a long time Judah was to be cleansed. It was to return from exile penitent and forgiven.

XIV., XV. The occasion of this prophecy was a drought, the terrible effects of which are described with much force. Probably, therefore, it belongs to the early years of Jehoiakim, when Jeremiah saw all the efforts of Josiah's reign utterly frustrated.

XIV. 1. *the dearth*] Really, *the drought*.

2. *they are black unto the ground*] The people assembled at the gates, the usual places of concourse, are in deep mourning and sit humbly on the ground.

3. *little ones*] *mean ones*, the common people. The word is peculiar to Jeremiah (xlviii. 4).

*the pits*] i.e. tanks for holding water. *covered their heads*] The sign of grief.

4. *is chapt*] Rather, *is dismayed*. *The ground* is used metaphorically for the people who till the ground.

*in the earth*] i.e. *in the land*.

6. *like dragons*] *Like jackals* (ix. 11). *no grass*] The keen sight of the wild ass is well known, but they look around in vain for herb.

7. *do thou it*] Rather, *deal thou, act thou for Thy Name's sake*, i.e. not according to the strict measure of right and wrong, but as a God merciful and gracious.

- <sup>a</sup> ch. 17. 13. 8 against thee. <sup>a</sup>O the hope of Israel, the saviour thereof in time of trouble, why shouldst thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night?
- <sup>c</sup> Isai. 59. 1. 9 Why shouldst thou be as a man astonished, as a mighty man that cannot save? yet thou, O LORD, <sup>a</sup>art in the midst of us,
- <sup>b</sup> Ex. 29. 45. 10 and 'we are called by thy name; leave us not. ¶ Thus saith the LORD unto this people, 'Thus have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them; <sup>b</sup>he will now remember their iniquity, and visit their sins. ¶ Then said the LORD unto me, "Pray not for this people for *their* good. <sup>c</sup>When they fast, I will not hear their cry; and <sup>d</sup>when they offer burnt offering and an oblation, I will not accept them: but <sup>e</sup>I will consume them by the sword, and
- <sup>b</sup> Ex. 32. 10. 11 by the famine, and by the pestilence. ¶ Then said I, Ah, Lord God! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you <sup>2</sup>assured
- <sup>c</sup> Isai. 1. 15. 12 peace in this place. ¶ Then the LORD said unto me, <sup>a</sup>The prophets prophesy lies in my name: <sup>b</sup>I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart. Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not,
- <sup>d</sup> Mic. 3. 4. 13 "yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed. And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; <sup>a</sup>and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.
- <sup>e</sup> ch. 6. 20. 14 ¶ Therefore thou shalt say this word unto them; <sup>b</sup>Let mine eyes run down with tears night and day, and let them not cease:
- <sup>f</sup> ch. 7. 10. 15 <sup>a</sup>for the virgin daughter of my people is broken with a great
- <sup>g</sup> ch. 23. 21. <sup>b</sup> ch. 5. 12. <sup>c</sup> Ps. 79. 3. <sup>d</sup> ch. 9. 1. <sup>e</sup> Lam. 1. 16. <sup>f</sup> ch. 8. 21.

<sup>1</sup> Heb. thy name is called upon us, Dan. 9. 18, 19.

<sup>2</sup> Heb. peace of truth.

9. astonished] The word may possibly mean one who is taken by surprise and loses his presence of mind.

10. The answer is addressed to the people. Jeremiah had prayed as their representative, but he must not intercede: for to the same degree that God was determined to punish them, to the same degree ("thus") they love to continue their offence." Cp. xv. 6 note.

therefore the LORD...] Translate:

And Jehovah hath no pleasure in them.

Now will He remember their iniquity and visit their sins.

Interference in their behalf is out of the question.

12. their cry] i.e. prayer offered aloud.

oblation] A meat-offering (Lev. ii. 1).

the sword, famine, and pestilence] The two latter ever follow upon the track of the first (Ezek. v. 12), and by these God will consume them, yet so as to leave a remnant. The chastisement, which crushes those who harden themselves against it, purifies the penitent.

13. The false prophets in Jeremiah's days were so numerous and influential as to

counteract and almost nullify the influence of the true prophet. We find in Isaiah the first indications of the internal decay of the prophetic order; and Micah, his contemporary, denounces the false prophets in the strongest terms (Micah iii. 5, 11). For the secret of their power see v. 31.

14. divination] i.e. conjuring, the abuse of the less understood powers of nature. It was strictly forbidden to all Jews (Deut. xviii. 10). a thing of nought] Probably a small idol made of the more precious metals (Isai. ii. 20). These methods the prophet declares to be the deceit of their heart, i.e. not self-deceit, but a wilful and intentional fraud.

16. I will pour &c.] i.e. their wickedness shall be brought home to them.

17. A message from God to the effect that the calamity would be so overwhelming as to cause perpetual weeping; it is set before the people under the representation of Jeremiah's own sorrow.

the virgin daughter of my people] The epithet testifies to God's previous care of Judah. She had been as jealously guarded from other nations as virgins are in an oriental household (cp. Song of Sol. iv. 12).

- 18 breach, with a very grievous blow. If I go forth into <sup>a</sup>the field, <sup>a</sup>Ezek. 7.15. then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest <sup>1</sup>go about into a land that they know not. <sup>b</sup>Hast thou utterly rejected Judah? hath thy soullothed Zion? why hast thou smitten us, and <sup>c</sup>there is no healing for us? <sup>d</sup>we looked for peace, and <sup>e</sup>there is no good; and for the time of healing, and behold trouble! We acknowledge, O LORD, our wickedness, and the iniquity of our fathers: for <sup>f</sup>we have sinned against thee. Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory: <sup>g</sup>remember, break not thy covenant with us. <sup>h</sup>Are there <sup>i</sup>any among <sup>j</sup>the vanities of the Gentiles that can cause rain? or can the heavens give showers? <sup>k</sup>Art not thou he, O LORD, our God? therefore we will wait upon thee: for thou hast made all these things. <sup>l</sup>Ps. 106. 6. Dan. 9. 8. <sup>m</sup>Ps. 74. 2. <sup>n</sup>Zech. 10. 1, 2. <sup>o</sup>Dent 32. 21. <sup>p</sup>Ps. 135. 7. Isai. 30. 23. ch. 5. 24. <sup>q</sup>Ezek. 14. 14 &c. <sup>r</sup>Ex. 32. 11.
- CHAP. 15. THEN said the LORD unto me, <sup>a</sup>Though <sup>b</sup>Moses and <sup>c</sup>Samuel stood before me, yet my mind could not be toward this people: 2 cast them out of my sight, and let them go forth. And it shall come to pass, if they say unto thee, Whither shall we go forth?

death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity. And I will <sup>a</sup>appoint over them four <sup>b</sup>kinds, saith the LORD: the sword to slay, and the dogs to tear, and <sup>c</sup>the fowls of the heaven, and the beasts of the earth, to devour and destroy. And <sup>d</sup>I will cause them to be removed into all kingdoms of the earth, because of <sup>e</sup>Manasseh the son of Hezekiah king of Judah, for <sup>f</sup>that which he did in Jerusalem. ¶ For <sup>g</sup>who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside <sup>h</sup>to ask how thou doest? <sup>i</sup>Thou hast forsaken me, saith the LORD, thou art <sup>j</sup>gone backward: therefore will I stretch out my hand against thee, <sup>k</sup>ch. 43. 11. Ezek. 5. 2. Zech. 11. 9. <sup>l</sup>Lev. 26. 16, &c. <sup>m</sup>Dent. 28. 26. ch. 7. 33. <sup>n</sup>Dent. 28. 25. Ezek. 23. 46. <sup>o</sup>2 Kin. 21. 11, &c. <sup>p</sup>Isai. 51. 19. <sup>q</sup>ch. 2. 13. <sup>r</sup>ch. 7. 24.

<sup>1</sup> Or, make merchandise against a land, and men

acknowledge it not, ch. 5. 31.

<sup>2</sup> Heb. families.

<sup>3</sup> Heb. I will give them for a removing.

<sup>4</sup> Heb. to ask of thy peace?

19-22. A second (cp. vv. 7-9) earnest intercession, acknowledging the wickedness of the nation, but appealing to the Covenant and to God's Almighty power.

lothed] More exactly, hath thrown away as worthless.

20. our wickedness, and] Omit and. National sin is the sin of the fathers, perpetuated generation after generation by the children.

21. This verse is in the original very emphatic, and consists of a series of broken ejaculations: Abhor not for thy name's sake! Disgrace—lightly esteem in Deut. xxxii. 15—not the throne of thy glory! Remember! Break not &c. with us! The throne of Jehovah's glory is Jerusalem.

22. None of the idols of the Gentiles can put an end to this present distress.

art not thou he, O LORD our God?] Rather, art thou not Jehovah our God?

thou hast made all these things] i.e. the heaven with its showers.

XV. 1. cast them out of my sight] Ra-

ther, send them out of My presence, and let them go away. The prophet is to dismiss them, because their mediators, Moses and Samuel, whose intercession had been accepted in old times (marg. ref.), would intercede now in vain.

3. kinds] Lit. as marg., i.e. classes of things. The first is to destroy the living, the other three to mutilate and consume the dead.

to tear] Lit. to drag along the ground. It forcibly expresses the contumely to which the bodies of the slain will be exposed.

4. to be removed] Rather, to be a terror. because of Manasseh the son of Hezekiah] The name of the pious father intensifies the horror at the wickedness of the son.

6. This verse gives the reason of the refusal of Jehovah to hear the prophet's intercession. The punishment due has been delayed unto wearisomeness, and this seeming failure of justice has made Judah withdraw further from God.

- <sup>a</sup> Hos. 13. 14. 7 and destroy thee; <sup>a</sup>I am weary with repenting. And I will fan them with a fan in the gates of the land; I will bereave *them* of <sup>1</sup>children, I will destroy my people, *since* <sup>a</sup>they return not from 8 their ways. Their widows are increased to me above the sand of the seas: I have brought upon them <sup>2</sup>against the mother of the young men a spoiler at noonday: I have caused *him* to fall upon <sup>a</sup> 1 Sam. 2. 5. 9 it suddenly, and terrors upon the city. <sup>a</sup>She that hath borne seven languisheth: she hath given up the ghost; <sup>b</sup>her sun is gone down while *it was* yet day: she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the LORD.
- <sup>a</sup> Job 3. 1. ch. 20. 14. 10 <sup>a</sup>Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; *yet* 11 every one of them doth curse me. The LORD said, Verily it shall be well with thy remnant; verily <sup>3</sup>I will cause <sup>c</sup>the enemy to entreat thee *well* in the time of evil and in the time of affliction. 12 Shall iron break the northern iron and the steel? Thy substance 13 and thy treasures will I give to the <sup>a</sup>spoil without price, and *that* 14 for all thy sins, even in all thy borders. And I will make *thee* to pass with thine enemies <sup>c</sup>into a land *which* thou knowest not:

<sup>1</sup> Or, whatsoever is dear.<sup>2</sup> Or, against the mother city a young man spoiling,<sup>a</sup> i.e. or, against the mother and the young men.<sup>3</sup> Or, I will entreat the enemy for thee.

7. *I will fan them &c.*] Or, **I have winnowed them with a winnowing shovel.** *The gates of the land* mean the places by which men enter or leave it. As God winnows them they are driven out of the land through all its outlets in every direction.

*I will bereave*] Rather, **I have bereaved, I have destroyed my people.** Omit of children. *since they return not...*] Rather, *from their ways they have not returned.*

8. Translate, *I have brought upon them, even upon the mother of the young man, a spoiler &c.* The word rendered *young man* means a picked warrior. The mother has borne a valiant champion; but neither his prowess nor the numerous offspring of the other can avail to save those who gave them birth; war bereaves both alike.

*at noonday*] i.e. unexpectedly, as armies used to rest at noon (see vi. 4 note).

*I have caused him...*] Rather, *I have brought suddenly upon her,* the mother of the young warrior, **anguish and terrors.**

9. *she hath been ashamed*] Or, *is ashamed.* To a Hebrew mother to be childless was a disgrace. Many consider that vv. 7-9 refer to the battle of Megiddo, and depict the consternation of Jerusalem at that sad event. If so, in the sun going down while it was day, there will be a reference to the eclipse on Sept. 30, B.C. 610.

10. Jeremiah vents his sorrow at the rejection of his prayer. In reading these and similar expostulations we feel that we have to do with a man who was the reluctant minister of a higher power, whence

alone he drew strength to be content to do and suffer.

*strife*] More exactly, *lawsuit*; the sense is, *I am as a man who has to enter into judgment with and reprove the whole earth.*

*I have neither lent &c.*] i.e. I have no personal cause of quarrel with the people, that I should thus be perpetually at strife with them. The relations between the money-lender and the debtor were a fruitful source of lawsuits and quarrelling.

11. *shall be well with thy remnant*] Or, **thy loosing shall be for good**; in the sense of being set free, deliverance.

*to entreat thee well...*] Rather, **to supplicate thee in the time of evil &c.**; fulfilled in xxi. 1, 2, xxxvii. 3, xlii. 2.

12. *the steel*] **brass**, i.e. bronze. By the "iron" is meant Jeremiah's intercession; and this cannot alter the Divine purpose to send Judah into exile, which is firm as steel and brass. For *brass* see Ex. xxv. 3 note. The alloy of copper and zinc now called brass was entirely unknown to the ancients.

13. Jeremiah is personally addressed in the verse, because he stood before God as the intercessor, representing the people. (1) God would give Judah's treasures away for nothing; implying that He did not value them. (2) The cause of this contempt is Judah's sins. (3) This is justified by Judah having committed them throughout her whole land.

14. Render, **And I will make thee serve thine enemies in a land thou knewest not.**

for a "fire is kindled in mine anger, *which shall burn upon you.*  
 15 ¶ O LORD, "thou knowest: remember me, and visit me, and  
 "revenge me of my persecutors; take me not away in thy long-  
 16 suffering: know that "for thy sake I have suffered rebuke. Thy  
 words were found, and I did "eat them; and "thy word was  
 unto me the joy and rejoicing of mine heart: for "I am called  
 17 by thy name, O LORD God of hosts. "I sat not in the assembly  
 of the mockers, nor rejoiced; I sat alone because of thy hand:  
 18 for thou hast filled me with indignation. Why is my "pain per-  
 petual, and my wound incurable, *which refuseth to be healed?*  
 wilt thou be altogether unto me "as a liar, and "as waters that  
 19 "fail? ¶ Therefore thus saith the LORD, "If thou return, then  
 will I bring thee again, and thou shalt "stand before me: and  
 if thou "take forth the precious from the vile, thou shalt be as my  
 mouth: let them return unto thee; but return not thou unto  
 20 them. And I will make thee unto this people a fenced brasen  
 "wall: and they shall fight against thee, but "they shall not  
 prevail against thee: for I am with thee to save thee and to de-  
 21 liver thee, saith the LORD. And I will deliver thee out of the  
 hand of the wicked, and I will redeem thee out of the hand of  
 the terrible.

" Dent. 32.  
 22.  
 " ch. 12. 8.  
 " ch. 11. 20.  
 " Ps. 69. 7.  
 " Ezek. 3. 1.  
 Rev. 10. 9.  
 " Job 23. 12.  
 Ps. 119. 72.  
 " Ps. 1. 1.  
 " ch. 30. 15.  
 " See ch. 1.  
 18, 19.  
 " Job 6. 15.  
 " Zech. 3. 7.  
 " ver. 1.  
 " Ezek. 22.  
 26.  
 " ch. 6. 27.  
 " ch. 20. 11,  
 12.

CHAP. 16. THE word of the LORD came also unto me, saying, Thou

<sup>1</sup> Heb. thy name is called upon me.

<sup>2</sup> Heb. be not sure?

for a fire &c.] See marg. ref. The added words shew that the punishment then predicted is about to be fulfilled.

15-18. This is the prayer of a man in bitter grief, whose human nature cannot at present submit to the Divine will. God's long-suffering towards the wicked seemed to the prophet to be the abandonment of himself to death; justice itself required that one who was suffering contumely for God's sake should be delivered.

rebuke] i.e. reproach, contumely.

16. Thy words were found] Jeremiah's summons to the prophetic office had not been expected or sought for by him.

I did eat them] i.e. I received them with joy. This eating of the Divine words expresses also the close union between that which came from God and the prophet's own being.

I am called by thy name] i.e. I am consecrated to Thy service, am ordained to be Thy prophet.

17. Rather, I sat not in the assembly of the laughers, and was merry. From the time God's words came to Jeremiah he abstained from things innocent, and a gravity came over him beyond his years.

I sat alone because of thy hand] As a person consecrated to God he would also be separated. See i. 5; cp. Acts xiii. 2.

with indignation] The prophet thus taught of God sees the sins of the people as offences against God, and as involving the ruin of His Church.

18. Why is my pain perpetual] i.e. Are all my labours to be in vain?

as a liar . . .] Really, as a deceitful brook, a brook which flows only in the winter, the opposite of the perennial stream of Amos v.

24. Jeremiah had expected that there would be a perpetual interference of Providence in his behalf, instead whereof things seemed to take only their natural course.

19. Jeremiah had questioned God's righteousness (see xii. 1 note); he is told, *If thou return, if thou repent thee of thy doubts, and think only of thy duty, then will I bring thee again, then will I cause thee again to stand before Me.* To stand before a person means to be his chief officer or vicegerent. It implies therefore the restoration of Jeremiah to the prophetic office.

if thou take forth the precious from the vile] i.e. if thou cause the precious metal to come forth from the dross. Jeremiah was to separate in himself what was divine and holy from the dross of human passion. Let him abandon this mistrust, this sensitiveness, this idea that God did not deal righteously with him, and then *he shall be as God's mouth, i.e. as the organ by which God speaks.*

let them return &c.] Rather, *they shall return unto thee, but thou shalt not return unto them.* A flattering prophet perishes with the people whom his soft speeches have confirmed in their sin: but the truthful speaking of God's word saves both.

XVI.—XVII. 1—18. In this prophecy the punishment of the people is set forth in even sterner terms than in the last. The whole land is likened to a desert covered with the bodies of the dead, who lie un-



- 2 shalt not take thee a wife, neither shalt thou have sons or  
 3 daughters in this place. For thus saith the LORD concerning  
 the sons and concerning the daughters that are born in this  
 place, and concerning their mothers that bare them, and con-  
 4 cerning their fathers that begat them in this land, 'They shall  
 die of <sup>a</sup>grievous deaths; they shall not be <sup>b</sup>lamented; neither  
 shall they be buried; but they shall be <sup>c</sup>as dung upon the face  
 of the earth: and they shall be consumed by the sword, and by  
 famine; and their <sup>d</sup>carcases shall be meat for the fowls of  
 5 heaven, and for the beasts of the earth. ¶ For thus saith the  
 LORD, 'Enter not into the house of <sup>e</sup>mourning, neither go to  
 lament nor bemoan them: for I have taken away my peace  
 from this people, saith the LORD, *even* lovingkindness and  
 6 mercies. Both the great and the small shall die in this land:  
 they shall not be buried, <sup>f</sup>neither shall *men* lament for them,  
 nor <sup>g</sup>cut themselves, nor <sup>h</sup>make themselves bald for them:  
 7 neither shall *men* <sup>i</sup>tear themselves for them in mourning, to  
 comfort them for the dead; neither shall *men* give them the cup  
 of consolation to <sup>j</sup>drink for their father or for their mother.  
 8 ¶ Thou shalt not also go into the house of feasting, to sit with  
 9 them to eat and to drink. For thus saith the LORD of hosts, the  
 God of Israel; Behold, <sup>k</sup>I will cause to cease out of this place  
 in your eyes, and in your days, the voice of mirth, and the voice  
 of gladness, the voice of the bridegroom, and the voice of the  
 10 bride. ¶ And it shall come to pass, when thou shalt shew this  
 people all these words, and they shall say unto thee, 'Wherefore  
 hath the LORD pronounced all this great evil against us? or what  
 is our iniquity? or what is our sin that we have committed  
 11 against the LORD our God? Then shalt thou say unto them,  
<sup>l</sup>'Because your fathers have forsaken me, saith the LORD, and  
 have walked after other gods, and have served them, and have  
 worshipped them, and have forsaken me, and have not kept my  
 12 law; and ye have done <sup>m</sup>worse than your fathers; for, behold,  
<sup>n</sup>'ye walk every one after the <sup>o</sup>imagination of his evil heart, that

<sup>a</sup> ch. 15. 2.  
<sup>b</sup> ch. 22. 18.  
<sup>c</sup> 25. 33.  
<sup>d</sup> Ps. 83. 10.  
<sup>e</sup> ch. 8. 2.  
<sup>f</sup> Ps. 79. 2.  
<sup>g</sup> ch. 34. 20.  
<sup>h</sup> Ezek. 24.  
 17, 22, 23.

<sup>i</sup> ch. 22. 18.  
<sup>j</sup> Lev. 19. 28.  
 Deut. 14. 1.  
<sup>k</sup> ch. 41. 5.  
<sup>l</sup> Isai. 22. 12.  
<sup>m</sup> ch. 7. 29  
<sup>n</sup> Prov. 31.  
 6, 7

<sup>o</sup> Isai. 24. 7.  
 Ezek. 26. 13.  
 Hos. 2. 11.  
 Rev. 18. 23.

<sup>p</sup> Deut. 29  
 24.  
 ch. 5. 19.

<sup>q</sup> Deut. 29.  
 25.  
 ch. 22. 9.

<sup>r</sup> ch. 7. 26.  
<sup>s</sup> ch. 13. 10.

<sup>1</sup> Or, *mourning feast*.

<sup>2</sup> Or, *break bread for them*,

<sup>a</sup> Ezek. 24. 17. Hos. 9. 4.  
 See Deut. 26. 14. Job 12. 11.

<sup>3</sup> Or, *stubbornness*.

bemoaned and uncared for; and the prophet himself is commanded to abstain from the common usages of mankind that his mode of life, as well as his words, may warn the people of the greatness of the approaching calamity. There is, however, to be finally a return from exile, but only after the idolatry of the nation has been severely punished. The prophecy was probably written about the close of Jehoiakim's reign.

2. As marriage was obligatory upon the Jews, the prohibition of it to Jeremiah was a sign that the impending calamity was so great as to override all ordinary duties. Jeremiah was unmarried, but the force of the sign lay in its being an exception to the ordinary practice of the prophets.

*in this place*] The whole of Judæa.

3. The times were such that for "the present distress" it was wise for all to abstain from marriage (1 Cor. vii. 26; Matt. xxiv. 19).

6. *cut themselves, make themselves bald*] Both these practices were strictly forbidden in the Law (margin. ref.) probably as being heathen customs, but they seem to have remained in common use. By *making bald* is meant shaving a bare patch on the front of the head.

7. *tear themselves*] Better as in margin; *break bread for them*. It was customary upon the death of a relative to fast, and for the friends and neighbours after a decent delay to come and comfort the mourner, and urge food upon him (2 Sam. xii. 17); food was also distributed at funerals to the mourners, and to the poor.

*cup of consolation*] Margin. ref. note.

11. The severe sentence passed upon them is the consequence of idolatry persisted in through many generations till it has finally deepened into national apostasy.

12. *imagination*] Read *stubbornness*.

- 13 they may not hearken unto me: <sup>p</sup>therefore will I cast you out of this land into a land that ye know not, *neither* ye nor your fathers; and there shall ye serve other gods day and night; 14 where I will not shew you favour. ¶ Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt; but, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and <sup>a</sup>I will bring them again into their land that I gave unto their fathers. ¶ Behold, I will send for many <sup>b</sup>'fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. For mine <sup>c</sup>'eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes. And first I will recompense their iniquity and their sin <sup>d</sup>'double; because <sup>e</sup>'they have defiled my land, they have filled mine <sup>f</sup>'inheritance with the carcases of their detestable and abominable things. ¶ O LORD, <sup>g</sup>'my strength, and my fortress, and <sup>h</sup>'my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and *things* <sup>i</sup>'wherein there is no profit. Shall a man make gods unto himself, and <sup>j</sup>'they are 21 no gods? Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that <sup>k</sup>'my name is <sup>l</sup>'The LORD.

CHAP. 17. THE sin of Judah is written with a <sup>a</sup>'pen of iron, and

<sup>1</sup> Or, JEHOVAH, Ps. 83. 18.

13. and there shall ye...] Ironical, and there ye may serve other gods day and night, since I will shew you no favour.

14, 15. These two verses, by promising a deliverance greater than that from Egypt, implied also a chastisement more terrible than the bondage in the iron furnace there. Instead of their being placed in one land, there was to be a scattering into the North and many other countries, followed finally by a restoration.

16. The scattering of the people is to be like that of hunted animals, of which but few escape, the ancient method of hunting being to enclose a large space with beaters and nets, and so drive everything within it to some place where it was destroyed. The destruction of the whole male population was one of the horrible customs of ancient warfare, and the process is called in Herodotus "sweeping the country with a drag-net." The same authority tells us that this method could only be effectually carried out on an island. Literally understood, the fishers are the main armies who, in the towns and fortresses, capture the people in crowds as in a net, while the hunters are the light-armed troops, who pursue the fugitives over the whole country, and drive them out of their hiding places as hunters track out their game.

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17. This chastisement arises not from caprice, but is decreed upon full knowledge and examination of their doings.

18. [first] Before the return from exile. I will recompense their iniquity...double] The ordinary rule of the Law [Isai. xl. 2 note]. Sin is twofold; there is the leaving of God's will undone, and the actual wrongdoing. And every punishment is twofold: first, there is the loss of the blessing which would have followed upon obedience, and secondly, the presence of actual misery.

because they have defiled...] Rather, because they have profaned My land with the carcases of their detestable things (their lifeless and hateful idols, the very touch of which pollutes like that of a corpse, Num. xix. 11); and have filled My inheritance with their abominations.

21. this once] Whether we consider the greatness of the national disgrace and suffering caused by it, or its effect upon the mind of the Jews, the burning of Jerusalem by Nebuchadnezzar, followed by the Captivity of the people at Babylon, stands out as the greatest manifestation of God's "hand" in all His dealings with them.

XVII. 1-4. This section is inseparably connected with the preceding. Judah's sin had been described (xvi. 19) as one of which the very Gentiles will become

P

- <sup>b</sup> Prov. 3. 3. with the <sup>1</sup>point of a diamond: it is <sup>b</sup>graven upon the table of  
<sup>2</sup> Cor. 3. 3. 2 their heart, and upon the horns of your altars; whilst their  
<sup>c</sup> Judg. 3. 7. children remember their altars and their <sup>c</sup>groves by the green  
<sup>2</sup> Chr. 24. 18. 3 trees upon the high hills. O my mountain in the field, <sup>d</sup>I will  
<sup>1</sup> Isa. 1. 29. give thy substance and all thy treasures to the spoil, and thy  
<sup>e</sup> ch. 15. 13. 4 high places for sin, throughout all thy borders. And thou, even  
<sup>e</sup> ch. 16. 13. thyself, shalt discontinue from thine heritage that I gave thee;  
<sup>f</sup> ch. 15. 14. and I will cause thee to serve thine enemies in <sup>e</sup>the land which  
 thou knowest not: for <sup>f</sup>ye have kindled a fire in mine anger,  
 which shall burn for ever.
- <sup>g</sup> Isai. 30. 1. 5 Thus saith the LORD; <sup>g</sup>Cursed be the man that trusteth in  
<sup>h</sup> See Isai. 31. 3. man, and maketh <sup>h</sup>flesh his arm, and whose heart departeth  
<sup>i</sup> ch. 48. 6. 6 from the LORD. For he shall be <sup>i</sup>like the heath in the desert,  
<sup>j</sup> Job 20. 17. and <sup>j</sup>shall not see when good cometh; but shall inhabit the  
<sup>k</sup> Deut. 29. 23. parched places in the wilderness, <sup>k</sup>in a salt land and not in-  
 habited.
- <sup>m</sup> Ps. 2. 12. 7 <sup>m</sup>Blessed is the man that trusteth in the LORD, and whose  
<sup>n</sup> Prov. 16. 20. 8 hope the LORD is. For he shall be <sup>n</sup>as a tree planted by the  
<sup>o</sup> Isai. 30. 18. waters, and <sup>o</sup>that spreadeth out her roots by the river, and shall  
<sup>p</sup> Job 8. 16. not see when heat cometh, but her leaf shall be green; and  
<sup>q</sup> Ps. 1. 3. shall not be careful in the year of <sup>q</sup>drought, neither shall cease  
 from yielding fruit.
- <sup>r</sup> 1 Sam. 16. 7. 9 The heart is deceitful above all things, and desperately  
<sup>s</sup> Ps. 7. 9. 10 wicked: who can know it? I the LORD <sup>s</sup>search the heart, I try  
<sup>t</sup> Prov. 17. 3. the LORD <sup>t</sup>search the heart, I try  
<sup>u</sup> Rom. 8. 27. <sup>u</sup> Heb. *mail*. <sup>v</sup> Heb. *in thyself*. <sup>w</sup> Or, *restraint*.  
<sup>x</sup> Rev. 2. 23.

ashamed, and for which she will shortly be punished by an intervention of God's hand more marked than anything in her previous history. Jeremiah now dwells upon the indelible nature of her sin.

*a pen of iron*] i.e. an iron chisel for cutting inscriptions upon tables of stone.

*the point of a diamond*] The ancients were well acquainted with the cutting powers of the diamond.

*altars*] Not Jehovah's one Altar, but the many altars which the Jews had set up to Baalim (xi. 13). Though Josiah had purged the land of these, yet in the eleven years of Jehoiaikim's reign they had multiplied again, and were the external proofs of Judah's idolatry, as the table of her heart was the internal witness.

2. *Whilst their children remember their altars*] Perhaps an allusion to their sacrifices of children to Moloch. Present perhaps at some such blood-stained rite, its horrors would be engraven for ever upon the memory.

*groves*] *Asherahs*, i.e. wooden images of Astarte (see Exod. xxxiv. 13 note).

3. *O my mountain in the field*] i.e. Jerusalem or Zion, called the Rock of the Plain in xxi. 13. *The field* is the open unclosed country, here contrasted with the privileged height of Zion.

*for sin*] i.e. because of thy sin.

4. The verb rendered *discontinue* is that

used of letting the land rest (Exod. xxiii. 11), and of releasing creditors (Deut. xv. 2) in the sabbatical year. As Judah had not kept these sabbatical years she must now discontinue the tillage of God's inheritance till the land had had its rest. *Even thyself* may mean *and that through thyself*, through thine own fault.

5-18. In the rest of the prophecy Jeremiah dwells upon the moral faults which had led to Judah's ruin.

6. *like the heath*] Or, *like a destitute man* (Ps. cii. 17). The verbs *he shall see* (or *fear*) and *shall inhabit* plainly shew that a man is here meant and not a plant.

8. *the river*] Or, *water-course* (Isai. xxx. 25), made for purposes of irrigation.

*shall not see*] Or, *shall not fear* (v. 6). God's people feel trouble as much as other people, but they do not fear it because they know (1) that it is for their good, and (2) that God will give them strength to bear it.

9. The train of thought is apparently this: If the man is so blessed (vv. 7, 8) who trusts in Jehovah, what is the reason why men so generally "make flesh their arm"? And the answer is:—Because man's heart is incapable of seeing things in a straightforward manner, but is full of shrewd guile, and ever seeking to overreach others.

*desperately wicked*] Rather, *mortally sick*.

10. The answer to the question, *who can know it?* To himself a man's heart is an

- the reins, <sup>p</sup>even to give every man according to his ways, and  
 11 according to the fruit of his doings. As the partridge <sup>1</sup>sitteth  
 on eggs, and hatcheth them not; so he that getteth riches, and  
 not by right, <sup>q</sup>shall leave them in the midst of his days, and at  
 his end shall be <sup>r</sup>a fool. <sup>p</sup> Ps. 62. 12.  
 ch. 32. 19.  
 Rom. 2. 6.  
<sup>q</sup> Ps. 55. 23.  
<sup>r</sup> Luke 12.  
 20.
- 12 A glorious high throne from the beginning is the place of  
 13 our sanctuary. O LORD, <sup>s</sup>the hope of Israel, <sup>t</sup>all that forsake  
 thee shall be ashamed, and they that depart from me shall be  
<sup>u</sup>written in the earth, because they have forsaken the LORD, the  
<sup>v</sup>fountain of living waters. <sup>s</sup> ch. 14. 8.  
<sup>t</sup> Ps. 73. 27.  
 Isai. 1. 29.  
<sup>u</sup> See Luke  
 10. 20.  
<sup>v</sup> ch. 2. 13.
- 14 Heal me, O LORD, and I shall be healed; save me, and I  
 15 shall be saved: for <sup>w</sup>thou art my praise. Behold, they say unto  
 16 me, <sup>x</sup>Where is the word of the LORD? let it come now. As for  
 me, <sup>y</sup>I have not hastened from being a pastor <sup>z</sup>to follow thee:  
 neither have I desired the woeful day; thou knowest: that which  
 17 came out of my lips was right before thee. Be not a terror  
 18 unto me: <sup>a</sup>thou art my hope in the day of evil. Let them  
 be confounded that persecute me, but <sup>b</sup>let not me be con-  
 founded: let them be dismayed, but let not me be dismayed:  
 bring upon them the day of evil, and <sup>c</sup>destroy them with  
 double destruction. <sup>w</sup> Deut. 10.  
 21.  
<sup>x</sup> Ps. 109. 1.  
<sup>y</sup> Isai. 5. 19.  
 Ezek. 12. 23.  
 Amos 5. 18.  
<sup>z</sup> ch. 1. 4.  
<sup>a</sup> ch. 16. 19.  
<sup>b</sup> Ps. 35. 4.  
 & 70. 2.  
<sup>c</sup> Ps. 25. 2.  
<sup>d</sup> ch. 11. 20.

<sup>1</sup> Or, gathereth young which  
 she hath not brought forth.

<sup>2</sup> Heb. after thee.

<sup>3</sup> Heb. break them with a  
 double breach.

inscrutable mystery : God alone can fathom it.

*ways*] Rather, **way**, his course of life. The and must be omitted, for the last clause explains what is meant by *man's way*, when he comes before God for judgment. It is the fruit, the final result of his doings, i.e. his real character as formed by the acts and habits of his life.

11. Rather, *As the partridge hath gathered eggs which it laid not, so...* The general sense is; the covetous man is as sure to reap finally disappointment only as is the partridge which piles up eggs not of her own laying, and is unable to hatch them.

a fool] A Nabal. See 1 Sam. xxv. 25.

12, 13. Or, *Thou throne...thou place...thou hope...Jehovah! All that forsake Thee &c.* The prophet concludes his prediction with the expression of his own trust in Jehovah, and confidence that the Divine justice will finally be vindicated by the punishment of the wicked. The "throne of glory" is equivalent to Him Who is enthroned in glory.

13. *shall be written in the earth*] i.e. their names shall quickly disappear, unlike those graven in the rock for ever (Job xix. 24). A board covered with sand is used in the East to this day in schools for giving lessons in writing: but writing inscribed on such materials is intended to be immediately obliterated. Equally fleeting is the existence of those who forsake God. "All men are written somewhere, the saints in heaven, but sinners upon earth" (Origen).

15. This taunt shews that this prophecy was written before any very signal fulfilment of Jeremiah's words had taken place, and prior therefore to the capture of Jerusalem at the close of Jehoiakim's life. *Now* means *I pray*, and is ironical.

16. *I have not hastened from*] i.e. I have not sought to escape from.

a pastor to follow thee] Rather, a shepherd after Thee. "Shepherd" means ruler, magistrate (ii. 8 note), and belongs to the prophet not as a teacher, but as one invested with authority by God to guide and direct the political course of the nation. So Jehovah guides His people (Ps. xxiii. 1, 2), and the prophet does so after Him, following obediently His instructions.

the woeful day] Lit. the day of mortal sickness: the day on which Jerusalem was to be destroyed, and the Temple burnt.

right] Omit the word. What Jeremiah asserts is that he spake as in God's Presence. They were no words of his own, but had the authority of Him before Whom he stood. (i). xv. 19.

17. a terror] Rather, a cause of dismay, or consternation (i. 17). By not fulfilling Jeremiah's prediction God Himself seemed to put him to shame.

18. confounded] Put to shame. destroy them...] Rather, break them with a double breaking: a twofold punishment, the first their general share in the miseries attendant upon their country's fall; the second, a special punishment for their sin in persecuting and mocking God's prophet.

- 19 Thus said the LORD unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem; and say unto them, <sup>f</sup>Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that
- <sup>f</sup> ch. 19. 3.  
<sup>&</sup> 23. 2.
- <sup>g</sup> Num. 15. 32, &c.  
 Neh. 13. 19.
- 21 enter in by these gates: Thus saith the LORD; <sup>g</sup>Take heed to yourselves, and bear no burden on the sabbath day, nor bring <sup>h</sup>it
- 22 in by the gates of Jerusalem; neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but
- <sup>h</sup> Ex. 20. 8.  
 Ezek. 20. 12.  
<sup>i</sup> ch. 7. 24.  
<sup>&</sup> 11. 10.
- 23 hallow ye the sabbath day, as I <sup>h</sup>commanded your fathers. <sup>i</sup>But they obeyed not, neither inclined their ear, but made their neck
- 24 stiff, that they might not hear, nor receive instruction. And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein;
- <sup>k</sup> ch. 22. 4.
- 25 <sup>k</sup>then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever.
- <sup>l</sup> ch. 32. 44.
- 26 And they shall come from the cities of Judah, and from <sup>l</sup>the places about Jerusalem, and from the land of Benjamin, and from <sup>m</sup>the plain, and from the mountains, and from <sup>n</sup>the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing <sup>o</sup>sacrifices of praise, unto the house of the
- <sup>o</sup> Ps. 107. 22.  
<sup>&</sup> 116. 17.  
<sup>p</sup> ch. 21. 14.  
 Lam. 4. 11.  
 Amos 1. 4.
- 27 LORD. But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then <sup>p</sup>will I kindle a fire in

19-27. This prophecy on the observance of the Sabbath, is the first of a series of short predictions, arranged probably in chronological order among themselves, but in other respects independent of one another. Its tone is mild, and dissuasive rather of future neglect than condemnatory of past misconduct; and it may be assigned to the commencement of Jehoiakim's reign. Its similarity to the prophecy contained in xxii. 1-5 makes it probable that they were contemporaneous.

19. *the gate of the children of the people*] Perhaps the principal entrance of the outer court of the Temple. Very probably there was traffic there, as in our Lord's time, in doves and other requisites for sacrifice, and so the warning to keep the Sabbath was as necessary there as at the city gates.

21. *to yourselves*] Lit. *in your souls*, i. e. in yourselves. They were to be on their guard from the depths of their own conscience, thoroughly and on conviction.

*bear no burden on the sabbath day*] Apparently the Sabbath day was kept negligently. The country people were in the habit of coming to Jerusalem on the Sabbath to attend the Temple service, but mingled traffic with their devotions, bringing the produce of their fields and gardens with them for disposal. The people of Jerusalem for their part took (v. 22) their wares to the gates, and carried on a brisk traffic there with the villagers. Both parties seem to have

abstained from manual labour, but did not consider that buying and selling were prohibited by the fourth commandment.

25. A picture of national grandeur. The prophet associates with the king the princes of the Davidic lineage, who in magnificent procession accompany the king as he goes in and out of Jerusalem.

*shall remain for ever*] Or, *shall be inhabited for ever*: populousness is promised.

26. The reward for keeping the Sabbath day holy consists in three things: (1) in great national prosperity, (2) in the lasting welfare of Jerusalem, and (3) in the wealth and piety of the people generally, indicated by their numerous sacrifices.

*bringing sacrifices of praise*] Rather, *bringing praise*. This clause covers all that precedes.

The verse is interesting as specifying the exact limits of the dominions of the Davidic kings, now confined to Judah and Benjamin. These two tribes are divided according to their physical conformation into (1) the Shephelah, or low country lying between the mountains and the Mediterranean; (2) the mountain which formed the central region, extending to the wilderness of Judah, on the Dead Sea; and (3) the Negeb, or arid region, which lay to the south of Judah.

27. Upon disobedience follows the anger of God, which will consume like a fire all the splendour of the offending city.

the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched. <sup>a</sup> 2 Kin. 25. 9. ch. 52. 13.

**CHAP. 18.** THE word which came to Jeremiah from the Lord, 2 saying, ¶ Arise, and go down to the potter's house, and there I 3 will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. 4 And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good 5 to the potter to make it. ¶ Then the word of the Lord came to 6 me, saying, ¶ O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's 7 hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a king- 8 dom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, 9 I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning 10 a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, where- 11 with I said I would benefit them. ¶ Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the Lord; ¶ Behold, I frame evil against you, and devise a device against you: I return ye now every one from his 12 evil way, and make your ways and your doings good. And they said, There is no hope: but we will walk after our own devices,

<sup>a</sup> Isai. 45. 9.  
Rom. 9. 20.  
<sup>b</sup> Isai. 64. 8.

<sup>c</sup> ch. 1. 10.  
<sup>d</sup> Ezek. 18. 21.  
<sup>e</sup> ch. 26. 3.  
Jonah 3. 10.

<sup>f</sup> 2 Kin. 17. 13.  
ch. 7. 3.  
<sup>g</sup> ch. 2. 25.

<sup>1</sup> Or, frames, or, seats.

<sup>2</sup> Or, that he made you

marred, as clay in the hand of the potter.

<sup>3</sup> Heb. returned and made.

**XVIII.** In the first prophecy of the series, the fate of Jerusalem was still undetermined; a long line of kings might yet reign there in splendour, and the city be inhabited for ever. This was possible only so long as it was still undecided whether Josiah's efforts would end in a national reformation or not, and before Jehoiakim threw the weight of the kingly office into the opposite balance. In the present prophecy mercy is still offered to the inhabitants of Jerusalem, but they reject it (*v.* 11, 12). They have made their final choice: and thereupon follows the third prophecy of "the broken vessel" (*xix.*) in which the utter overthrow of city and kingdom is foretold. We should thus place this prophecy of the potter very early in the reign of Jehoiakim; and that of the broken vessel at the commencement of his fourth year. This internal evidence is confirmed by external proof.

**2. house]** *i.e.* workshop. The clay-field where the potters exercised their craft lay to the South of Jerusalem just beyond the valley of Hinnom. (*Cp.* Zech. xi. 13, Matt. xxvii. 10.)

**3. the wheels]** *Lit.* the two wheels. The lower one was worked by the feet to give motion to the upper one, which was a flat disc or plate of wood, on which the potter laid the clay, and moulded it with his fingers as it revolved rapidly.

**6. so are ye in mine hand]** When a vessel was spoiled, the potter did not throw it away, but crushed it together, dashed it back upon the wheel, and began his work afresh. till the clay had taken the predetermined shape. It was God's purpose that Judaea should become the proper scene for the manifestation of the Messiah, and her sons be fit to receive the Saviour's teaching and carry the good tidings to all lands. If therefore at any stage of the preparation the Jewish nation took such a course as would have frustrated this purpose of Providence, it was crushed by affliction into an unresisting mass, in which the formative process forthwith began again.

**7, 9. At what instant]** *Lit.* "in a moment." Here, at one time—at another time.

**8, 10. I will repent of the evil...I will repent of the good]** All God's dealings with mankind are here declared to be conditional. God changeth not, all depends upon man's conduct.

**11. The word rendered frame]** is a present participle, and is the same which as a noun means "a potter." God declares that He is as free to do what He will with the Jews as the potter is free to shape as he will the clay.

**devise a device]** I am purposing a purpose.

**12. And they said]** Better, But they say.

- and we will every one do the imagination of his evil heart.
- <sup>a</sup> ch. 2. 10. 13 Therefore thus saith the LORD; <sup>a</sup>Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done <sup>a</sup>very horrible thing. Will a man leave <sup>1</sup>the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken? Because my people hath forgotten <sup>k</sup>me, they have burned incense to <sup>1</sup>vanity, and they have caused them to stumble in their ways from the <sup>m</sup>ancient paths, to walk in paths, in a way not cast up; to make their land <sup>n</sup>desolate, and a perpetual <sup>o</sup>hissing; every one that passeth thereby shall be astonished, and wag his head. <sup>p</sup>I will scatter them <sup>q</sup>as with an east wind before the enemy; <sup>r</sup>I will shew them the back, and not the face, in the day of their calamity.
- <sup>s</sup> ch. 2. 13. 14 ¶ Then said they, <sup>s</sup>Come, and let us devise devices against Jeremiah; <sup>t</sup>for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him <sup>u</sup>with the tongue, and let us not give heed to any of his words. ¶ Give heed to me, O LORD, and hearken to the voice of them that contend with me. <sup>v</sup>Shall evil be recompensed for good? for <sup>w</sup>they have digged a pit for my soul. Remember that I stood before thee to speak good for them, and to turn away thy wrath from them. Therefore <sup>x</sup>deliver up their children to
- <sup>a</sup> ch. 19. 8. <sup>b</sup> 1 Kin. 9. 8. <sup>c</sup> Lam. 2. 15. <sup>d</sup> Mic. 6. 16. <sup>e</sup> ch. 13. 24. <sup>f</sup> Ps. 49. 7. <sup>g</sup> ch. 2. 27. <sup>h</sup> ch. 11. 19. <sup>i</sup> Lev. 10. 14. <sup>j</sup> Mal. 2. 7. <sup>k</sup> John 7. 48. <sup>l</sup> Ps. 109. 4. <sup>m</sup> Ps. 95. 7. <sup>n</sup> ver. 22. <sup>o</sup> Ps. 109. 9.

<sup>1</sup> Or, my fields for a rock, non? shall the running strange cold waters? or for the snow of Lebanon be forsaken for the <sup>2</sup> Or, for the tongue.

[imagination] Or, stubbornness, see iii. 17.

13. The contrast between the chaste retirement of a virgin and Judah's eagerness after idolatry, serves to heighten the horror at her conduct.

14. Rather, Will the snow of Lebanon fall from the rock of the field? The meaning probably is, "Will the snow of Lebanon fall from its rocks which tower above the land of Israel?" The appeal of the prophet is to the unchangeableness of one of nature's most beautiful phenomena, the perpetual snow upon the upper summits of Lebanon.

shall the cold &c.] Lit. shall the strange, i.e. foreign, cool, down-flowing waters be plucked up? The general sense is:—God is Israel's Rock, from Whom the never-failing waters flow (ii. 13): but men may and do abandon the cool waters which descend from above to seek their happiness in channels of their own digging.

15. Because] For. Jeremiah returns to, and continues the words of, v. 13.

vanity] A word meaning falsehood, which signifies that the worship of idols is not merely useless but injurious.

they have caused them to stumble] Judah's prophets and priests were they who made her to err (v. 31). The idols were of themselves powerless for good or evil.

in their ways &c.] Or, in their ways, the everlasting paths, to walk in byways, in a road not cast up. The paths of eternity carry back the mind not to the immediate but to the distant past, and suggest the good old ways in which the patriarchs used to walk.

The road cast up means one raised sufficiently to keep it out of the reach of floods &c.

16. hissing] Not derision, but the drawing in of the breath quickly as men do when they shudder.

wag his head] Or, shake his head, a sign among the Jews not of scorn but of pity. The desolation of the land of Israel is to fill men with dismay.

I will shew them the back] The hiding of God's face is the sure sign of His displeasure (Isai. i. 15, lix. 2).

18. The Jews were only hardened by the foregoing prophecy, and determined to compass Jeremiah's death.

let us devise devices] i.e. deliberately frame a plot for his ruin (see v. 11 note).

the law shall not perish &c.] As the Law of Moses was imperishable, the people probably drew the conclusion that the Levitical priesthood must also endure for ever, and therefore that Jeremiah's predictions of national ruin were blasphemous (cp. Acts vi. 13, 14).

let us smite him with the tongue] Their purpose was to carry a malicious report of what he had said to king Jehoiakim, and so stir up his anger against him.

19. the voice] i.e. the outcry and threats.

20. Jeremiah had been labouring earnestly to avert the ruin of his country, but the Jews treated him as husbandmen do some noxious animal which wastes their fields, and for which they dig pitfalls.

the famine, and <sup>1</sup>pour out their blood by the force of the sword; and let their wives be bereaved of their children, and be widows; and let their men be put to death; let their young men be slain  
 22 by the sword in battle. Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them: for <sup>2</sup>they  
 23 have digged a pit to take me, and hid snares for my feet. Yet, LORD, thou knowest all their counsel against me <sup>3</sup>to slay me: "forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal thus with them in the time of thine anger.

\* ver. 20.

\* Ps. 35. 4.  
 ch. 11. 20.  
 & 15. 15.

CHAP. 19. THUS saith the LORD, ¶ Go and get a potter's earthen  
 2 bottle, and take of the ancients of the people, and of the ancients  
 of the priests; and go forth unto <sup>4</sup>the valley of the son of Hinnom, which is by the entry of <sup>5</sup>the east gate, and proclaim there  
 3 the words that I shall tell thee, <sup>6</sup>and say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel: Behold, I will bring evil upon this place, the which whosoever heareth, his ears  
 4 shall tingle. Because they <sup>7</sup>have forsaken me, and have estranged this place, and have burned incense in it unto other

\* Josh. 15. 9.  
 2 Kin. 23. 10.

\* ch. 17. 20.

\* 1 Sam. 3.  
 11.  
 4 Deut. 29.  
 20.  
 Isai. 65. 11.  
 ch. 17. 13.

<sup>1</sup> Heb. pour them out.<sup>2</sup> Heb. for death.<sup>3</sup> Heb. the sun gate.

21. pour out...sword] Lit. pour them out upon the hands of the sword, i.e. give them up to the sword.

put to death] Rather, slain of death. The prophet's phrase leaves it entirely indefinite in what way the men are to die.

22. The sack of the city follows with all the horrible cruelties practised at such a time.

23. Yet, LORD] Better, But, LORD. They conceal their plots, but God knows, and therefore must punish.

neither blot out &c.] Or, blot not out their sin from before Thy face that they may be made to stumble before Thee.

thus] Omit this word. As there is an acceptable time and a day of salvation, so there is a time of anger, and Jeremiah's prayer is that God would deal with his enemies at such a time, and when therefore no mercy would be shewn. On imprecation such as these, see Ps. cix. introd. note. Though they did not flow from personal vengeance, but from a pure zeal for God's honour, yet they belong to the legal spirit of the Jewish Covenant. We must not, because we have been shewn a "more excellent way," condemn too harshly that sterner spirit of justice which animated so many of the saints of the earlier dispensation.

XIX., XX. The present prophecy is to be taken in close connexion with the preceding. Jeremiah chooses a vessel baked in the fire, and therefore incapable of being re-shaped (cp. xviii. 1, 6 notes). It is the symbol of the obdurate, of those who have taken their final form (Rev. xxii. 11). In solemn procession he must bear the vessel out to the place of doom, the valley of Gehenna. There he was to break the

vessel; and just as all the art of the potter would be of no avail to restore the broken fragments, so did God proclaim the final destruction of Jerusalem such as it then was, and of that generation which inhabited it.

XIX. 1. get (i.e. purchase) a potter's earthen bottle] The bottle was a flask with a long neck, and took its name from the noise made by liquids in running out.

the ancients] These elders were the regularly constituted representatives of the people (see xxix. 1; Num. xi. 16), and the organization lasted down to our Saviour's time (Matt. xxvi. 47). Similarly the priests had also their representatives (2 K. xix. 2). Accompanied thus by the representatives of Church and State, the prophet was to carry the earthen bottle, the symbol of their mean origin and frail existence, outside the walls of Jerusalem.

2. the valley &c.] See vii. 31 note.

the east gate] Others render "the pottery gate." Two gates led into the valley of Hinnom, the Fountain-gate at the South-East corner, and the Dung-gate on the South-West side of Zion; some think that "the East gate" was neither of these, but a small or western gate, used for throwing out rubbish, the valley having been put to this degrading use from the time that Josiah defiled it (2 K. xxiii. 10). And thus the mean symbol of a proud nation was carried out through a back door to be broken upon the heaps of refuse already cast there.

3. kings] Plural because the message (rr. 3-9), related not specially to the reigning king, but to the whole royal house.

4. have estranged this place] They have not recognized the sanctity of this place,



\* 2 Kin. 21.  
18.  
ch. 2. 34.  
† ch. 7. 31.  
‡ 32. 35.  
§ Lev. 18. 21.  
|| Josh. 15. 8.

\* Lev. 26. 17.  
Deut. 28. 25.  
\* Ps. 79. 2.  
ch. 7. 33.  
† ch. 18. 16.

|| Lev. 26. 29.  
Deut. 28. 53.  
Isai. 9. 20.  
Lam. 4. 10.  
" So ch. 51.  
63, 64.

° Ps. 2. 9.  
Isai. 30. 14.  
P ch. 7. 32.

¶ 2 Kin. 23.  
10.  
\* ch. 32. 29.  
Zeph. 1. 5.  
\* ch. 7. 18.

† See 2 Chr.  
20. 5.

|| ch. 7. 28.  
‡ 17. 23.

§ 1 Chr. 24.  
14.

gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with 'the blood of 5 innocents; 'they have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, 'which I com- 6 manded not, nor spake it, neither came it into my mind: therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor 'The valley of the son of 7 Hinnom, but The valley of slaughter. And I will make void the counsel of Judah and Jerusalem in this place; 'and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their 'carcasses will I give to be meat for the fowls of the heaven, and for the beasts of 8 the earth. And I will make this city 'desolate, and an hissing; every one that passeth thereby shall be astonished and hiss 9 because of all the plagues thereof. And I will cause them to eat the "flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their 10 lives, shall straiten them. ¶ "Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto 11 them, Thus saith the LORD of hosts; ° Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot 1 be made whole again: and they shall 'bury them in Tophet, till 12 there be no place to bury. Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and even make this 13 city as Tophet: and the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled 'as the place of Tophet, because of all the houses upon whose 'roofs they have burned incense unto all the host of heaven, and 'have poured out drink 14 offerings unto other gods. ¶ ¶ Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and he stood in 15 'the court of the LORD's house; and said to all the people, Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because "they have hardened their necks, that they might not hear my words.

CHAP. 20. NOW Pashur the son of °Immer the priest, who was

<sup>1</sup> Heb. be healed.

but have treated it as a strange place, by worshipping in it strange gods.

*innocents*] i.e. guiltless persons.

7. *make void*] The verb used here is that from which *bottle* (v. 1) is derived, and as it represents the sound made by the water running out, it would be better translated, *pour out*. Jeremiah perhaps carried the bottle to Tophet full of water, the symbol in the East of life (Isai. xxxv. 6, xli. 18), and at these words emptied it before the assembled elders.

11. *made whole again*] Lit. *healed*. In this lies the distinction between this symbol and that of xviii. 4. The plastic clay can be shaped and re-shaped till the potter forms with it the vessel he had predetermined: the broken bottle is of no further use, but its fragments are cast away for ever upon the heaps of rubbish deposited in Tophet.

13. *because of all*] Lit. *with reference to all*, limiting the denunciation to those houses whose roofs had been defiled with altars.

*upon whose roofs they have burned incense*] See 2 K. xxiii. 12, note.

14, 15. As it was this repetition of the prophecy in the Temple which so greatly irritated Pashur, these two verses ought to be joined to the next chapter.

XX. The breaking of the bottle had been done so solemnly before witnesses of such high position, and its meaning had been so unmistakeably proclaimed in the Temple, that those in authority could endure such proceedings no longer. Roused therefore to anger by the sight of the listening crowds, Pashur, the deputy High-Priest, caused Jeremiah to be arrested, inflicted upon him the legal forty stripes save one, and made him pass a night in the stocks, exposed to

- also chief governor in the house of the LORD, heard that Jeremiah prophesied these things. Then Pashur smote Jeremiah the prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the LORD. And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashur, but Magor-missabib. For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold it: and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.
- Moreover I will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon. And thou, Pashur, and all that dwell in thine house shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied lies. ¶ O LORD,

b 2 Kin. 20.  
17. & 24.  
12-16.  
ch. 3. 21.

c ch. 14. 13.  
& 29. 21.

<sup>1</sup> That is, *Fear round about*, ver. 10. ch. 46. 5 & 40. 20.

the jeers of the scoffers, at the most public gate of the Temple. Apparently it was Jeremiah's last public prophecy in Jehoiakim's reign, and was the cause why in the fourth year of that king it was no longer safe for him to go to the house of Jehovah (xxxvi. 5). It is probable also that Jehoiakim's roll ended with the prophecy of the potter's vessel, and the account of the contumelies to which the prophet had in consequence been exposed. One prophecy, however, at least in our present book, is of a later date, that of the linen girdle (ch. xlii.).

1. Pashur, the father probably of the Gedaliah mentioned in xxxviii. 1, was the head of the sixteenth course of priests (marg. ref.); the other Pashur (xxi. 1) belonged to the fifth course, the sons of Melchiah. Both these houses returned in great strength from the exile. See Ezra ii. 37, 38.

chief governor] Or, deputy governor. The Nāgid or governor of the Temple was the High-Priest (1 Chr. ix. 11), and Pashur was his Pākid, i.e. deputy (see i. 10 note). Zephaniah held this office (xxix. 26), and his relation to the High-Priest is exactly defined (2 K. xxv. 18; Jer. lli. 24). The Nāgid at this time was Seraiah the High-Priest, the grandson of Hilkiyah, or (possibly) Azariah, Hilkiyah's son and Jeremiah's brother (1 Chr. vi. 13, Ezra vii. 1).

2. Jeremiah the prophet] Jeremiah is nowhere so called in the first nineteen chapters. In this place he thus characterizes himself, because Pashur's conduct was a violation of the respect due to the prophetic office.

the stocks] This instrument of torture comes from a root signifying to twist. It

thus implies that the body was kept in a distorted position. Cp. Acts xvi. 24.

the high gate.] Rather, the upper gate of Benjamin in the house of Jehorah (cp. 2 K. xv. 35); to be distinguished from the city gate of Benjamin leading towards the North.

3. Magor-missabib] See vi. 25 note. Jeremiah uses it no less than five times, having probably adopted it as his watchword from Ps. xxxi. 13.

4. a terror to thyself, and to all thy friends] Jeremiah plays upon the meaning of Magor-missabib saying that Pashur would be a terror to all around. It is remarkable that he prophesies no evil of Pashur (r. 6). His was to be the milder fate of being carried into Captivity with Jehoiachin, and dying peaceably at Babylon (r. 6), whereas his successor Zephaniah was put to death at Riblah (lii. 24, 27). His punishment probably consisted in this. He had prophesied "lies." When then he saw the dreadful slaughter of his countrymen, Jehoiakim put to death, his young son dragged into captivity, and the land stripped of all that was best, his conscience so condemned him as the guilty cause of such great misery that in the agonies of remorse he became a terror to himself and his friends.

5. all the strength] All the stores, the labours] The gains of the citizens.

6. thou hast prophesied lies] Pashur belonged to the warlike party, whose creed it was, that Judæa by a close alliance with Egypt might resist the arms of Assyria.

7-18. In the rest of the chapter we have an outbreak of deep emotion, of which the first part ends in a cry of hope (r. 13), followed nevertheless by curses upon the day



- 14 the soul of the poor from the hand of evil doers. ¶ Cursed be the day wherein I was born: let not the day wherein my mother  
 15 bare me be blessed. Cursed be the man who brought tidings to my father, saying, A man child is born unto thee; making him very  
 16 glad. And let that man be as the cities which the LORD over-throw, and repented not: and let him hear the cry in the morn-  
 17 ing, and the shouting at noontide; \* because he slew me not from the womb; or that my mother might have been my grave,  
 18 and her womb to be always great with me. \* Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame? \* Job 3. 3.  
ch. 15. 10.  
\* Gen. 19.  
25.  
† ch. 18. 2.  
\* Job 3. 10.  
\* Job 3. 20.  
\* Lam. 3. 1.

**CHAP. 21.** THE word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him "Pashur the son of Melchiah, 2 and "Zophaniah the son of Maaseiah the priest, saying, "Enquire, I pray thee, of the LORD for us; for Nebuchadrezzar king of Babylon maketh war against us; if so be that the LORD will deal with us according to all his wondrous works, that he may 3 go up from us. ¶ Then said Jeremiah unto them, Thus shall ye 4 say to Zedekiah: Thus saith the LORD God of Israel; Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans, which besiege you without the walls, and "I will 5 assemble them into the midst of this city. And I myself will fight against you with an outstretched hand and with a strong 6 arm, even in anger, and in fury, and in great wrath. And I will smite the inhabitants of this city, both man and beast: they 7 shall die of a great pestilence. And afterward, saith the LORD, "I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and \* ch. 38. 1.  
b 2 Kin. 25.  
18.  
ch. 29. 25.  
\* ch. 37. 3.  
d Isai. 13 1  
e Ex. 6. 6.  
/ ch. 37. 17.  
& 39 5.  
& 52. 9.

14. This sudden outbreak of impatience after the happy faith of r. 13 has led to much discussion. Possibly there was more of sorrow in the words than of impatience; sorrow that the earnest labour of a life had been in vain. Yet the form of the expression is fierce and indignant; and the impatience of Jeremiah is that part of his character which is most open to blame. He does not reach that elevation which is set before us by Him Who is the perfect pattern of all righteousness. Our Lord was a prophet Whose mission to the men of His generation equally failed, and His sorrow was even more deep; but it never broke forth in imprecations. See Luke xix. 41, 42.

16. The cry is the sound of the lamentation (r. 8); the shouting is the alarm of war.

XXI.-XXIV. With the last verse of ch. xx. ended the roll of Jehoiakim: with the first verse of ch. xxi. begins a digest of various prophecies addressed to Zedekiah in his ninth year, and called Zedekiah's roll. The occasion of this prophecy was the embassy sent by Zedekiah to Jeremiah, asking his prayers when the Chaldean army was advancing upon Jerusalem. So clearly

did the prophet foresee the result that he could give the king no hope. His answer, contained in the roll, divides itself into two parts, in the first (xx.-xxii.), the prophet reviews the conduct of the royal house: in the second (xxiii. 9-40), that of the priests and prophets; closing with a vision (ch. xxiv.) in which he shews the pitiable condition of Zedekiah and his people.

XXI. 1. By sending this embassy Zedekiah acknowledged that Jeremiah held the same position in the kingdom which Isaiah had held under Hezekiah (2 K. xix. 2). Pashur and Zephaniah belonged to the party who were for resisting Nebuchadrezzar by force of arms.

2. *Nebuchadrezzar*] A more correct way of spelling the name than Nebuchadnezzar.

according to all his wondrous works] The king and his envoys expected some such answer as Isaiah had given on a former occasion (Isai. xxxvii. 6).

4. *without the walls*] These words are to be joined to *wherewith ye fight*.

6. *a great pestilence*] As the result of the excessive crowding of men and animals in a confined space with all sanitary regulations utterly neglected.

<sup>o</sup> Deut. 28.  
50.  
2 Chr. 36. 17.  
<sup>a</sup> Deut. 30.  
19.  
<sup>i</sup> ch. 38. 2.

<sup>a</sup> ch. 39. 18.  
& 45. 5.  
<sup>i</sup> Lev. 17. 10.  
ch. 44. 11.  
Amos 9. 4.  
<sup>m</sup> ch. 38. 3.  
<sup>n</sup> ch. 34. 2.  
22. & 37. 10.  
<sup>o</sup> ch. 22. 3.  
Zech. 7. 9.  
<sup>p</sup> Ps. 101. 8.

<sup>q</sup> Ezek. 13. 8.  
<sup>r</sup> ch. 43. 1.

<sup>s</sup> Prov. 1. 31.  
Isa. 3. 10  
<sup>t</sup> 2 Chr. 3.  
19.  
ch. 52. 13.

<sup>a</sup> ch. 17. 20.

<sup>b</sup> ch. 21. 12.

<sup>c</sup> See ver. 17.

<sup>d</sup> ch. 17. 25.

into the hand of those that seek their life: and he shall smite them with the edge of the sword; <sup>h</sup>he shall not spare them, 8 neither have pity, nor have mercy. ¶ And unto this people thou shalt say, Thus saith the LORD; Behold, <sup>i</sup>I set before you the 9 way of life, and the way of death. He that <sup>i</sup>abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and <sup>k</sup>his life shall be unto him for a prey. 10 For I have <sup>i</sup>set my face against this city for evil, and not for good, saith the LORD: "it shall be given into the hand of the 11 king of Babylon, and he shall <sup>k</sup>burn it with fire. ¶ And touching the house of the king of Judah, *say*, Hear ye the word of the 12 LORD; O house of David, thus saith the LORD; <sup>o</sup>"Execute judgment "in the morning, and deliver *him that is* spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench *it*, because of the evil of your doings. 13 Behold, <sup>q</sup>"I am against thee, O <sup>2</sup>"inhabitant of the valley, and rock of the plain, saith the LORD; which say, "Who shall come down 14 against us?" or who shall enter into our habitations?" But I will <sup>s</sup>punish you according to the <sup>t</sup>"fruit of your doings, saith the LORD: and I will kindle a fire in the forest thereof, and <sup>t</sup>"it shall devour all things round about it.

**CHAP. 22.** THUS saith the LORD; Go down to the house of the 2 king of Judah, and speak there this word, and say, "Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in 3 by these gates: Thus saith the LORD; <sup>b</sup>"Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and <sup>c</sup>"do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in 4 this place. For if ye do this thing indeed, <sup>d</sup>"then shall there

<sup>1</sup> Heb. Judge.

<sup>2</sup> Heb. inhabitress.

<sup>3</sup> Heb. viant upon.

8. Cp. marg. ref.; but here the alternative is a life saved by desertion to the enemy, or a death by famine, pestilence, and the sword within the walls.

9. *he that...falleth to the Chaldeans*] This was to counsel desertion, and would have been treason in an ordinary man; but the prophets spoke with an authority above that even of the king, and constantly interfered in political matters with summary decisiveness. Cp. Matt. xxiv. 16-18.

*a prey*] Something not a man's own, upon which he seizes in the midst of danger, and hurries away with it. So must the Jews hurry away with their lives as something more than they had a right to, and place them in the Chaldean camp as in a place of safety.

11. Rather, *And as to the royal house of Judah, Hear ye.* Omit *say*. The words are no command to the prophet, but form his introduction to the discourse which extends to the end of xxiii. 8. The king and his officers are to hear the gist of all the messages sent to the royal house since the accession of Jehoiakim.

12. *Execute judgment*] As the administration of justice was performed in old time in person, the weal of the people depended to a great degree upon the personal qualities of the king (see 2 Sam. xv. 4). And as *the oppressor* was generally some powerful noble, it was especially the king's duty to see that the weaker members of the community were not wronged.

13. *Inhabitant* is fem., the population of Jerusalem being always personified as a woman, the daughter of Zion. Omit *and*. Jerusalem is at once a valley and a rock (xvii. 3). The people are described as priding themselves on the impregnability of their city.

14. *the forest*] This suggested to the Jew the idea of everything grand and stately.

XXII. 1-9. This prophecy, like the preceding (xxi. 11-14), states the conditions upon which it was still possible for the house of David to ensure a long era of prosperity. It belongs therefore to the beginning of Jehoiakim's reign.

1. *Go down*] i.e. from the Temple to the king's house. Cp. 2 Chr. xxiii. 20.

- enter in by the gates of this house kings sitting <sup>1</sup>upon the throne of David, riding in chariots and on horses, he, and his servants, and his people. But if ye will not hear these words, <sup>2</sup>I swear by myself, saith the LORD, that this house shall become a desolation. ¶ For thus saith the LORD unto the king's house of Judah; Thou art Gilead unto me, and the head of Lebanon: yet surely I will make thee a wilderness, and cities which are not inhabited. And I will prepare destroyers against thee, every one with his weapons: and they shall cut down <sup>3</sup>thy choice cedars, and cast them into the fire. And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the LORD done thus unto this great city? Then they shall answer, 'Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.
- 10 Weep ye not for <sup>4</sup>the dead, neither bemoan him: but weep sore for him <sup>5</sup>that goeth away: for he shall return no more, nor see his native country. For thus saith the LORD touching <sup>6</sup>Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, <sup>7</sup>which went forth out of this place; He shall not return thither any more: but he shall die in the place whither they have led him captive, and shall see this land no more.
- 13 <sup>8</sup>Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; <sup>9</sup>that useth his neighbour's servitude without wages, and giveth him not for his work; that saith, I will build me a wide house and <sup>10</sup>large chambers, and cutteth him out <sup>11</sup>windows; and it is cieled with cedar, and painted with vermilion. Shalt thou reign, because thou closest *thyself*

<sup>1</sup> Heb. for David upon his throne.

<sup>2</sup> Heb. through-ward.

<sup>3</sup> Or, my windows.

6. Omit and. Thou art a Gilead unto me, a summit of Lebanon.

yet surely] Lit. if not, the form of an oath with the imprecation omitted. For the full form see Num. xiv. 23.

a wilderness, and cities] Omit and. The meaning is: If the house of David does not hear God's words, though it be now grand as Lebanon, God will make it a wilderness, even uninhabited cities; the house of David being regarded as equivalent to the kingdom of Judah.

7. prepare] i.e. consecrate, see vi. 4 note. thy choice cedars] The chief members of the royal lineage and the leading officers of state.

10-12. In the two foregoing prophecies Jeremiah stated the general principle on which depend the rise and downfall of kings and nations. He now adds for Zedekiah's warning the history of three thrones which were not established.

The first is that of Shallum the successor of Josiah, who probably took the name of Jehoahaz on his accession (see marg. ref. notes).

10. the dead] i.e. Josiah (2 Chr. xxxv. 25). that goeth away] Rather, that is gone away.

13. Far worse is the second example. Shallum was no heartless tyrant like Jehoiakim, who lived in splendour amid the misery of the nation, and perished so little cared for that his body was cast aside without burial.

his chambers] Really, his upper chambers. From the absence of machinery the raising of materials for the upper stories was a difficult task, especially when massive stones were used.

his work] Giveth him not his wages. 14. large chambers] spacious upper chambers.

it is cieled] Or, roofing it.

vermilion] The pigment which gives the deep red colour still bright and untarnished on many ancient buildings.

15. i.e. Will thy buildings make thy reign continue? These words imply that Jehoiakim was looking forward to, and taking measures to secure, a long continuance of power (cp. Hab. ii. 9-13. If so, Jeremiah probably wrote this prophecy before Jehoiakim revolted (2 K. xxiv. 1); and it, therefore, probably belongs to the same date as xxxvi. 30, written in the interval between Nebuchadnezzar's first conquest of Jerusalem, and

<sup>4</sup> Heb. 6. 13, 17.

<sup>5</sup> Isai. 37. 24. <sup>6</sup> ch. 21. 14.

<sup>7</sup> Deut. 29. 24. 25.

<sup>8</sup> 1 Kin. 9. 8. <sup>9</sup> 2 Kin. 22. 17.

<sup>10</sup> 2 Chr. 34. 25.

<sup>11</sup> 2 Kin. 22. 20.

<sup>12</sup> ver. 11.

<sup>13</sup> See 1 Chr. 3. 15. <sup>14</sup> 2 Kin. 23. 34.

<sup>15</sup> 2 Kin. 23. 35.

<sup>16</sup> Lev. 19. 13. <sup>17</sup> Deut. 24. 14, 15.

<sup>18</sup> Jam. 5. 4.

- 22 Kin. 23. in cedar? <sup>a</sup>did not thy father eat and drink, and do judgment  
 23. 16 and justice, and then <sup>a</sup>it was well with him? He judged the  
<sup>c</sup>Ps. 138. 2. cause of the poor and needy; then it was well with him: was  
 Isai. 3. 10. not this to know me? saith the LORD. <sup>a</sup>But thine eyes and  
<sup>e</sup>Ezek. 19. 6. thine heart are not but for thy covetousness, and for to shed  
 innocent blood, and for oppression, and for violence, to do it.  
 18 Therefore thus saith the LORD concerning Jehoiakim the son of  
 Josiah king of Judah; 'They shall not lament for him, saying,  
<sup>f</sup>ch. 16. 4, 6. 'Ah my brother! or, Ah sister! they shall not lament for him,  
<sup>g</sup>See 1 Kin. 13. 30. saying, Ah lord! or, Ah his glory!' <sup>h</sup>He shall be buried with  
 Fulfilled 19 the burial of an ass, drawn and cast forth beyond the gates of  
 589 Jerusalem.  
<sup>i</sup>2 Chr. 36. 6. 20 Go up to Lebanon, and cry; and lift up thy voice in Bashan,  
 ch. 36. 30. 21 and cry from the passages: for all thy lovers are destroyed. I  
 spake unto thee in thy <sup>2</sup>prosperity; but thou saidst, I will not  
<sup>j</sup>ch. 3. 25. hear. <sup>3</sup>This hath been thy manner from thy youth, that thou  
<sup>k</sup>ch. 23. 1. 22 obeyedst not my voice. The wind shall eat up all <sup>4</sup>thy pastors,  
<sup>l</sup>ver. 20. and <sup>5</sup>thy lovers shall go into captivity: surely then shalt thou  
 23 be ashamed and confounded for all thy wickedness. O <sup>6</sup>inhabitant  
 of Lebanon, that makest thy nest in the cedars, how  
<sup>m</sup>ch. 6. 24. gracious shalt thou be when pangs come upon thee, <sup>7</sup>the pain  
<sup>n</sup>See 2 Kin. 24. 6, 8. 24 as of a woman in travail! ¶ As I live, saith the LORD, though  
 ch. 37. 1. Coniah the son of Jehoiakim king of Judah <sup>8</sup>were the signet  
<sup>o</sup>Cant. 8. 6. ring of my right hand, I will break thee, and will lay thee in  
<sup>p</sup>Hag. 2. 23.

<sup>1</sup> Or, incursion.<sup>2</sup> Heb. prosperities.<sup>3</sup> Heb. inhabitress.

Jehoiakim's rebellion, and when Jeremiah was out of the reach of the tyrant's power. *closest thyself in cedar*] Rather, *viest in cedar*; i.e. viest with Solomon.

*did not thy father eat and drink &c.*] i.e. he was prosperous and enjoyed life. There is a contrast between the life of Josiah spent in the discharge of his kingly duties, and that of Jehoiakim, busy with ambitious plans of splendour and aggrandisement.

17. *covetousness*] Lit. *gain*. Besides exacting forced labour Jehoiakim, to procure the necessary means for the vast expenses he incurred, put innocent people to death on various pretexts, and escheated their property.

18. Boldly by name is the judgment at length pronounced upon Jehoiakim. Dreaded by all around him, he shall soon lie an unheeded corpse, with no one to lament. No loving relative shall make such wailing as when a brother or sister is carried to the grave; nor shall he have the respect of his subjects, *Ah Lord! or, Ah his glory!*

19. *the burial of an ass*] i.e. he shall merely be dragged out of the way, and left to decay unheeded. Nothing is known of the fulfilment of this prophecy.

20. The third example, Jehoiachin. With him all the best and noblest of the land were dragged from their homes to people the void places of Babylon.

*the passages*] Really, *Abarim*, a range of mountains to the south of Gilead, opposite Jericho (see Num. xxvii. 12; Deut. xxxii. 49). Jeremiah names the chief ranges of

mountains, which overlook the route from Jerusalem to Babylon, in regular order, beginning with Lebanon upon the North, then Bashan on the North-East, and lastly Abarim on the South-East.

*thy lovers*] i.e. the nations in alliance with Judah, especially Egypt, whose defeat at Carchemish (xlv. 2) gave all western Asia into the power of Nebuchadnezzar.

21. *prosperity*] Lit. as in marg. God spake thus not once only, but whenever Judah was at peace.

22. *shall eat up all thy pastors*] Lit. *shall depasture* (ii. 16 note) *thy pastors*. Those who used to drive their flocks to consume the herbage shall themselves be the first prey of war. The *pastors* mean not the kings only, but all in authority.

23. *Lebanon* is the usual metaphor for anything splendid, and is here put for Jerusalem, but with especial reference to the kings whose pride it was to dwell in palaces roofed with cedar (r. 14).

*how gracious shalt thou be*] Or, *How wilt thou groan!*

24. The words *king of Judah* belong to Coniah, and prove that he was king regnant when the prophet wrote. The prophet gives him the name by which he was known when in a private station (1 Chr. iii. 16) as he had done previously with Jehoahaz. These two kings bore their royal names for so short a time that they probably never got into general use.

*the signet*] The badge of office. To part

25 upon my right hand, yet would I pluck thee thence; and I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the 26 Chaldeans. And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there 27 shall ye die. But to the land whereunto they desire to return, 28 thither shall they not return. ¶ Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which 29 they know not? O earth, earth, earth, hear the word of the 30 LORD. Thus saith the LORD, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

**CHAP. 23.** WOE be unto the pastors that destroy and scatter the 2 sheep of my pasture! saith the LORD. Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your 3 doings, saith the LORD. And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and 4 increase. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, 5 neither shall they be lacking, saith the LORD. ¶ Behold, the days come, saith the LORD, that I will raise unto David a

<sup>1</sup> Heb. *lift up their mind*, ch. 44. 14.

with it, was to part with the royal authority.

26. *mother*] See xiii. 18. It was her relationship, not to the dead king, but to the king regnant, which made her powerful.

28. *idol*] Rather, *vessel*. Is Coniah a mere piece of common earthenware in which the potter has no pleasure, and therefore breaks it? It is a lamentation over Jehoiachin's hard fate, and that of his seed. This and the two following verses may have been written after the king had been carried into Captivity.

29. *earth*] On the repetition cp. vii. 4 note.

30. *childless*] No child to sit on David's throne. See I Chr. iii. 17 note.

Jeconiah was the last king of David's line. His uncle indeed actually reigned after him, but perished with his sons long before Jeconiah's death (lii. 10): and yet from so dead a trunk, from a family so utterly fallen, that spiritual King came forth Whose name is "Jehovah our righteousness" (xxiii. 5, 6).

XXIII. 1. *the pastors*] *shepherds*, i.e. civil rulers (ii. 8).

*the sheep of my pasture*] Lit. of *My pasturing*, the sheep of whom I am shepherd. The people do not belong to the rulers but to God.

2. They had scattered them first spiri-

ually by leading them into idolatry; and secondly, many had literally been taken to Egypt with Jehoahaz, many in Jehoiakim's time had fled thither, while others fled away to the Chaldeans: and finally the best of the land had been carried to Babylon with Jeconiah.

*driven away*] i.e. *made them outcasts*. In the East shepherds never drive their flocks, but go before them (John x. 4, 5).

*have not visited them*] i.e. have not concerned yourselves about their conduct.

3. While there is no promise of restoration for the kings, there is for the people (see iv. 27), because they had been led astray by their rulers.

*I have driven them*] The evil shepherds drove the people into exile by leading them into sin: and God by inflicting punishment, *their folds*] Or, *their pastures*.

4. *shepherds*] Men like Ezra, Nehemiah, and the Maccabees, raised up specially by God. It is a revocation of the promise made to David (2 Sam. vii. 12-16) so far as the earthly throne was concerned.

*they shall fear no more.*] The effect of good government will be general security.

*neither shall they be lacking*] Not one sheep shall be missing, or lost.

5. Even with the temporal kingship abolished, David's mercies are still sure.

<sup>c</sup> ch. 34. 20.

<sup>f</sup> 2 Kin. 24.

15.

<sup>2</sup> Chr. 36.10.

<sup>e</sup> Ps. 31. 12.

ch. 45. 38.

<sup>h</sup> Hos. 6. 8

<sup>k</sup> Deut. 32.1.

Isai. 1. 2.

<sup>i</sup> Mic. 1. 2.

<sup>j</sup> Sec. 1 Chr.

3. 16, 17.

<sup>k</sup> ch. 36. 30.

<sup>a</sup> ch. 10. 21.

Ezek. 34. 2.

<sup>b</sup> Ex. 32. 34.

<sup>c</sup> ch. 32. 37.

Ezek. 34.

13, &c.

<sup>d</sup> ch. 3. 15.

<sup>e</sup> Isai. 11. 1.

& 40. 10, 11.

ch. 33. 14.

Dan. 9. 24.

Zech. 3. 8.

John 1. 45.



/ Pa. 72. 2.  
Isai. 9. 7.  
Deut. 33. 28.  
Zech. 14. 11.  
ch. 32. 37.  
ch. 33. 16.  
1 Cor. 1. 30.  
ch. 18. 14.

Isai. 43. 5.

See Hab.  
3. 18.

ch. 9. 2  
Hos. 4. 2.  
ch. 12. 4.

ch. 6. 13  
Zeph. 3. 4.  
ch. 7. 30.  
Ezek. 8. 11.  
Pa. 35. 8.  
Prov. 4. 19.  
ch. 13. 16.  
ch. 11. 23.  
ch. 2. 8.  
Isai. 9. 16.  
ch. 29. 23.

righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; but, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

9 Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness. For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right. For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the LORD. Wherefore their way shall be unto them as slippery ways in the darkness: they shall be driven on, and fall thereon: for I will bring evil upon them, even the year of their visitation, saith the LORD. And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err. I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and

1 Jehovah-tsidkenu.  
2 Or, cursing.

3 Or, violence.  
4 Or, an absurd thing.

5 Heb. *unawakeny*.  
6 Or, filthiness.

a righteous Branch] Or, sprout, germ (see Isai. iv. 2 note). The sprout is that in which the root springs up and grows, and which, if it be destroyed, makes the root perish also.

and a King shall reign...] Rather, and he shall reign as king. David's family is to be dethroned (temporally), that it may reign gloriously (spiritually). But cp. xxxiii. 17, 26 notes.

6. this is his name whereby he shall be called] From remote antiquity the person here spoken of has been understood to be "the righteous germ," and this alone is in accordance with the grammar and the sense. Nevertheless, because Jeremiah (xxxiii. 15, 16) applies the name also to Jerusalem, some understand it of Israel.

THE LORD OUR RIGHTEOUSNESS] Messiah is here called (1) Jehovah, and (2) our righteousness, because He justifies us by His merits. Some render, He by whom Jehovah works righteousness. Righteousness is in that case personal holiness, which is the work of the Spirit after justification.

9. because of the prophets] Rather, concerning the prophets. These words should come first, as being the title of this portion of the prophecy (vv. 9-40).

10. because of swearing] Rather, because of the curse denounced against sin (xi. 3).

The mourning probably refers to the drought (xii. 4).

the pleasant places] pastures.  
their course] Their mode of life.

their force is not right] Their heroism, that on which they pride themselves as mighty men, is not right, is wrong (see viii. 6 note).

11. For both prophet and priest are profane] While by their office they are consecrated to God, they have made themselves common and unholy by their sins. See iii. 9 note.  
yea, in my house] This may refer to sins such as those of the sons of Eli (1 Sam. ii. 22), or that they had defiled the Temple by idolatrous rites.

12. Every word denotes the certainty of their fall. Their path is like slippery places in darkness: and on this path they are pushed with violence. External circumstances assist in urging on to ruin those who choose the path of vice.

13. And I have seen folly...] Rather, Also I have seen. The prophet contrasts the prophets of Samaria with those of Jerusalem. In the conduct of the former God saw folly (lit. that which is insipid, as being unsalted). It was stupidity to prophesy by Baal, an idol.  
in Baal] i.e. in the name of Baal.

14. Rather, But in the prophets of Jerusalem &c. Their conduct is more strongly condemned than that of the Baal-priests.

- <sup>a</sup>walk in lies: they <sup>a</sup>strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as <sup>b</sup>Sodom, and the inhabitants thereof as Gomorrah.
- 15 ¶ Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with <sup>c</sup>wormwood, and make them drink the water of gall: for from the prophets of Jerusalem
- 16 is <sup>d</sup>profaneness gone forth into all the land. Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: <sup>e</sup>they speak a vision
- 17 of their own heart, and not out of the mouth of the LORD. They say still unto them that despise me, The LORD hath said, <sup>f</sup>'Ye shall have peace; and they say unto every one that walketh after the <sup>g</sup>imagination of his own heart, <sup>h</sup>'No evil shall come upon you.
- 18 For <sup>i</sup>who hath stood in the <sup>j</sup>counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and
- 19 heard it? Behold, a <sup>k</sup>whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon
- 20 the head of the wicked. The <sup>l</sup>anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: <sup>m</sup>in the latter days ye shall consider it perfectly.
- 21 <sup>n</sup>I have not sent these prophets, yet they ran: I have not spoken
- 22 to them, yet they prophesied. But if they had <sup>o</sup>stood in my counsel, and had caused my people to hear my words, then they should have <sup>p</sup>turned them from their evil way, and from
- 23 the evil of their doings. ¶ <sup>q</sup>Am I a God at hand, saith the LORD,
- 24 and not a God afar off? Can any <sup>r</sup>hide himself in secret places that I shall not see him? saith the LORD. <sup>s</sup>Do not I fill heaven
- 25 and earth? saith the LORD. I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I
- 26 have dreamed. How long shall <sup>t</sup>this be in the heart of the prophets that prophesy lies? yea, <sup>u</sup>they are prophets of the deceit of

<sup>a</sup> ver. 26.  
<sup>b</sup> Ezek. 13.  
<sup>c</sup> Deut. 32.  
<sup>d</sup> Isai. 1. 9.  
<sup>e</sup> ch. 8. 14.

<sup>f</sup> ch. 14. 14.  
<sup>g</sup> ver. 21.

<sup>h</sup> ch. 6. 14.  
<sup>i</sup> Ezek. 13. 10.  
<sup>j</sup> Zech. 10. 2.  
<sup>k</sup> Mic. 3. 11.  
<sup>l</sup> Job 15. 8.  
<sup>m</sup> 1 Cor. 2. 16.

<sup>n</sup> ch. 25. 32.

<sup>o</sup> ch. 30. 24.

<sup>p</sup> Gen. 40. 1.

<sup>q</sup> ch. 14. 14.

<sup>r</sup> ver. 19

<sup>s</sup> ch. 25. 5.

<sup>t</sup> Ps. 139. 7.  
<sup>u</sup> Amos 9. 2.  
<sup>v</sup> 1 Kin. 8. 27.

<sup>1</sup> Or, *hypocrying*.

<sup>2</sup> Or, *stubbornness*, ch. 13. 10.

<sup>3</sup> Or, *secret*.

*they strengthen...*] First by neglecting to warn and rebuke sinners: secondly by the direct influence of their bad example.

*they are all of them*] *They have become, all of them*, i.e. the people of Jerusalem, and not the prophets only.

15. *profaneness*] Desecration.

16. How were the people to know the false prophets from the true? The former bring a message that fills with vain hopes, or "speak a vision" out of their own invention.

17. *still*] *continually*. This verse gives the chief test by which the false prophet is to be detected, namely, that his predictions violate the laws of morality.

18. The prophet now applies this test to the circumstances of the times. A whirlwind has already gone forth (v. 19). Had these false prophets stood in God's secret "Council" (so in v. 22), they like Jeremiah would have laboured to avert the danger by turning men from their evil way.

19. Rather, *Behold, the tempest of Jehovah, even hot anger hath gone forth and a whirlwind shall burst upon the head of the wicked*.

20. *the latter days*] The proper and final

development of any event or series of events. Thus the expression is used of the Christian dispensation as the full development of the Jewish Church. Here it means the destruction of Jerusalem, as the result of the sins of the Jews.

*consider*] Rather, *understand*. When Jerusalem is destroyed, the exiles—taught by adversity—will understand that it was sin which brought ruin upon their country.

21. *ran*] i.e. hurried to take upon them the responsibilities of the prophetic office.

22. *they should have turned them &c.*] The work of the true prophet, which is to turn men from evil unto good.

23. *at hand*] Or, *near*. An appeal to the omnipotence of God in demonstration of the wickedness of the prophets. His power is not limited, so that He can notice only things close to Him, but is universal.

25. In Deut. xiii. 1 a *dreamer of dreams* is used in a bad sense, and with reason. God communicating His Will by dreams was a thing too easy to counterfeit for it not to be misused.

26. Some translate, *How long? Is it in the heart of the prophets that prophecy lies*,

- 27 their own heart; which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, <sup>as</sup> their fathers have forgotten my name for Baal. The prophet <sup>that</sup> hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What <sup>is</sup> the chaff to the wheat? saith the LORD; and like a hammer <sup>that</sup> breaketh the rock in pieces? Therefore, behold, <sup>I am</sup> against the prophets, saith the LORD, that steal my words every one from his neighbour. Behold, I <sup>am</sup> against the prophets, saith the LORD, <sup>that</sup> use their tongues, and say, He saith. Behold, I <sup>am</sup> against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by <sup>their</sup> lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD.
- ¶ And when this people, or the prophet, or a priest, shall ask thee, saying, What <sup>is</sup> the burden of the LORD? thou shalt then say unto them, What burden? <sup>I will</sup> even forsake you, saith the LORD. And <sup>as for</sup> the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even <sup>punish</sup> that man and his house. Thus shall ye say every one to his neighbour, and every one to his brother. What hath the LORD answered? and, What hath the LORD spoken? And the burden of the LORD shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the LORD of hosts our God. Thus shalt thou

<sup>1</sup> Heb. with whom is.<sup>2</sup> Or, that smooth their tongues.<sup>3</sup> Heb. visit upon.

and prophesy the deceit of their heart—do they purpose to make My people forget My name by their dreams which they tell one to another?

27. to his neighbour] i.e. to one another, to the people about him, to any one.

as their fathers &c.] Rather, as their fathers forgot My name through Baal. The superstition which attaches importance to dreams keeps God as entirely out of men's minds as absolute idolatry.

28. a dream... faithfully] Rather, as a dream... as truth. The dream is but a dream, and is to be told as such, but God's word is to be spoken as certain and absolute truth.

The dreams are the chaff, worthless, with nothing in them; the wheat, the pure grain after it is cleansed and winnowed is God's word. What have these two in common?

29. like as a fire] God's word is the great purifier which destroys all that is false and leaves only the genuine metal. Cp. Heb. iv. 12.

like a hammer...] God's word rouses and strengthens the conscience, and crushes within the heart everything that is evil.

30. Jeremiah gives in succession the main characteristics of the teaching of the false prophets. The first is that they steal God's words from one another. Having no message from God they try to imitate the true prophets.

31. that use their tongues] Lit. that take

their tongues. Their second characteristic. They have no message from God, but they take their tongues, their only implement, and say, He saith, using the solemn formula by which Jehovah affirms the truth of His words. Solemn asseverations seemed to give reality to their emptiness.

32. The third characteristic. See v. 25. lightness] Vain, empty, talk.

33. burden] Here a prophecy, either (1) as being something weighty: or (2) a something said aloud. Isaiah brought the word into general use; Jeremiah never used it, though his predictions were all of impending evil. The false prophets, however, applied it in derision to Jeremiah's prophecies, playing upon its double sense, and so turning solemn realities into mockery (see v. 34).

What burden? Or, according to another reading, Ye are the burden.

I will even forsake you] Rather, and I will cast you away. From the idea of a burden the thought naturally arises of refusing to bear it, and throwing it off.

35. The proper words for prophecy. It is to be called an answer when the people have come to enquire of Jehovah: but His word when it is sent unasked.

36. every man's word &c.] Rather, every man's burden shall be his word; i.e. his mocking use of the word "burden" shall weigh him down and crush him.

perverted] i.e. put into a ridiculous light.

say to the prophet, What hath the LORD answered thee? and,  
 38 What hath the LORD spoken? But since ye say, The burden  
 of the LORD; therefore thus saith the LORD; Because ye say  
 this word, The burden of the LORD, and I have sent unto you,  
 39 saying, Ye shall not say, The burden of the LORD; therefore,  
 behold, I, even I, <sup>2</sup>will utterly forget you, and <sup>1</sup>I will forsake  
 you, and the city that I gave you and your fathers, and cast  
 40 you out of my presence: and I will bring <sup>2</sup>an everlasting  
 reproach upon you, and a perpetual shame, which shall not be  
 forgotten.

<sup>2</sup> Hos. 4. 6.  
<sup>1</sup> ver. 33.  
<sup>2</sup> ch. 20. 11.

**CHAP. 24.** THE <sup>1</sup>LORD shewed me, and, behold, two baskets of figs  
 were set before the temple of the LORD, after that Nebuchad-  
 rezzar <sup>1</sup>king of Babylon had carried away captive <sup>2</sup>Jecooniah the  
 son of Jehoiakim king of Judah, and the princes of Judah, with  
 the carpenters and smiths, from Jerusalem, and had brought  
 2 them to Babylon. One basket *had* very good figs, *even* like the  
 figs *that are* first ripe: and the other basket *had* very naughty  
 3 figs, which could not be eaten, <sup>1</sup>they were so bad. ¶ Then said  
 the LORD unto me, What seest thou, Jeremiah? And I said,  
 Figs; the good figs, very good; and the evil, very evil, that  
 4 cannot be eaten, they are so evil. ¶ Again the word of the LORD  
 came unto me, saying, Thus saith the LORD, the God of Israel;  
 5 Like these good figs, so will I acknowledge <sup>2</sup>them that are carried  
 away captive of Judah, whom I have sent out of this place into  
 6 the land of the Chaldeans for *their* good. For I will set mine  
 eyes upon them for good, and <sup>4</sup>I will bring them again to this  
 land: and <sup>5</sup>I will build them, and not pull *them* down; and I  
 7 will plant them, and not pluck *them* up. And I will give them  
<sup>1</sup>an heart to know me, that I *am* the LORD: and they shall be  
<sup>2</sup>my people, and I will be their God: for they shall return unto  
 8 me <sup>3</sup>with their whole heart. ¶ And as the evil <sup>4</sup>figs, which  
 cannot be eaten, they are so evil; surely thus saith the LORD,  
 So will I give Zedekiah the king of Judah, and his princes, and  
 the residue of Jerusalem, that remain in this land, and <sup>5</sup>them  
 9 that dwell in the land of Egypt: and I will deliver them <sup>3</sup>to <sup>1</sup>be  
 removed into all the kingdoms of the earth for *their* hurt, <sup>2</sup>to

<sup>1</sup> Amos 7. 1.  
<sup>2</sup> & 8. 1.  
<sup>3</sup> 2 Kin. 24.  
 12, &c.  
<sup>4</sup> Chr. 36. 10.  
<sup>5</sup> ch. 22. 24.  
<sup>6</sup> & 29. 2.

<sup>7</sup> ch. 12. 15.  
<sup>8</sup> ch. 32. 41.  
<sup>9</sup> Deut. 30. 6.  
 ch. 32. 39.  
 Ezek. 11. 19.  
<sup>10</sup> ch. 30. 22.  
<sup>11</sup> ch. 28. 13.  
<sup>12</sup> ch. 29. 17.  
<sup>13</sup> See ch. 43.  
 & 44.  
<sup>14</sup> Deut. 28.  
 25, 37.  
<sup>15</sup> 1 Kin. 9. 7.  
<sup>16</sup> 2 Chr. 7. 20.  
 ch. 15. 4.  
<sup>17</sup> Ps. 44. 13.

<sup>1</sup> Heb. for badness.    <sup>2</sup> Heb. the captivity.    <sup>3</sup> Heb. for removing, or, vexation.

38. since] Or, But if ye say.

39. Translate, Therefore, behold, I will even take you up (or will burden you), and I will cast you, and the city which I gave you and your fathers, out of my presence.

XXIV. This prophecy is the final outcome of what has gone before. Never perhaps has a reigning king been addressed in such contemptuous terms. When Jecooniah was carried to Babylon, Zedekiah, the priests, prophets, and people of Jerusalem congratulated themselves upon being saved from such a fate: really all that was good among them was then culled out, and placed in safety; and they were left behind because they were not worth the taking.

1. Omit *verc.* Set before, i.e. put in the appointed place for offerings of firstfruits in the forecourt of the Temple.

*carpenters*] *craftsmen* (see marg. ref.).

2. Fig-trees bear three crops of figs, of which the first is regarded as a great delicacy.

4-10. The complete fulfilment of this prophecy belongs to the Christian Church. There is a close analogy between Jeremiah at the first destruction of Jerusalem and our Lord at the second. There the good figs were those converts picked out by the preaching of Christ and the Apostles; the bad figs were the mass of the people left for Titus and the Romans to destroy.

5. *acknowledge...for their good*] Specially their spiritual good. Put a comma after *Chaldeans*.

8. *that dwell in the land of Egypt*] Neither those carried captive with Jehoahaz into Egypt, nor those who fled thither, are to share in these blessings. The new life of the Jewish nation is to be the work only of the exiles in Babylon.

\* ch. 29. 18. be a reproach and a proverb, a taunt \*and a curse, in all places  
10 whither I shall drive them. And I will send the sword, the  
famine, and the pestilence, among them, till they be consumed  
from off the land that I gave unto them and to their fathers.

CHAP. 25. THE word that came to Jeremiah concerning all the people  
of Judah "in the fourth year of Jehoiakim the son of Josiah king  
of Judah, that *was* the first year of Nebuchadrezzar king of  
2 Babylon; the which Jeremiah the prophet spake unto all the  
people of Judah, and to all the inhabitants of Jerusalem, saying,  
3 ¶ From the thirteenth year of Josiah the son of Amon king of  
Judah, even unto this day, that is the three and twentieth year,  
the word of the LORD hath come unto me, and I have spoken  
unto you, rising early and speaking; \*but ye have not hearkened.  
4 And the LORD hath sent unto you all his servants the prophets,  
\*rising early and sending them; but ye have not hearkened, nor  
5 inclined your ear to hear. They said, \*Turn ye again now every  
one from his evil way, and from the evil of your doings, and  
dwell in the land that the LORD hath given unto you and to your  
6 fathers for ever and ever: and go not after other gods to serve  
them, and to worship them, and provoke me not to anger with  
7 the works of your hands; and I will do you no hurt. Yet ye  
have not hearkened unto me, saith the LORD; that ye might  
\*provoke me to anger with the works of your hands to your own  
8 hurt. ¶ Therefore thus saith the LORD of hosts; Because ye  
9 have not heard my words, behold, I will send and take \*all the  
families of the north, saith the LORD, and Nebuchadrezzar the  
king of Babylon, \*my servant, and will bring them against this  
land, and against the inhabitants thereof, and against all these  
nations round about, and will utterly destroy them, and \*make  
them an astonishment, and an hissing, and perpetual desolations.  
10 Moreover <sup>1</sup>I will take from them the \*voice of mirth, and the  
1 Heb. *I will cause to perish from them.*

XXV. It was immediately after the battle of Carchemish (B.C. 605) between Egypt and Babylon, and probably before Nebuchadnezzar and his victorious army appeared in Palestine, that Jeremiah delivered this prophecy, orally perhaps at first to the people, but soon afterwards committed to writing; it formed part of Jehoiakim's roll (xxxvi. 29). It belongs to the year of Jeremiah's greatest activity, when he was using his utmost efforts to detach Jehoiakim from Egypt, and prevail upon him to accept frankly the position of a king subject to Nebuchadnezzar, not only as a matter of policy but of religious duty. It was this latter aspect of the appeal that made the king reject it. He burnt the prophet's roll, tried to slay the prophet, and heard the voice of God no more during the rest of his reign.

1. *the fourth year*] See Dan. i. 1 note. This invasion of Judæa, in which Daniel was carried captive to Babylon, was according to the date of the years the fourth, but according to the actual time the third, year of the Jewish king. Nebuchadnezzar was

not yet fully king, but associated with his father Nabopalassar.

3. *the three and twentieth year*] i.e. nineteen under Josiah, and four under Jehoiakim. This prophecy divides itself into three parts, (1) the judgment of Judah (rr. 3-11), and Babylon's doom (rr. 12-14); (2) the winecup of fury (rr. 15-29); (3) the judgment of the world (rr. 30-38).

5. *Turn ye*] i.e. *Repent ye*;—the great summons of God to mankind at all times (Luke xxiv. 47; Acts ii. 38; cp. Matt. iii. 2).

9. The term *families* is probably used here to signify the wide-spread empire of Nebuchadnezzar.

*my servant*] This title, so remarkable in the Old Testament as the especial epithet, first of Moses, and then of the Messiah, is thrice given to Nebuchadnezzar, and marks the greatness of the commission entrusted to him.

10. *take from them...the sound of the mill-stones, and the light of the candle* [or, lamp]] To denote the entire cessation of domestic life. The one was the sign of the preparation of the daily meal, the other of the assem-

- voice of gladness, the voice of the bridegroom, and the voice of the bride, 'the sound of the millstones, and the light of the candle.
- 11 And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years.
- 12 And it shall come to pass, <sup>10</sup>when seventy years are accomplished, *that* I will <sup>11</sup>punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans,
- 13 *and* will make it perpetual desolations. And I will bring upon that land all my words which I have pronounced against it, *even* all that is written in this book, which Jeremiah hath prophesied
- 14 against all the nations. <sup>12</sup>For many nations <sup>13</sup>and great kings shall <sup>14</sup>serve themselves of them also: <sup>15</sup>and I will recompense them according to their deeds, and according to the works of <sup>16</sup>their own hands. ¶ For thus saith the LORD God of Israel unto me; Take the <sup>17</sup>wine cup of this fury at my hand, and cause all
- 16 the nations, to whom I send thee, to drink it. And <sup>18</sup>they shall drink, and be moved, and be mad, because of the sword that I
- 17 will send among them. ¶ Then took I the cup at the LORD's hand, and made all the nations to drink, unto whom the LORD
- 18 had sent me: *to wit*, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them <sup>19</sup>a desolation, an astonishment, an hissing, and <sup>20</sup>a curse; as *it is* this
- 19 day; <sup>21</sup>Pharaoh king of Egypt, and his servants, and his princes,
- 20 and all his people; and all <sup>22</sup>the mingled people, and all the kings of <sup>23</sup>the land of Uz, <sup>24</sup>and all the kings of the land of the Philis-
- 21 times, and Ashkelon, and <sup>25</sup>Azzah, and Ekron, and <sup>26</sup>the remnant

<sup>10</sup> Eccles. 12. 4.  
<sup>11</sup> Kin. 24. 1.

<sup>12</sup> 2 Chr. 36.  
21, 22.  
ch. 29. 10.  
Dan. 9. 2.  
<sup>13</sup> Isai. 13. 19.  
ch. 50. 3.

<sup>14</sup> ch. 51. 27.  
<sup>15</sup> ch. 50. 41.  
<sup>16</sup> ch. 27. 7.  
<sup>17</sup> ch. 60. 29.

<sup>18</sup> Job 21. 20.  
Ps. 75. 8.  
Isai. 51. 17.  
Rev. 14. 10.  
<sup>19</sup> Ezek. 23. 34.  
Nah. 3. 11.

<sup>20</sup> ver. 9, 11.  
<sup>21</sup> ch. 24. 9.  
<sup>22</sup> ch. 46. 2.  
<sup>23</sup> ver. 24.  
<sup>24</sup> Job 1. 1.  
<sup>25</sup> ch. 47. 1.  
<sup>26</sup> See Isai. 20. 1.

<sup>1</sup> Heb. *visit upon*.

bling of the family after the labours of the day were over.

11. *seventy years*] The duration of the Babylonian empire was really a little short of this period. But the seventy years are usually calculated down to the time when the Jews were permitted to return to their country (cp. xxix. 10).

12. *perpetual desolations*] The ruins of Babylon form its only lasting memorial.

13. The LXX. place a full stop after *book*, and take the rest as a title "what Jeremiah prophesied against the nations," which series there immediately follows. In the Masoretic text this series is deferred to the end (chs. xli. - xlix.), and with chs. l., li., forms one entire series. Other reasons make it probable that the LXX. have preserved for us an earlier text, in which all direct mention of the king of Babylon is omitted <sup>1</sup> and the seventy years are given as the duration of Judah's Captivity, and not of the Babylonian empire. The fuller text of the Masorites is to be explained by the dislocation which Jehoiakim's roll evidently suffered. See p. 162.

14. *shall serve themselves of them also*] i.e. shall impose forced labour upon the Chaldeans, and reduce them also to servitude.

15. *saith*] Or, *hath said*. This prophecy—placed by the LXX. after those against the nations—forms an impressive statement

of the manner in which the new kingdom of Babylon was to execute Jehovah's wrath upon the nations far and near.

16. *be moved*] Rather, *stagger*.

17. *Then took I the cup*] Not actually offering the wine-cup—Holy Scripture has suffered much from this materialistic way of explaining it:—but publicly proclaiming this prophecy in Jerusalem, as the central spot of God's dealings with men, and leaving it to find its way to the neighbouring states.

18. *as it is this day*] Words omitted by the LXX., and probably added by Jeremiah after the murder of Gedaliah had completed the ruin of the land.

19. The arrangement is remarkable. Jeremiah begins with the South, Egypt; next Uz on the South-East, and Philistia on the South-West; next, Edom, Moab, and Ammon on the East, and Tyre, and Sidon, and the isles of the Mediterranean on the West; next, in the far East, various Arabian nations, then northward to Media and Elam, and finally the kings of the North far and near.

20. *the mingled people*] Either *auxiliaries*; or, rather, a constituent portion of the people of Egypt, who were not of pure blood. *Azzah* i.e. *Gaza*.

*the remnant of Ashdod*] A sentence which none but a contemporary writer could have used. Psammetichus, after a siege of

- <sup>d</sup> ch. 49. 7.  
<sup>e</sup> ch. 48. 1.  
<sup>f</sup> ch. 46. 1.  
<sup>g</sup> ch. 47. 4.  
<sup>h</sup> ch. 49. 23.  
<sup>i</sup> ch. 48. 8.  
<sup>j</sup> 2 Chr. 9. 14.  
<sup>k</sup> See ver. 20.  
<sup>l</sup> ch. 49. 31.  
<sup>m</sup> Ezek. 30. 5.  
<sup>n</sup> ch. 49. 34.  
<sup>o</sup> ch. 50. 9.  
<sup>p</sup> ch. 51. 41.
- <sup>q</sup> Hab. 2. 13.  
<sup>r</sup> Isai. 51. 21.
- <sup>s</sup> Prov. 11. 31.  
<sup>t</sup> ch. 49. 12.  
<sup>u</sup> Ezek. 9. 6.  
<sup>v</sup> Luke 23. 31.  
<sup>w</sup> Dan. 9. 18.  
<sup>x</sup> Ezek. 38. 21.  
<sup>y</sup> Isai. 42. 13.  
<sup>z</sup> Amos 1. 2.  
<sup>aa</sup> Ps. 11. 4.  
<sup>ab</sup> ch. 17. 12.  
<sup>ac</sup> 1 Km. 9. 3.  
<sup>ad</sup> Ps. 132. 14.  
<sup>ae</sup> ch. 49. 33.  
<sup>af</sup> Hos. 4. 1.  
<sup>ag</sup> Mic. 6. 2.  
<sup>ah</sup> Isai. 66. 16.  
<sup>ai</sup> Joel 3. 2.  
<sup>aj</sup> ch. 23. 19.  
<sup>ak</sup> & 30. 23.  
<sup>al</sup> Isai. 66. 16.
- 22 of Ashdod, <sup>a</sup>Edom, and <sup>b</sup>Moab, and the children of <sup>c</sup>Ammon, and all the kings of <sup>d</sup>Tyrus, and all the kings of Zidon, and the 23 kings of the <sup>e</sup>isles which <sup>f</sup>are beyond the <sup>g</sup>sea, <sup>h</sup>Dedan, and Tema, 24 and Buz, and all <sup>i</sup>that <sup>j</sup>are in the utmost corners, and <sup>k</sup>all the kings of Arabia, and all the kings of the <sup>l</sup>mingled people that 25 dwell in the desert, and all the kings of Zimri, and all the kings 26 of <sup>m</sup>Elam, and all the kings of the Medes, <sup>n</sup>and all the kings of the north, far and near, one with another, and all the kingdoms of the world, which <sup>o</sup>are upon the face of the earth: <sup>p</sup>and the 27 king of Sheshach shall drink after them. ¶ Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel: <sup>q</sup>Drink ye, and <sup>r</sup>be drunken, and spue, and fall, and rise no 28 more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts: 29 Ye shall certainly drink. For, lo, <sup>s</sup>I begin to bring evil on the city <sup>t</sup>which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for <sup>u</sup>I will call for a sword upon all the inhabitants of the earth, saith the LORD of 30 hosts. ¶ Therefore prophesy thou against them all these words, and say unto them, ¶ The LORD shall <sup>v</sup>roar from on high, and utter his voice from <sup>w</sup>his holy habitation: he shall mightily roar upon <sup>x</sup>his habitation; he shall give <sup>y</sup>a shout, as they that tread 31 <sup>z</sup>the grapes, against all the inhabitants of the earth. A noise shall come <sup>aa</sup>even to the ends of the earth; for the LORD hath <sup>ab</sup>a controversy with the nations, <sup>ac</sup>he will plead with all flesh; he will 32 give them <sup>ad</sup>that <sup>ae</sup>are wicked to the sword, saith the LORD. Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and <sup>af</sup>a great whirlwind shall be raised up from the 33 coasts of the earth. <sup>ag</sup>And the slain of the LORD shall be at that

<sup>1</sup> Or, *region by the sea-side*.  
<sup>2</sup> Heb. *cut off into corners*,  
or, *having the corners of*

the hair *pulled*; ch. 9. 26.  
& 49. 32.

<sup>3</sup> Heb. *upon which my name is called*.

twenty-nine years, had captured and destroyed Ashdod, excepting a feeble remnant.

22. *the isles*] Rightly explained in the margin; it probably refers here to Cyprus.

23. *Dedan*] See Isai. xxi. 13 note.

*Buz*] See Job xxxii. 2 note.

*all that are &c.*] See marg. ref. note.

24. *Arabia*] That part which bordered on Palestine, and was inhabited mainly by Ishmaelites.

*the mingled people*] Cp. v. 20 note. In Arabia there seem to have been many tribes of Cushite origin, who by intermarriage with other tribes had become of mixed blood.

25. *Zimri*] Probably a district between Arabia and Persia. "Elam" is put in Scripture for the whole of Persia.

26. *all the kingdoms of the world &c.*] In accordance with the usage of Holy Scripture this universality is limited. It is moral and not geographical.

*Sheshach*] Jerome says that this is the name Babel written in cypher, the letters being transposed. Another example occurs in li. 1, where the words *the heart of my rivers up*

become *the Chaldeans*. The LXX. omit the clause containing the name.

27. The metaphors denote the helplessness to which the nations are reduced by drinking the wine-cup of fury (v. 15).

30. Jehovah has risen like a lion from His covert, and at His roaring the whole world is filled with terror and confusion.

*upon his habitation*] **Against His pasture**; i.e. Judæa. Jehovah comes forth as the lion to destroy the sheep which lie terrified within the circle of the tents.

*a shout*] The *vintage-shout*, here used for the war-cry. Cp. Isai. xvi. 9; lxiii. 3.

31. *A noise*] The trampling of an army in motion. Cp. Amos ii. 2.

*a controversy*] i.e. a suit at law.

*will plead*], Or, **will hold judgment**. As judge He delivers the wicked to the sword.

32. *a great whirlwind*] Or, **storm**.

*the coasts of the earth*] See vi. 22 note. The thunderstorm seen first on the edge of the horizon overspreads the heaven, and travels from nation to nation in its destructive course.

day from *one* end of the earth even unto the *other* end of the earth: they shall not be <sup>1</sup>lamented, <sup>2</sup>neither gathered, nor buried;   
 34 they shall be dung upon the ground. <sup>3</sup>Howl, ye shepherds, and cry; and wallow yourselves *in the ashes*, ye principal of the flock: for <sup>4</sup>the days of your slaughter and of your dispersions are accomplished; and ye shall fall like <sup>5</sup>a pleasant vessel. And <sup>6</sup>the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock, *shall be heard*: for the LORD   
 37 hath spoiled their pasture. And the peaceable habitations are cut down because of the fierce anger of the LORD. He hath forsaken <sup>7</sup>his covert, as the lion: for their land is <sup>8</sup>desolate because of the fierceness of the oppressor, and because of his fierce anger. \* ch. 16. 4.  
† Ps. 79. 3.  
ch. 8. 2.  
Rev. 11. 9.  
\* ch. 4. 8.

**CHAP. 26.** IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the LORD, saying,   
 2 Thus saith the LORD; ¶ Stand in <sup>a</sup>the court of the LORD's house, and speak unto all the cities of Judah, which come to worship in the LORD's house, <sup>b</sup>all the words that I command thee to   
 3 speak unto them; <sup>c</sup>diminish not a word: <sup>d</sup>if so be they will hearken, and turn every man from his evil way, that I may <sup>e</sup>repent me of the evil, which I purpose to do unto them because   
 4 of the evil of their doings. And thou shalt say unto them, Thus saith the LORD; <sup>f</sup>If ye will not hearken to me, to walk in my   
 5 law, which I have set before you, to hearken to the words of my servants the prophets, <sup>g</sup>whom I sent unto you, both rising up   
 6 early, and sending *them*, but ye have not hearkened; then will I make this house like <sup>h</sup>Shiloh, and will make this city <sup>i</sup>a curse   
 7 to all the nations of the earth. ¶ So the priests and the prophets and all the people heard Jeremiah speaking these words in the   
 8 house of the LORD. Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded *him* to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die.   
 9 Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jere- \* ch. 19. 11.  
  
b Ezek. 3. 10.  
Matt. 28. 20.  
c Acts 20. 27.  
d ch. 36. 3.  
e ch. 18. 8.  
Jonah 3. 8.  
f Lev. 26. 14, &c.  
Deut. 28. 15.  
g ch. 7. 13.  
h 25. 3, 4.  
i 1 Sam. 4. 10, 11.  
Ps. 78. 60.  
ch. 7. 12.  
† Isai. 65. 13.  
ch. 24. 9.

<sup>1</sup> Heb. your days for slaughter.

<sup>2</sup> Heb. a vessel of desire.  
<sup>3</sup> Heb. flight shall perish from the shepherds, and

escaping from, &c.  
 Amos 2. 14.  
<sup>4</sup> Heb. a desolation.

**33.** *lamented*] See marg. ref. and viii. 2.  
**34-36.** *principal of the flock*] i.e. noble ones.

*wallow yourselves in the ashes*] Rather, **roll yourselves on the ground.**

*for &c.*] Read; "for your days for being slaughtered are accomplished, and I will scatter you" (or, dash you in pieces).

*fall like a pleasant vessel*] The comparison suggests the idea of change from a thing of value into worthless fragments.

**36.** *hath spoiled*] Or, **spoileth.**

**37.** *the peaceable habitations*] **The pastures of peace**, the peaceable fields where the flocks lately dwelt in security. See v. 30 note.

**38.** Jehovah has risen up, like a lion that leaves its covert, eager for prey,

that He may execute judgment upon the wicked.

**XXVI.** This chapter is a narrative of the danger to which Jeremiah was exposed by reason of the prophecy contained in ch. vii. and should be read in connexion with it. Vv. 4-6 contain a summary of the prediction contained in ch. vii., and that again is but an outline of what was a long address.

**9.** The charge against Jeremiah was that of prophesying falsely, for which the penalty was death (Deut. xviii. 20). They assumed that it was absolutely impossible that Jerusalem ever could become like Shiloh.

*against Jeremiah*] unto **Jeremiah**. They regularly constituted themselves a congregation to take part in his trial.



- 10 miah in the house of the LORD. ¶ When the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down <sup>1</sup> in the entry of the new gate of the LORD's house. Then spake the priests and the prophets unto the princes and to all the people, saying, <sup>2</sup> This man is worthy to die; <sup>3</sup> for he hath prophesied against this city, as ye have heard with your ears. ¶ Then spake Jeremiah unto all the princes and to all the people, saying, The LORD sent me to prophesy against this house and against this city all the words that ye have heard. Therefore now <sup>4</sup> amend your ways and your doings, and obey the voice of the LORD your God; and the LORD will <sup>5</sup> repent him of the evil that he hath pronounced against you. As for me, behold, <sup>6</sup> I am in your hand: do with me <sup>7</sup> as seemeth good and meet unto you. But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you to speak all these words in your ears. ¶ Then said the princes and all the people unto the priests and to the prophets; This man is not worthy to die: for he hath spoken to us in the name of the LORD our God.
- ¶ <sup>8</sup> Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying, <sup>9</sup> Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts; <sup>10</sup> Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest. Did Hezekiah king of Judah and all Judah put him at all to death? <sup>11</sup> did he not fear the LORD, and besought <sup>12</sup> the LORD, and the LORD <sup>13</sup> repented him of the evil which he had pronounced against them? <sup>14</sup> Thus might we procure great evil against our souls. And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjath-jearim, who prophesied against this city and against this land

<sup>1</sup> Or, at the door.

death is for this man.

right in your eyes.

<sup>2</sup> Heb. The judgment of<sup>3</sup> Heb. as it is good and<sup>4</sup> Heb. the face of the LORD.

10. the princes of Judah] The priests could scourge a man &c., but could not then try him for his life, as the Sanhedrim subsequently did till the Romans deprived them of the power.

the new gate] That built by Jotham (2 K. xv. 35), and probably a usual place for trials.

11. This man is worthy to die] Lit. A sentence of death is to this man, i.e. is his desert.

12-15. The answer of Jeremiah is simple and straightforward. Jehovah, he affirmed, had truly sent him, but the sole object of his prophesying had been to avert the evil by leading them to repentance. If they would amend their ways God would deliver them from the threatened doom. As for himself he was in their hands, but if they put him to death they would bring the guilt of shedding innocent blood upon themselves and upon the city.

16. This man &c.] Lit. There is not to this man a sentence of death, i.e. he is ac-

quitted by the princes and the congregation.

17. the elders of the land] The heads and spokesmen of the congregation, who added their approval after the princes who represented the king had given their decision.

19. Thus might we procure &c.] Rather, And we should commit a great evil against our own souls; i.e. by putting Jeremiah to death, we should commit a sin which would prove a great misfortune to ourselves.

20. This narrative of Urijah's fate was no part of the speech of the elders, who would not be likely to contrast the behaviour of the reigning king so unfavourably with that of Hezekiah. Moreover, it would have been a precedent, not for acquitting Jeremiah, but for putting him to death. Jeremiah, when he reduced the narrative to writing, probably added this history to shew the ferocity of Jehoiakim, and the danger to which he had been himself exposed.

21 according to all the words of Jeremiah: and when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt; and 22 Jehoiakim the king sent men into Egypt, *namely*, Elnathan the 23 son of Achbor, and *certain* men with him into Egypt. And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his 24 dead body into the graves of the <sup>1</sup>common people. ¶ Nevertheless <sup>2</sup>the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death. \* 2 Kin. 22. 12, 14.

CHAP. 27. IN the beginning of the reign of Jehoiakim the son of Josiah <sup>a</sup>king of Judah came this word unto Jeremiah from the 2 LORD, saying, Thus <sup>2</sup>saith the LORD to me; ¶ Make thee bonds and yokes, <sup>3</sup>and put them upon thy neck, and send them to the 3 king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto 4 Zedekiah king of Judah; and command them <sup>3</sup>to say unto their masters, Thus saith the LORD of hosts, the God of Israel; Thus 5 shall ye say unto your masters; <sup>c</sup>I have made the earth, the man and the beast that *are* upon the ground, by my great power and by my outstretched arm, and <sup>d</sup>have given it unto whom it 6 seemed meet unto me. <sup>e</sup>And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, <sup>f</sup>my servant; and <sup>g</sup>the beasts of the field have I given him also to 7 serve him. <sup>h</sup>And all nations shall serve him, and his son, and his son's son, <sup>i</sup>until the very time of his land come: <sup>j</sup>and then many nations and great kings shall serve themselves of him. 8 And it shall come to pass, *that* the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD,

<sup>1</sup> Heb. *sons of the people*.

<sup>2</sup> Or, *hath the Lord said*.

<sup>3</sup> Or, *concerning their masters, saying*.

<sup>a</sup> See ver. 3, 12, 20.  
<sup>b</sup> ch. 28. 1.  
<sup>c</sup> ch. 28. 10.  
<sup>d</sup> So Ezek. 4. 1. & 12. 3.

<sup>e</sup> Ps. 146. 6.  
<sup>f</sup> Isai. 45. 12.

<sup>g</sup> Dan. 4. 17.  
<sup>h</sup> ch. 28. 14.

<sup>i</sup> ch. 25. 9.  
<sup>j</sup> Ezek. 29.

18, 20.

<sup>k</sup> Dan. 2. 38.

<sup>l</sup> 2 Chr. 36.

20.

<sup>m</sup> ch. 25. 12.

Dan. 5. 26.

<sup>n</sup> ch. 25. 14.

21. *his mighty men*] The commanders of his army; the *princes* are the civil officers.

22. *Elnathan*] Possibly the king's father-in-law (2 K. xxiv. 8).

23. *out of Egypt*] As Jehoiakim was a vassal of Egypt, he would easily obtain the surrender of a man accused of treason.

24. *Ahikam*] See marg. ref. His son Gemariah lent Jeremiah his room for the public reading of Jehoiakim's roll, and another son Gedaliah was made governor of the land by the Chaldeans (xxxix. 14); the family probably shared the political views of Jeremiah.

XXVII.—XXIX. In these three chapters we see with what energy, and yet thoughtfulness, Jeremiah enforced the lessons of ch. xxv. These chapters belong to the first four years of Zedekiah.

The spelling of certain proper names in these chapters has led some to argue that they were revised and corrected in Ezra's

time, if not by Ezra himself. Others think the fact of no importance whatever.

XXVII. 1. *of Jehoiakim*] Really, *of Zedekiah*, as the Syriac reads (see r. 3). In the LXX. the verse is wanting. Some scribe has confused the title of this chapter with that of ch. xxvi.

2. *yokes*] Two curved pieces of wood, the one put over the neck of the ox, the other under, and then fastened together by bonds or cords (cp. Ps. ii. 3). Cp. marg. ref.

3. *come*] Or, *are come*. The ambassadors of these five kings had probably come to Jerusalem to consult about forming a league to throw off the Babylonian supremacy. The attempt failed.

7. *his son, and his son's son*] Evil-Merodach and Nabonadius (see Dan. v. 1 note). *shall serve themselves of him*] See marg. ref. After long servitude to the Persian and Median kings, the Selucids ruined the remains of Babylon.

- with the sword, and with the famine, and with the pestilence,  
 9 until I have consumed them by his hand. Therefore hearken  
 not ye to your prophets, nor to your diviners, nor to your  
 'dreamers, nor to your enchanters, nor to your sorcerers, which  
 speak unto you, saying, Ye shall not serve the king of Babylon:  
 10 for they prophesy a lie unto you, to remove you far from your  
 land; and that I should drive you out, and ye should perish.  
 11 But the nations that bring their neck under the yoke of the king  
 of Babylon, and serve him, those will I let remain still in their  
 own land, saith the LORD; and they shall till it, and dwell  
 therein. ¶ I spake also to <sup>m</sup>Zedekiah king of Judah according to  
 all these words, saying, Bring your necks under the yoke of the  
 13 king of Babylon, and serve him and his people, and live. "Why  
 will ye die, thou and thy people, by the sword, by the famine,  
 and by the pestilence, as the LORD hath spoken against the  
 14 nation that will not serve the king of Babylon? Therefore  
 hearken not unto the words of the prophets that speak unto  
 you, saying, Ye shall not serve the king of Babylon: for they  
 15 prophesy <sup>a</sup>a lie unto you. For I have not sent them, saith the  
 LORD, yet they prophesy <sup>a</sup>a lie in my name: that I might drive  
 you out, and that ye might perish, ye, and the prophets that  
 16 prophesy unto you. ¶ Also I spake to the priests and to all this  
 people, saying, Thus saith the LORD: Hearken not to the words  
 of your prophets that prophesy unto you, saying, Behold, <sup>p</sup>the  
 vessels of the LORD's house shall now shortly be brought again  
 17 from Babylon: for they prophesy a lie unto you. Hearken not  
 unto them; serve the king of Babylon, and live: wherefore  
 18 should this city be laid waste? But if they *be* prophets, and if  
 the word of the LORD be with them, let them now make inter-  
 cession to the LORD of hosts, that the vessels which are left in  
 the house of the LORD, and *in* the house of the king of Judah,  
 19 and at Jerusalem, go not to Babylon. For thus saith the LORD  
 of hosts <sup>a</sup>concerning the pillars, and concerning the sea, and  
 concerning the bases, and concerning the residue of the vessels  
 20 that remain in this city, which Nebuchadnezzar king of Babylon  
 took not, when he carried away <sup>c</sup>captive Jeconiah the son of  
 Jehoiakim king of Judah from Jerusalem to Babylon, and all the  
 21 nobles, of Judah and Jerusalem; yea, thus saith the LORD of  
 hosts the God of Israel, concerning the vessels that remain *in*  
 the house of the LORD, and *in* the house of the king of Judah  
 22 and of Jerusalem; they shall be <sup>c</sup>carried to Babylon, and there  
 shall they be until the day that I <sup>v</sup>visit them, saith the LORD;  
 then <sup>w</sup>will I bring them up, and restore them to this place.
- CHAP. 28.** AND <sup>a</sup>it came to pass the same year, in the beginning of  
 the reign of Zedekiah king of Judah, in the fourth year, and in  
 the fifth month, *that* Hananiah the son of Azur, the prophet,

<sup>1</sup> Heb. *dreamers*.<sup>2</sup> Heb. *in a lie*, or, *lyingly*.

9. *dreamers*] Lit., as in marg. People found only too ready a hearing from him. He is addressed in the plural because his feelings were fully shared by the mass of the officers of state and by the people.

10. *to remove you far...*] That would be the result of their vaticinations.

11. *nations...*] Rather, *the nation*.

13-15. Zedekiah was restless under the Babylonian yoke, and the false prophets into the text.

- which was of Gibeon, spake unto me in the house of the LORD,  
 2 in the presence of the priests and of all the people, saying, Thus  
 speaketh the LORD of hosts, the God of Israel, saying, I have  
 3 broken <sup>b</sup>the yoke of the king of Babylon. <sup>c</sup>Within two full <sup>b</sup>ch. 27. 12.  
 years will I bring again into this place all the vessels of the <sup>c</sup>ch. 27. 18.  
 LORD's house, that Nebuchadnezzar king of Babylon took  
 4 away from this place, and carried them to Babylon: and I will  
 bring again to this place Jeconiah the son of Jehoiakim king of  
 Judah, with all the <sup>2</sup>captives of Judah, that went into Babylon,  
 saith the LORD: for I will break the yoke of the king of  
 5 Babylon. ¶ Then the prophet Jeremiah said unto the prophet  
 Hananiah in the presence of the priests, and in the presence of  
 6 all the people that stood in the house of the LORD, even the  
 prophet Jeremiah said, <sup>a</sup>Amen: the LORD do so: the LORD <sup>d</sup>1 Kin. 1. 36.  
 perform thy words which thou hast prophesied, to bring again  
 the vessels of the LORD's house, and all that is carried away  
 7 captive, from Babylon into this place. Nevertheless hear thou  
 now this word that I speak in thine ears, and in the ears of all  
 8 the people; The prophets that have been before me and before  
 thee of old prophesied both against many countries, and against  
 9 great kingdoms, of war, and of evil, and of pestilence. <sup>e</sup>The <sup>e</sup>Deut. 18. 22  
 prophet which prophesieth of peace, when the word of the  
 prophet shall come to pass, <sup>then</sup> shall the prophet be known,  
 10 that the LORD hath truly sent him. ¶ Then Hananiah the prophet  
 took the yoke from off the prophet Jeremiah's neck, and brake  
 11 it. And Hananiah spake in the presence of all the people, say-  
 ing, Thus saith the LORD; Even so will I break the yoke of  
 Nebuchadnezzar king of Babylon <sup>o</sup>from the neck of all nations <sup>f</sup>ch. 27. 2.  
 within the space of two full years. And the prophet Jeremiah  
 went his way. <sup>g</sup>ch. 27. 7.
- 12 Then the word of the LORD came unto Jeremiah the prophet,  
 after that Hananiah the prophet had broken the yoke from off  
 13 the neck of the prophet Jeremiah, saying, Go and tell Hananiah,  
 saying, Thus saith the LORD; Thou hast broken the yokes of  
 14 wood; but thou shalt make for them yokes of iron. For thus  
 saith the LORD of hosts, the God of Israel; <sup>a</sup>I have put a yoke of <sup>h</sup>Deut. 28.  
 iron upon the neck of all these nations, that they may serve <sup>49.</sup>  
 Nebuchadnezzar king of Babylon; and they shall serve him: <sup>i</sup>ch. 27. 7.  
 15 and <sup>i</sup>I have given him the beasts of the field also. ¶ Then said  
 the prophet Jeremiah unto Hananiah the prophet, Hear now,  
 Hananiah; The LORD hath not sent thee; but <sup>k</sup>thou makest <sup>j</sup>ch. 27. 6.  
 16 this people to trust in a lie. Therefore thus saith the LORD; <sup>k</sup>ch. 29. 31.  
<sup>l</sup>Ezek. 13. 22.

<sup>1</sup> Heb. two years of days.

<sup>2</sup> Heb. captivity.

[Gibeon] A city of priests (Josh. xxi. 17). Hananiah was probably a priest as well as a prophet. He chose either a Sabbath or a new moon, that he might comfort Jeremiah not only in the presence of the priests, but also of all the people. He used (v. 2) the solemn formula which claims direct inspiration.

3. Within two full years] Lit. In yet two years even days. Hananiah probably was induced to fix this date by the expectation that the confederacy then on foot would defeat Nebuchadnezzar.

4. Jeconiah] Zedekiah not being popular,

the people would have preferred the young king, who had not reigned long enough to make enemies. Probably also Zedekiah had started for Babylon (li. 59).

6-9. Jeremiah's own wishes concurred with Hananiah's prediction, but asserts that that prediction was at variance with the language of the older prophets.

9. then shall the prophet &c.] Or, "shall be known as the prophet whom the LORD hath truly sent."

10. The multitude would see in Hananiah's act a symbol of deliverance.

<sup>a</sup> Deut. 18. 5.  
ch. 29. 32.

Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught <sup>11</sup> rebellion against the LORD. ¶ So Hananiah the prophet died the same year in the seventh month.

<sup>a</sup> 2 Kin. 24.  
12. &c.  
ch. 24. 26.

**CHAP. 29.** NOW these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon; (after that <sup>a</sup> Jeconiah the king, and the queen, and the <sup>2</sup> eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem;) by the hand of Elasah the son of Shaphan, and Gomariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon) saying, Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon:

<sup>b</sup> ver. 28.

5 ¶ <sup>b</sup> Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; 7 that ye may be increased there, and not diminished. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace. ¶ For thus saith the LORD of hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you, <sup>d</sup> deceive you, neither hearken to your dreams which ye cause to be dreamed. <sup>e</sup> For they prophesy <sup>3</sup> falsely unto you in my name: I have not sent them, 10 saith the LORD. For thus saith the LORD, That after <sup>f</sup> seventy

<sup>c</sup> Ezra 6. 10.  
1 Tim. 2. 2.

<sup>d</sup> ch. 14. 14.  
& 23. 21.  
Eph. 5. 6.  
<sup>e</sup> ver. 31.  
<sup>f</sup> 2 Chr. 36.  
21, 22.  
ch. 27. 22.

<sup>1</sup> Heb. revolt.

<sup>2</sup> Or, chamberlains.

<sup>3</sup> Heb. in a lie.

18. I will cast thee] Rather, I send thee away. God had not sent Hananiah to prophesy, but He does now send him away to die.

taught rebellion] As Nebuchadnezzar was Jehovah's servant, to teach rebellion against him was to teach rebellion against his Master.

XXIX. Appended to this history of the struggle with the false prophets at home is a letter addressed to the exiles at Babylon. There was at Babylon as at Jerusalem the same determination of the Jews never to submit quietly to a foreign rule. This Jeremiah sought to quell. His words found credence, but not without resistance on the part of the false prophets.

1. the residue of the elders] i.e. such of the elders as were still alive.

2. the queen] The queen-mother.

3. Elasah] Probably brother of Ahikam (xxvi. 24), and therefore an acceptable person at the Chaldean court. As Zedekiah had to go in person to Babylon in his fourth year (li. 59), this embassy was probably sent two or three years earlier. Its date, however, was subsequent to the vision in ch. xxiv. It is appended therefore to ch.

xxviii., not as later in point of time, but because of the similarity of subject.

4-7. As the exile was God's doing for their good, they were to make the best of their position, and acquire wealth and influence; whereas if they were always restlessly looking out for the opportunity of returning home, they would rapidly fall into poverty and dwindle away.

7. seek the peace of the city . .] Not only because their welfare for seventy years was bound up with that of Babylon, but because it would have degraded their whole moral nature to have lived as conspirators, banded together against the country that was for the time their home.

8. your prophets and your diviners] The evils from which the people had suffered so cruelly at home followed them in their exile.

dreams which ye cause to be dreamed] As long as there was a market for dreams, so long there would be plenty of impostors to supply them.

10. after seventy years] Lit., according to the measure of the fulfilment of seventy years for Babylon. The seventy years (xxv. 11

- years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an <sup>12</sup>expected end. Then shall ye <sup>13</sup>call upon me, and ye shall go and pray unto me, and I will hearken unto you. And <sup>14</sup>ye shall seek me, and find me, when ye shall search for me with all your heart. And <sup>15</sup>I will be found of you, saith the LORD: and I will turn away your captivity, and <sup>16</sup>I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive. ¶ Because ye have said, The LORD hath raised us up prophets in Babylon; know that thus saith the LORD of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, and of your brethren that are not gone forth with you into captivity; Thus saith the LORD of hosts: Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil. And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them: because they have not hearkened to my words, saith the LORD, which I sent unto them by my servants the prophets, rising up early and sending them; but ye would not hear, saith the LORD. ¶ I hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent from Jerusalem to Babylon: Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadnezzar king of Babylon; and he shall slay them before your eyes; and of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, The LORD make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire; because they have committed villany in Israel, and have committed

<sup>9</sup> Dan. 9. 3.<sup>10</sup> Lev. 26.<sup>11</sup> 39, 40, &c.<sup>12</sup> Deut. 30. 1.<sup>13</sup> ch. 24. 7.<sup>14</sup> Deut. 4. 7.<sup>15</sup> Ps. 32. 6.<sup>16</sup> Isai. 55. 6.<sup>17</sup> ch. 23. 3.<sup>18</sup> ch. 24. 10.<sup>19</sup> ch. 24. 8.<sup>20</sup> Deut. 28. 25.<sup>21</sup> 2 Chr. 29. 8.<sup>22</sup> ch. 15. 4.<sup>23</sup> ch. 28. 6.<sup>24</sup> ch. 25. 4.<sup>25</sup> & 32. 33.<sup>26</sup> See Gen.<sup>27</sup> 48. 20.<sup>28</sup> Isai. 65. 15.<sup>29</sup> Dan. 3. 6.<sup>30</sup> ch. 23. 14.<sup>1</sup> Heb. *end and expectation*<sup>2</sup> Heb. *for a curse*.

note) are primarily the length of the Babylonian empire, and only in a secondary sense that of the Jewish exile.

11. *an expected end*] Rather, *a future and a hope*. The nation shall not come to an end; the exile shall be followed by a restoration.

14. *turn away your captivity*] Or, "restore your prosperity."

16-20. These verses are not in the LXX. But the text of the LXX. is here throughout so brief and confused as to be explicable only on the supposition, that it represents what was left behind in Egypt when Jeremiah died, copied probably with extreme haste, and with no opportunity of careful collation afterwards. On the other hand the Hebrew text represents no hurried transcript, but the original manuscript, and is especially trustworthy in the case of these letters sent to Babylon (see also ch. li.), be-

cause the originals of them would be available for collation with the text preserved by Jeremiah himself. The verses were probably intended to allay excitement in Babylon consequent upon the knowledge that the representatives of various kings were assembled at that very time at Jerusalem to form a coalition against Babylon (xxvii. 3).

17. *vile*] The word does not occur elsewhere, but comes from a root signifying to shudder, and thus has an intense meaning.

22. *a curse*] There is a play here of words, which probably was the cause why the death of these men passed into a proverb. One of them was named ben-Kolaiah; and they are to be made a curse (*keldah*), because Nebuchadnezzar had roasted (*kaldah*) them. Cp. marg. ref. note.

23. *villany*] Elsewhere folly, in the sense of lewdness (Judg. xx. 6), unchastity.

- adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; even I  
 24 know, and *am* a witness, saith the LORD. ¶ *Thus shalt thou also speak to Shemaiah the 'Nehelamite, saying, Thus speaketh the*  
 25 LORD of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that *are* at Jerusalem,  
 \* 2 Kin. 25. 18. "and to Zephaniah the son of Maaseiah the priest, and to all the  
 ch. 21. 1. 26 priests, saying, The LORD hath made thee priest in the stead of  
 " ch. 20. 1. Jehoiada the priest, that ye should be officers in the house of  
 " 2 Kin. 9. 11. the LORD, for every man *that is* mad, and maketh himself a  
 Acts 26. 24. prophet, that thou shouldest put him in prison, and in the  
 " ch. 20. 2. 27 stocks. Now therefore why hast thou not reproved Jeremiah  
 28 of Anathoth, which maketh himself a prophet to you? For  
 " ver. 5. therefore he sent unto us *in* Babylon, saying, *This captivity is long: "build ye houses, and dwell in them; and plant gardens, and eat the fruit of them. And Zephaniah the priest read this letter in the ears of Jeremiah the prophet. ¶ Then came the word*  
 31 of the LORD unto Jeremiah, saying, Send to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite; Because that Shemaiah hath prophesied unto you,  
 b ch. 28. 15. 32 "and I sent him not, and he caused you to trust in a lie: therefore thus saith the LORD; Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the LORD; "because he hath taught rebellion against the LORD.

CHAP. 30. THE word that came to Jeremiah from the LORD, saying, Thus speaketh the LORD God of Israel, saying, ¶ Write thee all the words that I have spoken unto thee in a book. For, lo, the days come, saith the LORD, that "I will bring again the cap-

" ver. 18.  
 Ezek. 39. 25.  
 Amos 9. 14.

<sup>1</sup> Or, *dreamer*.

<sup>2</sup> Heb. *revolt*.

24-29. A narrative shewing the effects of Jeremiah's letter. Shemaiah the leader of the false prophets wrote to Zephaniah, urging him to restrain the prophet's zeal with the prison and the stocks.

24. *to Shemaiah*] Rather, concerning the Nehelamite] Not as in the margin; but one belonging to the village of Nehlam (unknown).

26. *officers*] Deputy High-Priests who had the oversight of the Temple.

*mad*] See 2 K. ix. 11 note. Many of the symbolical actions of the prophets, such as that of Jeremiah going about with a yoke on his neck, would be mocked at by the irreverent as passing the line between prophecy and madness.

*prison*] Rather, the stocks (xx. 2).

*the stocks*] Rather, collar.

28. *This captivity is long*] Rather, It is long. God's anger, their punishment, the exile, the time necessary for their repentance—all is long to men who will never live to see their country again.

XXX.-XXXIII. In these four chapters, not all written at the same time, are gathered together whatsoever God had revealed to Jeremiah of happier import for

the Jewish people. This subject is "the New Covenant." In contrast then with the rolls of Jehoiakim and Zedekiah, we here have one containing the nation's hope. A considerable portion was written in the tenth year of Zedekiah, when famine and pestilence were busy in the city, its capture daily more imminent, and the prophet himself in prison. Yet in this sad pressure of earthly troubles Jeremiah could bid his countrymen look courageously onward to the fulfilment of those hopes, which had so constantly in his darkest hours comforted the heart and nerved the arm of the Jew. The roll consists of three portions: (1) "a triumphal hymn of Israel's salvation," chs. xxx., xxxi.; (2) ch. xxxii.; and (3) ch. xxxiii.

XXX. 2. *Write...in a book*] To be read and meditated upon by them in private. This makes it exceedingly probable that the date of these two chapters was also the tenth year of Zedekiah, immediately after the purchase of the field from Hanameel.

*all the words*] i.e. the roll was to be a summary of whatever of hope and mercy had been contained in previous predictions.

tivity of my people Israel and Judah, saith the LORD: <sup>b</sup>and I will cause them to return to the land that I gave to their fathers, <sup>c</sup>and they shall possess it. ¶ And these *are* the words that the LORD spake concerning Israel and concerning Judah. For thus saith the LORD; ¶ We have heard a voice of trembling, <sup>d</sup>of fear, and not of peace. Ask ye now, and see whether <sup>e</sup>a man doth travail with child? wherefore do I see every man with his hands on his loins, <sup>f</sup>as a woman in travail, and all faces are turned into paleness? <sup>g</sup>Alas! for that day is great, <sup>h</sup>so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the LORD of hosts, *that* I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve the LORD their God, and <sup>i</sup>David their king, whom I will <sup>j</sup>raise up unto them. ¶ Therefore <sup>k</sup>fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed <sup>l</sup>from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make *him* afraid. For I *am* with thee, saith the LORD, to save thee: <sup>m</sup>though I make a full end of all nations whither I have scattered thee, <sup>n</sup>yet will I not make a full end of thee: but I will correct thee <sup>o</sup>in measure, and will not leave thee altogether unpunished. ¶ For thus saith the LORD, <sup>p</sup>"Thy bruise is incurable, *and* thy wound is grievous. <sup>q</sup>There is none to plead thy cause, <sup>r</sup>that thou mayest be bound up: <sup>s</sup>thou hast no healing medicines. <sup>t</sup>All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound <sup>u</sup>of an enemy, with the chastisement <sup>v</sup>of a cruel one, for the multitude of thine iniquity; <sup>w</sup>because thy sins were increased. Why <sup>x</sup>cryest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity: <sup>y</sup>because thy sins were increased, I have done these things unto thee. Therefore

<sup>1</sup> Or, there is fear, and not peace.

<sup>2</sup> Heb. a male.

<sup>3</sup> Heb. for binding up, or, pressing.

<sup>c</sup> ch. 4. 31.

<sup>d</sup> Joel 2. 11.

<sup>e</sup> Amos 5. 18.

<sup>f</sup> Zeph. 1. 14.

<sup>g</sup> Dan. 12. 1.

<sup>h</sup> Isai. 55. 3.

<sup>i</sup> Ezek. 34. 23.

<sup>j</sup> Hos. 3. 5.

<sup>k</sup> Luke 1. 69.

<sup>l</sup> Acts 2. 30.

<sup>m</sup> Isai. 41. 13.

<sup>n</sup> & 44. 2.

<sup>o</sup> ch. 46. 27.

<sup>p</sup> ch. 3. 18.

<sup>q</sup> Amos 9. 8.

<sup>r</sup> ch. 4. 27.

<sup>s</sup> Ps. 6. 1.

<sup>t</sup> Isai. 27. 8.

<sup>u</sup> 2 Chr. 36.

<sup>v</sup> 16.

<sup>w</sup> ch. 15. 18.

<sup>x</sup> ch. 8. 22.

<sup>y</sup> Lam. 1. 2.

<sup>z</sup> Job 13. 24.

<sup>aa</sup> Job 30. 21.

<sup>ab</sup> ch. 5. 6.

<sup>ac</sup> ch. 15. 18.

5. Better, as in the marg. The prophet places his hearers in the centre of Babylon, and describes it as convulsed with terror as the armies of Cyrus draw near. *The voice of trembling* is the war-cry of the advancing host: while *fear and no peace* implies that even among the exiles there is only alarm at the prospect of the city, where they had so long dwelt, being destroyed.

7. *that day*] i.e. the day of the capture of Babylon.

*it is even the time of Jacob's trouble*] Rather, *and it is a time of trouble to Jacob*, i.e. of anxiety to the Jews; for the usages of war were so brutal that they would be in danger when the enemy made their assault.

8. *bonds*] See xxvii. 2 note. *shall no more serve themselves*] i.e. shall no more exact forced labour of him (xxii. 13).

9. *David their king*] See xxiii. 5, 6; i.e. *Messiah*.

10, 11. These two verses are considered by some very similar in style to the last twenty-seven chapters of Isaiah. The contrast, however, between the full end made

with the heathen, and the certainty that Israel shall never so perish, is one of Jeremiah's most common topics.

11. *in measure*] See x. 24 note.

12. *incurable*] **Mortal, fatal.**

13. *that thou mayest be bound up*] Others put a stop after "cause," and translate, **For binding thy wound, healing plaister thou hast none.**

14. *for the multitude &c.*] Or,

**Because of the multitude of thine iniquity, Because thy sins are strong.**

Judah's lovers are the nations which once sought her alliance (see xvii. 20, xxvii. 3).

15. Translate—

*Why criest thou because of thy breaking?*

**Because thy pain is grievous!**

**Because of the multitude of thine iniquity,**

**Because thy sins are strong,**

*I have done these things unto thee.*

16. *Therefore*] i.e. Because thou hast undergone thy punishment and cried out in consciousness of thy guilt.



\* Ex. 23. 22.  
Isai. 33. 1.  
ch. 10. 25.

\* ch. 33. 6.

\* ver. 3.  
ch. 33. 7.  
\* Ps. 102. 13.

\* Isai. 35. 10.  
ch. 31. 4.

\* Zech. 10. 8.

\* Isai. 1. 26.

\* Gen. 40. 10.

\* Num. 16. 5.

f ch. 24. 7.  
Ezek. 11. 20.  
\* ch. 28. 10.

\* Gen. 49. 1.

\* ch. 30. 24.  
\* ch. 30. 22.

\* Num. 10. 33.  
Deut. 1. 33.  
Ps. 95. 11.  
Isai. 63. 14.

all they that devour thee <sup>a</sup>shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will <sup>a</sup>that spoil thee shall be a spoil, and all that prey upon thee will <sup>a</sup>that spoil thee shall be a spoil, and all that prey upon thee will

17 I give for a prey. <sup>a</sup>For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, *saying*, This is Zion, whom no man seeketh after.

18 ¶ Thus saith the LORD; Behold, <sup>a</sup>I will bring again the captivity of Jacob's tents, and <sup>a</sup>have mercy on his dwellingplaces; and the city shall be builded upon her own <sup>a</sup>heap, and the palace shall remain after the manner thereof. And <sup>a</sup>out of them shall proceed thanksgiving and the voice of them that make merry: <sup>a</sup>and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be <sup>a</sup>as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

21 And their nobles shall be of themselves, <sup>a</sup>and their governor shall proceed from the midst of them; and I will <sup>a</sup>cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the LORD. And ye shall be <sup>a</sup>my people, and I will be your God. ¶ Behold, the <sup>a</sup>whirlwind of the LORD goeth forth with fury, a <sup>a</sup>continuing whirlwind: it shall <sup>a</sup>fall with pain upon the head of the wicked.

24 The fierce anger of the LORD shall not return, until he have done <sup>a</sup>it, and until he have performed the intents of his heart: <sup>a</sup>in the latter days ye shall consider it.

CHAP. 31. AT <sup>a</sup>the same time, saith the LORD, <sup>b</sup>will I be the God of all the families of Israel, and they shall be my people. Thus saith the LORD, The people *which were left of the sword* found grace in the wilderness; *even* Israel, when <sup>a</sup>I went to cause him to rest. The LORD hath appeared <sup>a</sup>of old unto me, *saying*, Yea,

<sup>1</sup> Or, little hill.

<sup>2</sup> Heb. cutting.

<sup>3</sup> Or, remain.

<sup>4</sup> Heb. from afar.

17. restore health] Or, "apply a bandage" (viii. 22 note). For they called read "they call."

18-22. The prophet speaks of Judah as the type of the Church, with Immanuel as her king.

18. tents] The word suggests that a considerable portion of the people were still nomads.

the city...the palace] Or, each city. each palace. The heap means an artificial mound to keep the city out of the reach of inundations, and to increase the strength of the fortifications.

shall remain after the manner thereof] Rather, shall be inhabited according to its rights, i.e. suitably.

19. them] i.e. the city and palace. Render the last words, become few. become mean, i.e. despised, lightly esteemed.

21. Translate, And his glorious one shall spring from himself, and his ruler shall go forth from his midst: ...who is this that hath pledged his heart, i.e. hath staked his life, to draw near unto Me? i.e. "Messiah shall be revealed to them out of their own midst." He can draw near unto God without fear of death, because being in the form of God,

and Himself God, He can claim equality with God (Phil. ii. 6).

22. This is the effect of Messiah's ministry. Men cannot become God's people, till there has been revealed one of themselves, a man, Who can approach unto God, as being also God, and so can bridge over the gulf which separates the finite from the Infinite.

23, 24. (p. marg. ref. These verses would more appropriately be attached to the next Chapter, for which they form a suitable introduction.

XXXI. 1. At the same time] Lit. At that time, i.e. "the latter days" mentioned in xxx. 24.

2. The people which were left of the sword] A promise of the restoration of the ten tribes to their land.

the wilderness] Either the desert which lay between Assyria and Palestine; or more probably an allusion to the wilderness of Mount Sinai.

found grace...rest] Rather, "shall certainly find grace; I will go to give Israel rest.

3. of old] From afar (marg.). See xxx. 10. To the Jew God was enthroned in Zion, and thus when His mercy was shewn

- <sup>1</sup> I have loved thee with <sup>a</sup>an everlasting love: therefore <sup>1</sup>with  
<sup>4</sup> lovingkindness have I <sup>d</sup>drawn thee. Again <sup>1</sup>I will build thee,  
 and thou shalt be built, O virgin of Israel: thou shalt again be  
 adorned with thy <sup>a2</sup> tabrets, and shalt go forth in the dances of  
<sup>5</sup> them that make merry. <sup>1</sup>Thou shalt yet plant vines upon the  
 mountains of Samaria: the planters shall plant, and shall <sup>eat</sup>  
<sup>6</sup> them as common things. For there shall be a day, *that* the  
 watchmen upon the mount Ephraim shall cry, <sup>Arise ye, and</sup>  
<sup>7</sup> let us go up to Zion unto the LORD our God. <sup>¶</sup> For thus saith  
 the LORD; <sup>1</sup>Sing with gladness for Jacob, and shout among the  
 chief of the nations: publish ye, praise ye, and say, O LORD,  
<sup>8</sup> save thy people, the remnant of Israel. Behold, I will bring  
 them <sup>1</sup>from the north country, and <sup>2</sup>gather them from the  
 coasts of the earth, *and* with them the blind and the lame, the  
 woman with child and her that travaileth with child together:  
<sup>9</sup> a great company shall return thither. <sup>¶</sup> They shall come with  
 weeping, *and* with <sup>1</sup>supplications will I lead them: I will cause  
 them to walk <sup>2</sup>by the rivers of waters in a straight way, wherein  
 they shall not stumble: for I am a father to Israel, and Ephraim  
<sup>10</sup> is my <sup>1</sup>firstborn. <sup>¶</sup> Hear the word of the LORD, O ye nations,  
 and declare *it* in the isles afar off, and say, He that scattered  
 Israel <sup>1</sup>will gather him, and keep him, as a shepherd *doth* his  
<sup>11</sup> flock. For <sup>1</sup>the LORD hath redeemed Jacob, and ransomed him  
<sup>12</sup> from the hand of *him that was* stronger than he. Therefore  
 they shall come and sing in <sup>1</sup>the height of Zion, and shall flow  
 together to <sup>1</sup>the goodness of the LORD, for wheat, and for wine,  
 and for oil, and for the young of the flock and of the herd: and  
 their soul shall be as a <sup>1</sup>watered garden; <sup>¶</sup> and they shall not  
<sup>13</sup> sorrow any more at all. Then shall the virgin rejoice in the  
 dance, both young men and old together: for I will turn their

<sup>1</sup> Or, have I extended loving  
kindness unto thee.

<sup>2</sup> Or, timbrels.

<sup>3</sup> Heb. profane them, Dent.

<sup>20</sup> 6. & 28. 30.

<sup>4</sup> Or, favours, Zech. 12. 10.

<sup>d</sup> Mal. 1. 2.

<sup>e</sup> Rom. 11.

<sup>28</sup> 28, 29.

<sup>f</sup> Hos. 11. 4.

<sup>g</sup> ch. 53. 7.

<sup>h</sup> Ex. 16. 20.

<sup>i</sup> Ps. 149. 3.

<sup>j</sup> Isai. 65. 21.

<sup>k</sup> Amos 9. 14.

<sup>l</sup> Isai. 2. 3.

<sup>m</sup> Mic. 4. 2.

<sup>n</sup> Isai. 12. 5.

<sup>o</sup> ch. 3. 12.

<sup>p</sup> Ezek. 20.

<sup>q</sup> 34. 41.

<sup>r</sup> Ps. 126. 5.

<sup>s</sup> ch. 50. 4.

<sup>t</sup> Isai. 35. 8.

<sup>u</sup> Ex. 4. 22.

<sup>v</sup> Isai. 40. 11.

<sup>w</sup> Ezek. 34.

<sup>x</sup> 12, 13, 14.

<sup>y</sup> Isai. 44. 23.

<sup>z</sup> Isai. 49. 24.

<sup>aa</sup> Ezek. 17. 23.

<sup>ab</sup> Hos. 3. 6.

<sup>ac</sup> Isai. 58. 11.

<sup>ad</sup> Isai. 35. 10.

<sup>ae</sup> Rev. 21. 4.

unto the exiles in Assyria it came from a distant region (2 Chr. vi. 20, 38).

with lovingkindness &c.] Rather, I have continued lovingkindness unto thee.

4. O virgin of Israel] i.e. the whole people (cp. xiv. 17 note).

5. shall eat them as common things] Rather, shall eat the fruit. Lit. as in marg. For three years the fruit of a newly planted tree was not to be touched, that of the fourth year was consecrated to God, but on the fifth year it was profane, i.e. unconsecrated, and so might be applied to the owner's use (Lev. xix. 23-25).

6. This verse anticipates a time when the schism caused by Jeroboam is over. Ephraimite watchmen equally with the tribe of Judah watch for the new moon that they may go up to Jerusalem to keep the appointed Feasts.

7. among] Or, because of. Israel is the chief or, first of the nations (Deut. xxvi. 19), and Jehovah summons mankind to rejoice, because the remnant of Israel is about to be restored to its old position.

8. the coasts of the earth] See vi. 22 note. *thither*] Really, hither. Not to the

North country, but to Palestine, where Jeremiah wrote. A company is the word constantly used of Israel at the Exodus (Ex. xvi. 3) as an organized community.

9. weeping] For joy, not for sorrow. *supplications*] The conviction that God is guiding them, encourages them to pray.

Ephraim is My firstborn] The house of Joseph is thus to be restored to its old pre-eminence.

10. the isles] The coast land of the Mediterranean, used here to shew that the most distant countries are to hear and marvel at Israel's wonderful restoration.

12. Omit together. The ten tribes are to flow like a river down from Zion's height to their own land, there to reap the rich produce of their tillage. In Jerusalem they would be occupied with religious duties, but after these are rendered to God, they are to disperse each to his own fields.

sorrow] Rather, languish, pine.

13. Both gives the idea of the men dancing, which is incorrect. Except at a religious solemnity (2 Sam. vi. 14), dancing was confined to women. Render and young men and old rejoice together.

- mourning into joy, and will comfort them, and make them rejoice  
 14 from their sorrow. And I will satiate the soul of the priests  
 with fatness, and my people shall be satisfied with my goodness,  
 15 saith the LORD. ¶ Thus saith the LORD; <sup>a</sup>“A voice was heard in  
<sup>a</sup> Matt. 2. 17, 18. <sup>b</sup> Josh. 18. 25. <sup>c</sup> Gen. 42. 13. <sup>d</sup> ver. 4, 5. Ezra 1. 5. Hos. 1. 11. <sup>e</sup> Lam. 5. 21. / Deut. 30. 2. <sup>f</sup> Deut. 32. 36. Isai. 63. 16. Hos. 11. 8. <sup>g</sup> Isai. 57. 18. Hos. 14. 4. <sup>h</sup> ch. 50. 5. <sup>i</sup> ch. 2. 18. <sup>j</sup> ch. 3. 6, 8. <sup>k</sup> Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and <sup>d</sup>they shall come again from the land of the enemy. And there is hope in thine end, saith the LORD, that thy children shall come again to their own border. ¶ I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: <sup>e</sup>“turn thou me, and I shall be turned; for thou art the LORD my God. Surely <sup>f</sup>after that I was turned, I repented; and after that I was instructed, I smote upon <sup>my</sup> thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. <sup>Is</sup> Ephraim my dear son? <sup>is</sup> he a pleasant child? for since I spake against him, I do earnestly remember him still: <sup>g</sup>therefore my bowels are troubled for him; <sup>h</sup>I will surely have mercy upon him, saith the LORD. ¶ Set thee up waymarks, make thee high heaps: <sup>i</sup>“set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities. How long wilt thou <sup>k</sup>go about, O thou <sup>l</sup>backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass a man. ¶ Thus saith the LORD of hosts, the

<sup>1</sup> Heb. sound.

15-22. The religious character of the restoration of the ten tribes. Chastisement brought repentance, and with it forgiveness; therefore God decrees their restoration.

15. Ramah, mentioned because of its nearness to Jerusalem, from which it was distant about five miles. As the mother of three tribes, Benjamin, Ephraim, and Manasseh, Rachel is regarded as the mother of the whole ten. This passage is quoted by St. Matthew (marg. ref.) as a type. In Jeremiah it is a poetical figure representing in a dramatic form the miserable condition of the kingdom of Ephraim devastated by the sword of the Assyrians.

16. Rachel's work had been that of bearing and bringing up children, and by their death she was deprived of the joy for which she had laboured; but by their being restored to her she will receive her wages.

17. *in thine end*] i.e. for thy time to come (see xxix. 11 note).

18. *as a bullock unaccustomed to the yoke*] Lit. like an untaught calf. Cp. Hos. x. 11 note. Ephraim, like an untrained steer, had resisted Jehovah's will.

19. *after that I was turned*] i.e. after I had turned away from Thee. In v. 18 it has the sense of turning to God.

*instructed*] Brought to my senses by suffering. The smiting upon the thigh is a sign of sorrow. Cp. Ezek. xxi. 17.

*the reproach of my youth*] i.e. the shame brought upon me by sins of my youth.

20. Moved to compassion by Ephraim's lamentation, Jehovah shews Himself as tender and ready to forgive as parents are their spoiled (rather, darling) child.

*for...him*] Or, “that so often as I speak concerning him,” i.e. his punishment.

*my bowels are troubled*] The metaphor expresses the most tender internal emotion.

21. *waymarks*] See 2 K. xxiii. 17 note.

*high heaps*] Or, *signposts*, pillars to point out the way.

*set thine heart*] Not set thy affection, but turn thy thoughts and attention (in Hebrew the heart is the seat of the intellect) to the highway, even the way by which thou wentest.

22. Israel instead of setting itself to return hesitates, and goes hither and thither in a restless mood. To encourage it God gives the sign following.

*A woman shall compass a man*] i.e. the female shall protect the strong man; the weaker nature that needs help will surround the stronger with loving and fostering care. This expresses a new relation of Israel to the Lord, a new Covenant, which the Lord will make with His people (v. 31 seq.). The Fathers saw in these words a prophecy of the miraculous conception of our Lord by the Virgin.

God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; "The LORD bless thee, O habitation of justice, and <sup>m Ps. 122.</sup> <sup>5, 6, 7, 8.</sup> <sup>Isai. 1. 26.</sup> <sup>"Zech. 8. 3.</sup> <sup>o ch. 33. 12.</sup> <sup>p Ezek. 36.</sup> <sup>q, 10, 11.</sup> <sup>Hos. 2. 23.</sup> <sup>Zech. 10. 9.</sup> <sup>r ch. 44. 27.</sup> <sup>" ch. 1. 10.</sup> <sup>s ch. 24. 6.</sup> <sup>t Ezek. 18.</sup> <sup>2, 3.</sup> <sup>" Gal. 6. 5.</sup> <sup>u ch. 32. 40.</sup> <sup>Ezek. 37. 26.</sup> <sup>Heb. 10. 16.</sup> <sup>v Deut. 1. 31.</sup> <sup>w ch. 32. 40.</sup> 24 "mountain of holiness. And there shall dwell in Judah itself, and "in all the cities thereof together, husbandmen, and they 25 that go forth with flocks. For I have satiated the weary soul, 26 and I have replenished every sorrowful soul. Upon this I 27 awaked, and beheld; and my sleep was sweet unto me. ¶ Behold, the days come, saith the LORD, that "I will sow the house of Israel and the house of Judah with the seed of man, 28 and with the seed of beast. And it shall come to pass, that like as I have "watched over them, "to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will 29 I watch over them, "to build, and to plant, saith the LORD. "In those days they shall say no more, The fathers have eaten a 30 sour grape, and the children's teeth are set on edge. "But every one shall die for his own iniquity: every man that eateth 31 the sour grape, his teeth shall be set on edge. ¶ Behold, the "days come, saith the LORD, that I will make a new covenant 32 with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that "I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, "although I was 33 an husband unto them, saith the LORD: "but this shall be the covenant that I will make with the house of Israel; After those

<sup>1</sup> Or, should I have continued an husband unto them?

23. As yet] Or, Again, once more. The prophet now turns to Judah. By the *mountain of holiness* is meant not the Temple only, but all Jerusalem, of which the Temple was the most sacred spot, and that by which all the rest was made holy.

24. go forth] go about. Judah shall have its settled population and fixed abodes; and shepherds shall move about with their flocks, wherever pasture is to be found.

25. sorrowful] Or, languishing (r. 12).

26. The prophet, seeming to himself to awake and look up in the midst of his sleep (whether ecstatic or not we cannot tell), rejoiced in a revelation so entirely consolatory, and unlike his usual message of woe.

27-34. The prophet shews that the happiness of Israel and Judah, united in one prosperous nation, will rest upon the consciousness that their chastisement has been the result of sins which they have themselves committed, and that God's Covenant depends not upon external sanctions, but upon a renewed heart.

27. So rapid shall be the increase that it shall seem as if children and young cattle sprang up out of the ground.

29, 30. a sour grape] Better, sour grapes. The idea that Jeremiah and Ezekiel (margin. ref.) modified the terms of the second Commandment arises from a mistaken exegesis of their words. Cp. xxxii. 18; Deut. xxiv.

16. The obdurate Jews made it a reproach to the Divine justice that the nation was to

be sorely visited for Manasseh's sin. But this was only because generation after generation had, instead of repenting, repeated the sins of that evil time, and even in a worse form. Justice must at length have its course. The acknowledgment that each man died for his own iniquity was a sign of their return to a more just and right state of feeling.

31. A time is foretold which shall be to the nation as marked an epoch as was the Exodus. God at Sinai made a Covenant with His people, of which the sanctions were material, or (where spiritual) materially understood. Necessarily therefore the Mosaic Church was temporary, but the sanctions of Jeremiah's Church are spiritual—written in the heart—and therefore it must take the place of the former Covenant (Heb. viii. 13), and must last for ever. The prophecy was fulfilled when those Jews who accepted Jesus of Nazareth as the Messiah, expanded the Jewish into the Christian Church.

32. although &c.] i.e. although as their husband [or, "lord" (Baal, cp. Hos. ii. 16)] I had lawful authority over them. The translation in Heb. viii. 9 agrees with the LXX. here, but the balance of authority is in favour of the A. V.

33. The old Law could be broken (v. 32); to remedy this God gives, not a new Law, but a new power to the old Law. It used to be a mere code of morals, external to man, and obeyed as a duty: in Christianity

c Ps. 40. 8.  
 Ezek. 11.  
 19, 20.  
 2 Cor. 3. 3  
 b ch. 24. 7.  
 c Isai. 54. 13.  
 John 8. 45.  
 1 John 2. 20.  
 d ch. 33. 8.  
 Mic. 7. 18.  
 Acts 10. 43.  
 Rom. 11. 27.  
 e Gen. 1. 16.  
 Ps. 72. 5.  
 f Isai. 51. 15.  
 g ch. 10. 16.  
 h Ps. 148. 6.  
 Isai. 54. 9.  
 i ch. 33. 22.

1 Neh. 3. 1.  
 Zech. 14. 10.  
 i Ezek. 40. 8.

m 2 Chr. 23.  
 15.  
 Neh. 3. 28.  
 n Joel 3. 17.

a 2 Kin. 25.  
 1, 2.  
 ch. 39. 1.

days, saith the LORD, "I will put my law in their inward parts, and write it in their hearts; <sup>b</sup>and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for <sup>c</sup>they shall all know me, from the least of them unto the greatest of them, saith the LORD: for <sup>d</sup>"I will forgive their iniquity, and I will remember their sin no more. ¶ Thus saith the LORD, <sup>e</sup>"which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, <sup>f</sup>which divideth <sup>g</sup>the sea when the waves thereof roar; <sup>h</sup>"The LORD of hosts <sup>i</sup>is his name: <sup>j</sup>"if those ordinances depart from before me, saith the LORD, <sup>k</sup>then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the LORD; <sup>l</sup>"If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.  
 38 ¶ Behold, the days come, saith the LORD, that the city shall be built to the LORD <sup>m</sup>from the tower of Hanneel unto the gate of the corner. And <sup>n</sup>the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to 40 Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, <sup>o</sup>unto the corner of the horse gate toward the east, <sup>p</sup>shall be holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.

**CHAP. 32.** The word that came to Jeremiah from the LORD "in the tenth year of Zedekiah king of Judah, which *was* the eighteenth

it becomes an inner force, shaping man's character from within.

**34. I will forgive their iniquity]** The foundation of the new Covenant is the forgiveness of sins (cp. Matt. i. 21). It is the sense of this full unmerited love which so affects the heart as to make obedience henceforward an inner necessity.

**35. divideth &c.]** Rather, *stirreth up the sea so that its waves roar*.

**36. If those] If these.** From the uniformity of God's operations in the material world, the prophet deduces the certainty of a similar uniformity in God's dealings with man in things spiritual.

*a nation]* **A people.** Israel has long ceased to be a nation, but it still exists as a numerous, influential, and distinct people. In Matt. xxviii. 19, 20 Jeremiah's prophecy receives its Christian application, and Israel becomes the Church, with the promise of perpetual existence. It has no national existence, but its members ought to be a strongly marked people, refusing to be merged in the world, while everywhere they pervade and influence it.

**37. all the seed]** Unworthy members of Israel may be cast away, but the race shall never entirely cease to exist.

**38. to the LORD]** Or, for *Jehorah*: for His dwelling in the hearts of a people prepared to be His Temple.

**39. over...Gareb]** Or, *straight along the hill*

*Gareb.* Probably *the hill of lepers*, outside the old walls, towards the South-West.

*Goath]* **Goath.** Unknown.

**40. the whole valley of the dead bodies]** Probably some part of the valley of Ben-Hinnom. Comparing Zech. ii. 4, the conclusion seems evident that Jeremiah's words are to be spiritually understood. His city is one that renders holy unto Jehovah what was before unclean. (cp. St. John's new Jerusalem (Rev. xxi. 27)).

XXXII. The Chaldeans were already besieging the city, the prophet was in prison for foretelling its certain capture, and yet he bought with all the proper legal solemnities an estate, of which (Lev. xxv. 25) he had the right of redemption. The price apparently was small, but was more than the land commercially was worth. Jeremiah was now verging on sixty, and only ten of the seventy years of the captivity had passed by. But though the estate was not worth the purchase, the opportunity was precious as a means of assuring the people that God would certainly bring them back. Jeremiah records, (vv. 16-25) how his heart misgave him, upon which (vv. 26-44) God unfolds to him the full meaning of the sign, and assures him of the certainty of Israel's restoration.

1. The siege of Jerusalem began in Zedekiah's ninth year (xxxix. 1), but was temporarily raised upon the approach of an Egyptian army. See chs. xxxvii., xxxviii.

2 year of Nebuchadrezzar. For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up  
 3 house. For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he shall take it; and Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes; and he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the LORD: though ye fight with the Chaldeans, ye shall not prosper. ¶ And Jeremiah said, The word of the LORD came unto me, saying, Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it. So Hanameel mine uncle's son came to me in the court of the prison according to the word of the LORD, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine, and the redemption is thine; buy it for thyself. Then I knew that this was the word of the LORD. And I bought the field of Hanameel my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver. And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances. So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open: and I gave the

b Neh. 3. 25.

c ch. 34. 2.

d ch. 34. 3.

e ch. 27. 22.

f ch. 21. 4.

g 33. 5.

h Lev. 25.

i 24, 25, 32.

j Ruth 4. 4.

k Gen. 23. 16.

l Zech. 11. 12.

<sup>1</sup> Or, seven shekels and ten pieces of silver.

<sup>2</sup> Heb. wrote in the book.

2. the prison.] Or, the guard, a part of the king's palace, probably where the royal guard had its quarters.

3. For the prophecies on which the charge was grounded see xvi. 4-7, 9.

5. I visit] In the sense of punishment. See xxxix. 6, 7, lii. 11.

7. Hanameel was strictly the first-cousin of Jeremiah. In Hebrew all the terms of relationship are used in a more loose way than with us.

8. the right of inheritance is thine] Hanameel therefore had no children, and at his death the land would have been Jeremiah's by right of birth. According to the Law (Num. xxxv. 5) it must have been part of the suburbs of Anathoth, within less than a mile, which was all the priests and Levites might cultivate.

9. seventeen shekels of silver] Lit. as in marg., probably a legal formula. Jeremiah bought Hanameel's life-interest up to the year of Jubile, and no man's life was worth much in a siege like that of Jerusalem. As Jeremiah had no children, at his death the land would devolve to the person who would have inherited it had Jeremiah not bought it. He therefore bought what never was and never could have been of the slightest use to him, and gave for it what in the growing urgency of the siege might have

been very serviceable to himself. Still, as the next heir. it was Jeremiah's duty to buy the estate, independently of the importance of the act as a sign to the people; and evidently he gave the full value.

10, 11. Translate: And I wrote the particulars of the purchase in the deed... And I took the purchase-deed, both that which was sealed containing the offer and the conditions, and that which was open &c. There were two indentures, of which one was called the purchase-deed, and was signed by the purchaser and the witnesses. It was then sealed, not in our sense of appending a seal in place of signatures, but to close it up. The open deed was probably an exact copy, and was that intended for common use. In case its authenticity was called in question, the sealed copy would have to be produced before the judge, the seal opened, and if its contents agreed with those of the open deed, the decision would be in the buyer's favour.

By the offer is probably meant the specification. The conditions, lit., the statutes, would be the stipulations and terms of the sale, e.g. as to its restoration at the year of jubile, its price &c. The placing of the deeds in a jar was of course intended to preserve them from damp during the long years of the exile.

<sup>1</sup> ch. 38. 4.

<sup>2</sup> See Isai.  
8. 2.

<sup>1</sup> ver. 37, 43.

<sup>2</sup> 2 K. 19. 15.

<sup>3</sup> Gen. 18. 14.

Luke 1. 37.

<sup>4</sup> Ex. 20. 6.

Deut. 5. 9.

<sup>5</sup> Isai. 9. 6.

<sup>6</sup> ch. 10. 16.

<sup>7</sup> Isai. 28. 29.

<sup>8</sup> Job 34. 2.

<sup>9</sup> Ps. 33. 13.

<sup>10</sup> ch. 17. 10.

<sup>11</sup> Ex. 9. 16.

Isai. 63. 12.

Dan. 9. 16.

<sup>12</sup> Ex. 6. 6.

<sup>13</sup> Ps. 136. 11.

<sup>14</sup> Ex. 3. 8.

<sup>15</sup> Neh. 9. 26.

Dan. 9. 10—

14.

<sup>16</sup> ver. 25.

<sup>17</sup> ch. 14. 12.

<sup>18</sup> ver. 24.

<sup>19</sup> Num. 16. 22.

<sup>20</sup> ver. 17.

<sup>21</sup> ver. 3.

evidence of the purchase unto 'Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the <sup>2</sup>witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the 13 prison. And I charged Baruch before them, saying, Thus saith 14 the LORD of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that 15 they may continue many days. For thus saith the LORD of hosts, the God of Israel; Houses and fields and vineyards shall 16 be possessed again in this land. ¶ Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I 17 prayed unto the LORD, saying, ¶ Ah Lord God! behold, <sup>18</sup>thou hast made the heaven and the earth by thy great power and stretched out arm, and <sup>19</sup>there is nothing <sup>20</sup>too hard for thee: 18 thou showest <sup>21</sup>lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, <sup>22</sup>the Mighty God, <sup>23</sup>the LORD of 19 hosts, <sup>24</sup>is his name, <sup>25</sup>great in counsel, and mighty in <sup>26</sup>work: for thine <sup>27</sup>eyes are open upon all the ways of the sons of men: <sup>28</sup>to give every one according to his ways, and according to the fruit 20 of his doings: which hast set signs and wonders in the land of Egypt, <sup>29</sup>even unto this day, and in Israel, and among <sup>30</sup>other men; 21 and hast made thee <sup>31</sup>a name, as at this day; and <sup>32</sup>hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched 22 out arm, and with great terror; and hast given them this land, which thou didst swear to their fathers to give them, <sup>33</sup>a land 23 flowing with milk and honey; and they came in, and possessed it; but <sup>34</sup>they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them: 24 behold the <sup>35</sup>mounts, they are come unto the city to take it; and the city <sup>36</sup>is given into the hand of the Chaldeans, that fight against it, because of <sup>37</sup>the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; 25 and, behold, thou seest it. And thou hast said unto me, O Lord God, Buy thee the field for money, and take witnesses; 26 <sup>38</sup>for <sup>39</sup>the city is given into the hand of the Chaldeans. ¶ Then 27 came the word of the LORD unto Jeremiah, saying, ¶ Behold, I am the LORD, the <sup>40</sup>God of all flesh: <sup>41</sup>is there any thing too 28 hard for me? Therefore thus saith the LORD; Behold, <sup>42</sup>I will give this city into the hand of the Chaldeans, and into the

<sup>1</sup> Or, hid from thee.

<sup>2</sup> Heb. doing.

<sup>3</sup> Or, engines of shot, ch.

33. 4.

<sup>4</sup> Or, though.

15. possessed] bought.

17 (27). too hard] Lit. too wonderful.

18. recompensest] The recompence is placed in the bosom, because in the East the garments are so arranged as to form a pocket there. Thus then men must receive and carry with them God's requital for their deeds.

20. The sense is, Who hast set, i.e. wrought (Exod. x. 2) signs &c., and hast continued working them unto this day, both in Israel and among men (i.e. the heathen).

23. possessed] See viii. 10 note.

24. the mounts] See vi. 6 note.

25. for] See marg. It is enough to place the command side by side with the state of Jerusalem to shew how contrary it is to all the rules of human prudence. The prophet is sure that God will explain to him his difficulty.

26-44. The answer is divided into two parts; (a) vv. 26-35, the sins of Judah are shewn to be the cause of her punishment; (b) vv. 36-44, this punishment was not for Judah's destruction, but for her amendment.

28. I will give] Or, I am giving.

- hand of Nebuchadrezzar king of Babylon, and he shall take it:  
 29 and the Chaldeans, that fight against this city, shall come and  
 'set fire on this city, and burn it with the houses, <sup>a</sup>upon whose  
 roofs they have offered incense unto Baal, and poured out drink  
 30 offerings unto other gods, to provoke me to anger. For the  
 children of Israel and the children of Judah 'have only done  
 evil before me from their youth: for the children of Israel have  
 only provoked me to anger with the work of their hands, saith  
 31 the LORD. For this city hath been to me <sup>as</sup> 'a provocation of  
 mine anger and of my fury from the day that they built it even  
 unto this day; <sup>k</sup>that I should remove it from before my face,  
 32 because of all the evil of the children of Israel and of the child-  
 ren of Judah, which they have done to provoke me to anger,  
 'they, their kings, their princes, their priests, and their prophets,  
 33 and the men of Judah, and the inhabitants of Jerusalem. And  
 they have turned unto me the <sup>m</sup>'back, and not the face: though I  
 taught them, <sup>n</sup>'rising up early and teaching them, yet they have  
 34 not hearkened to receive instruction. But they <sup>o</sup>'set their abomi-  
 nations in the house, which is called by my name, to defile it.  
 35 And they built the high places of Baal, which <sup>are</sup> in the valley  
 of the son of Hinnom, to <sup>p</sup>cause their sons and their daughters  
 to pass through *the fire* unto 'Molech; <sup>r</sup>'which I commanded  
 them 'not, neither came it into my mind, that they should do  
 36 this abomination, to cause Judah to sin. ¶ And now therefore  
 thus saith the LORD, the God of Israel, concerning this city,  
 wherof ye say, 'It shall be delivered into the hand of the king  
 of Babylon by the sword, and by the famine, and by the pesti-  
 37 lence; Behold, I will 'gather them out of all countries, whither  
 I have driven them in mine anger, and in my fury, and in great  
 wrath; and I will bring them again unto this place, and I will  
 38 cause them <sup>u</sup>'to dwell safely: and they shall be <sup>v</sup>'my people, and  
 39 I will be their God: and I will <sup>w</sup>'give them one heart, and one  
 way, that they may fear me <sup>x</sup>'for ever, for the good of them,  
 40 and of their children after them: and <sup>y</sup>'I will make an ever-  
 lasting covenant with them, that I will not turn away <sup>z</sup>'from  
 them, to do them good; but <sup>a</sup>'I will put my fear in their hearts,  
 41 that they shall not depart from me. Yea, <sup>b</sup>'I will rejoice over  
 them to do them good, and <sup>c</sup>'I will plant them in this land  
 42 <sup>d</sup>'assuredly with my whole heart and with my whole soul. For  
 thus saith the LORD; <sup>e</sup>'Like as I have brought all this great

<sup>g</sup> ch. 21. 10.  
<sup>h</sup> ch. 19. 13.

<sup>i</sup> ch. 2. 7.  
 Ezek. 30. 28.

<sup>j</sup> 2Kin. 23. 27.

<sup>k</sup> Isai. 1. 4.  
 Dan. 9. 8.

<sup>m</sup> ch. 2. 27.  
<sup>n</sup> ch. 7. 13.

<sup>o</sup> ch. 23. 11.  
 Ezek. 8. 5.

<sup>p</sup> ch. 19. 5.

<sup>q</sup> Lev. 18. 21.  
<sup>r</sup> 1 Kin. 11. 33.  
<sup>s</sup> ch. 7. 31.

<sup>t</sup> ver. 24.

<sup>u</sup> Deut. 30. 3  
 ch. 23. 3.  
 Ezek. 37. 21.

<sup>v</sup> ch. 33. 16.  
<sup>w</sup> ch. 30. 22.  
<sup>x</sup> ch. 24. 7.  
 Ezek. 11.  
 19. 20.

<sup>y</sup> Isai. 55. 3.

<sup>z</sup> ch. 31. 33.

<sup>a</sup> Deut. 30. 9.  
 Zeph. 3. 17.

<sup>b</sup> ch. 24. 6.  
 Amos 9. 15.  
<sup>c</sup> ch. 31. 28.

<sup>1</sup> Heb. *for my anger.*

<sup>2</sup> Heb. *neck.*

<sup>3</sup> Heb. *all days.*

<sup>4</sup> Heb. *from after them.*

<sup>5</sup> Heb. *in truth, or, sta-  
 bility.*

30. *from their youth*] God's mighty deeds for Israel began in Egypt (c. 20), and so did Israel's sin.

34, 35. These verses are repeated from vii. 30, 31, but with two important variations. *Baal* is put for *Tophet*, and to *Molech* instead of *in the fire*. Molech the king and Baal the lord are different names of the sun-god, but in altered relations. Molech is the sun as the mighty fire, which in passing through the signs of the Zodiac burns up its own children. It is an old Canaanitish worship, carried by the Phoenicians to all their colonies, and firmly established in Palestine at the time when the Israelites conquered the country.

39. *one heart, and one way*] Cp. iii. 13. Under the new Covenant they will with one consent walk in the one narrow path of right-doing (Matt. vii. 14). *For ever, i.e.* every day, constantly.

40. God's new Covenant (xxxi. 31) is on God's side, *I will not turn away from them to do them good, i.e.* I will never cease from doing them good. On their side, *I will put My fear in their hearts that they depart not from Me*. In these two conditions consists the certainty of the eternal duration of the Covenant (Matt. xxviii. 20).

41. *assuredly*] Lit. *in truth, i.e.* in verity, in reality. It refers to God's firm purpose, rather than to the safety and security of the



evil upon this people, so will I bring upon them all the good  
 \* var. 15. 43 that I have promised them. And \*fields shall be bought in  
 / ch. 33. 10. this land, /whereof ye say, *It is desolate without man or beast;*  
 44 it is given into the hand of the Chaldeans. Men shall buy fields  
 for money, and subscribe evidences, and seal *them*, and take  
 / ch. 17. 26. witnesses in /the land of Benjamin, and in the places about  
 Jerusalem, and in the cities of Judah, and in the cities of the  
 mountains, and in the cities of the valley, and in the cities of  
 the south: for <sup>a</sup>I will cause their captivity to return, saith the  
 LORD.

CHAP. 33. MOREOVER the word of the LORD came unto Jeremiah  
 the second time, while he was yet "shut up in the court of the  
 a ch. 32. 2. 2 prison, saying, ¶ Thus saith the LORD the \*maker thereof, the  
 b Isai. 37. 26. 3 LORD that formed it, to establish it; <sup>1c</sup>the LORD is his name;  
 c Ex. 15. 2. "call unto me, and I will answer thee, and shew thee great and  
 d Amos 5. 8. 4 "mighty things, which thou knowest not. For thus saith the  
 e Ps. 91. 15. LORD, the God of Israel, concerning the houses of this city, and  
 f ch. 29. 12. concerning the houses of the kings of Judah, which are thrown  
 down by "the mounts, and by the sword; / They come to fight  
 g ch. 32. 24. with the Chaldeans, but *it is* to fill them with the dead bodies  
 h ch. 32. 5. of men, whom I have slain in mine anger and in my fury, and  
 for all whose wickedness I have hid my face from this city.  
 i ch. 30. 17. 6 Behold, <sup>o</sup>I will bring it health and cure, and I will cure them,  
 and will reveal unto them the abundance of peace and truth.  
 k ch. 30. 3. 7 And <sup>h</sup>I will cause the captivity of Judah and the captivity of  
 l 32. 44. 8 Israel to return, and will build them, "as at the first. And I  
 m Isai. 1. 26. will <sup>h</sup>cleanse them from all their iniquity, whereby they have  
 n ch. 24. 6. sinned against me; and I will /pardon all their iniquities,  
 o Ezek. 36. 25. whereby they have sinned, and whereby they have transgressed  
 p Zech. 13. 1. 9 against me. "And it shall be to me a name of joy, a praise  
 q Heb. 9. 13. and an honour before all the nations of the earth, which shall  
 r ch. 31. 34. hear all the good that I do unto them: and they shall "fear  
 s Mic. 7. 18. and  
 t Isai. 62. 7. hear all the good that I do unto them: and they shall "fear  
 u ch. 13. 11. and  
 v Isai. 60. 5. and

<sup>1</sup> Or, JEHOVAH.

<sup>2</sup> Or, *hidden*, Isai. 18. 6.

people. The new Covenant is one of grace, indicated by God's rejoicing over His people, and "planting them with His whole heart."

43. *fields*] Lit. *The field*, the open uninclosed country (iv. 17). In v. 44 *fields* refers to the several portions of it which belonged to individuals, and of which the boundaries were shown by landmarks.

44. *subscribe evidences*] See v. 10. In order to bring the certainty of the return from exile more vividly before the mind, the prophet enumerates the several subdivisions of the territory of the kings of Judah.

XXXIII. The promises of ch. xxxii. are confirmed, but with a more directly spiritual meaning. The prophet foreshews in it the happiness of the returning exiles, of which the culminating glory is Messiah's birth (vv. 15, 16), in whom both the Levitical priesthood and the Davidic kingdom are combined (vv. 17, 18), and God's Covenant with mankind made perpetual (vv. 19-26).

1. *the prison*] The guard.

2. Or, *Thus saith Jehovah the doer of it, Jehovah Who formeth it, that He may establish it, Jehovah is His name.* The word *it* means whatsoever Jehovah wills.

3. *mighty things*] Or, as in marg. The words are probably a quotation from Isai. xlviii. 6.

4. *by ... by*] Rather, **against ... against.** As the works of the enemy approached the walls, houses were pulled down to build inner fortifications. *Swords* are mentioned in Ezek. xxvi. 9 (translated, *axes*), as used for breaking down the towers in the walls. See v. 17, note.

5. *Render, They, i.e. the Jews come to fight with the Chaldeans, and to fill them, i.e. the houses, with the dead bodies &c.*

6. *I will bring it health and cure*] I will lay upon it a bandage and healing, *i.e. a healing bandage*, a plaister with healing medicines.

7. *at the first*] *i.e.* before their sins had provoked God to anger.

9. *it*] The city, Jerusalem. *they shall fear and tremble*] With terror,

- and tremble for all the goodness and for all the prosperity that
- 10 I procure unto it. ¶ Thus saith the LORD; Again there shall be heard in this place, <sup>a</sup>which ye say shall be desolate without man and without beast, *even* in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast, the <sup>b</sup>voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, <sup>c</sup>Praise the LORD of hosts: for the LORD *is* good; for his mercy *endureth* for ever: *and* of them that shall bring <sup>d</sup>the sacrifice of praise into the house of the LORD. For <sup>e</sup>I will cause to return the captivity of the land, as
- 12 at the first, saith the LORD. ¶ Thus saith the LORD of hosts; <sup>f</sup>'Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing <sup>g</sup>their flocks to lie down. <sup>h</sup>'In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks <sup>i</sup>pass again under the hands of him that telleth <sup>j</sup>them, saith the LORD. ¶ Behold, the days come, saith the LORD, that <sup>k</sup>I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the <sup>l</sup>'Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. <sup>m</sup>In those days shall Judah be saved, and Jerusalem shall dwell safely: and this <sup>n</sup>is the name wherewith she shall be called, 'The LORD our righteousness. For thus saith the LORD; <sup>o</sup>'David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests the Levites want a man before me to <sup>p</sup>'offer burnt offerings, and to kindle meat offerings, and to do
- <sup>1</sup> Hob. *Jehovah-tsidkenu*. <sup>2</sup> Heb. *There shall not be cut off from David*.
- <sup>a</sup> ch. 32. 48. <sup>b</sup> ch. 7. 34. <sup>c</sup> 1 Chr. 16. 8, 34. <sup>d</sup> Ezra 3. 11. <sup>e</sup> Ps. 136. 1. <sup>f</sup> Isai. 12. 4. <sup>g</sup> Lev. 7. 12. <sup>h</sup> Ps. 107. 22. <sup>i</sup> ver. 7. <sup>j</sup> Isai. 65. 10. <sup>k</sup> ch. 31. 24. <sup>l</sup> ch. 17. 26. <sup>m</sup> Lev. 27. 32. <sup>n</sup> ch. 31. 27. <sup>o</sup> ch. 20. 10. <sup>p</sup> Isai. 4. 2. <sup>q</sup> ch. 23. 6. <sup>r</sup> 2 Sam. 7. 16. <sup>s</sup> 1 Kin. 2. 4. <sup>t</sup> Ps. 89. 20. <sup>u</sup> Luke 1. 32. <sup>v</sup> Rom. 12. 1. <sup>w</sup> 1 Pet. 2. 5. <sup>x</sup> Rev. 1. 6.

because of the eternal opposition between right and wrong, truth and error. The nations of the earth as opposed to Israel represent the world as opposed to the Church.

10. *which ye say shall be desolate*] *Of which ye say, It is desolate...* The prophet first sees Judaea silent and desolate during the seventy years' Captivity: and then describes the two things, men and cattle, without which land is valueless.

11. *Praise the LORD &c.*] The customary formula of thanksgiving in many of the later Psalms, and from its occurrence in 2 Chr. v. 13, vii. 3, 6 &c. probably a regular part of the liturgical service of the Temple.

*shall say...shall bring the sacrifice of praise*] Or, *say...as they bring praise*, i.e. a thank-offering (see marg. ref.) *into the house of the LORD.*

*at the first*] Before the Captivity, and when still unpolled by the sins which have brought upon it so heavy a chastisement.

12. *an habitation*] *A shepherd's encampment.* The words, *causing their flocks to lie down*, mean gathering them into the fold at night.

13. *telleth*] i.e. counts the number of his sheep.

14. *that good thing*] Better, *the good word*

(xxix. 10), with reference to the promise already given (xxiii. 5, 6).

15, 16. Cp. marg. ref. When the good word was spoken, the name *Jehovah* our Righteousness was given to the righteous Sprout: here it is given to Jerusalem, i.e. to the Church, because it is her business mediately to work on earth that righteousness which Christ works absolutely. Cp. Eph. i. 23.

17, 18. Read literally, these verses promise the permanent restoration of the Davidic throne and of the Levitical priesthood. As a matter of fact Zedekiah was the last king of David's line, and the Levitical priesthood has long passed away. Both these changes Jeremiah himself foretold (xxii. 30; iii. 16). In what way then is this apparent contradiction (cp. Isai. lvi. 20-23; Ezek. xl.-xlviii.) to be explained? The solution is probably as follows. It was necessary that the Bible should be intelligible to the people at the time when it was written, and in some degree to the writer. The Davidic kingship and the Levitical priesthood were symbols, which represented to the Jew all that was most dear to his heart in the state of things under which he lived. Their restoration was the restoration of his

- 19 sacrifice continually. ¶ And the word of the LORD came unto  
 \* Pa. 89. 37. 20 Jeremiah, saying, Thus saith the LORD; 'If ye can break my  
 Isai. 54. 9. covenant of the day, and my covenant of the night, and that  
 ch. 31. 38. 21 there should not be day and night in their season; *then* may also  
 / Pa. 69. 34. 'my covenant be broken with David my servant, that he should  
 not have a son to reign upon his throne; and with the Levites  
 22 the priests, my ministers. As <sup>o</sup>the host of heaven cannot be num-  
 Gen. 13. 16. 22 bered, neither the sand of the sea measured; so will I multiply  
 ch. 31. 37. the seed of David my servant, and the Levites that minister unto  
 23 me. ¶ Moreover the word of the LORD came to Jeremiah, say-  
 24 ing, Considerest thou not what this people have spoken, saying,  
 a ver. 21. 22. 'The two families which the LORD hath chosen, he hath even  
 cast them off? thus they have despised my people, that they  
 25 should be no more a nation before them. ¶ Thus saith the  
 LORD; If 'my covenant be not with day and night, *and if* I have  
 26 not <sup>k</sup>appointed the ordinances of heaven and earth; 'then will I  
 cast away the seed of Jacob, and David my servant, <sup>so</sup> that I will  
 not take *any* of his seed to be rulers over the seed of Abraham,  
 Isaac, and Jacob: for <sup>m</sup>I will cause their captivity to return, and  
 have mercy on them.

- CHAP. 34. THE word which came unto Jeremiah from the LORD,  
 a 2 Kin. 25. 'when Nebuchadnezzar king of Babylon, and all his army, and  
 1, &c. all the kingdoms of the earth <sup>o</sup>of his dominion, and all the  
 ch. 39. 1. people, fought against Jerusalem, and against all the cities there-  
 b ch. 1. 15. of, saying, Thus saith the LORD, the God of Israel; ¶ Go and  
 speak to Zedekiah king of Judah, and tell him, Thus saith the  
 c ch. 21. 10. LORD; Behold, 'I will give this city into the hand of the king  
 d ch. 32. 29. 3 of Babylon, and <sup>a</sup>he shall burn it with fire: and 'thou shalt not  
 ver. 23. escape out of his hand, but shalt surely be taken, and delivered  
 e ch. 32. 4. into his hand; and thine eyes shall behold the eyes of the king  
 of Babylon, and <sup>h</sup>he shall speak with thee mouth to mouth, and  
 4 thou shalt go to Babylon. Yet hear the word of the LORD, O  
 Zedekiah king of Judah; Thus saith the LORD of thee, Thou  
 5 shalt not die by the sword: *but* thou shalt die in peace: and  
 with <sup>l</sup>the burnings of thy fathers, the former kings which were  
 before thee, <sup>o</sup>so shall they burn *odours* for thee; and <sup>a</sup>they  
 / See 2 Chr. 16. 14. 1. Heb. the dominion of his hand. 2 Heb. his mouth shall speak to thy mouth.

national and spiritual life. Neither was so restored as to exist permanently. But that was given instead, of which both were types, the Church, whose Head is the true Prophet, Priest and King.

21, 22. This promise also has been not literally, but spiritually fulfilled; for in this sense only have the seed of David and the Levites been multiplied.

24. Considerest thou not? Lit. Hast thou not seen, i.e. noticed?

this people] i.e. the Jews.  
 thus &c.] Or, and My people they have despised, so that they are no more a nation in their sight. They say that God has rejected Judah as well as Israel: and thus they despise themselves in their relation to God as His Covenant-people, by regarding their national existence as about immediately to cease for ever.

25. the ordinances of heaven and earth]

i.e. the whole order of nature. Nature is not more firmly established than God's purposes in grace.

XXXIV. The ordinary view of this prophecy, that it is a more full account of the narrative given in xxxii. 3-5, is not so probable as that which takes it in connexion with ch. xxi. Jeremiah had then informed Zedekiah by his messengers that Jerusalem would certainly be captured: but he was still in a condition to obtain good terms, and the prophet goes to him and lays before him the alternative. Zedekiah with all the obstinacy of a weak man chose to continue the war, and lost kingdom, eyesight, and liberty.

1. people] Peoples, i.e. tribes, races, under the rule of one man.

5. in peace] See xii. 12 note.

burn odours] make a burning. The burning was probably that of piles of wood, and spices were added only as an

will lament thee, *saying*, Ah lord! for I have pronounced the 6 word, saith the LORD. ¶ Then Jeremiah the prophet spake all 7 these words unto Zedekiah king of Judah in Jerusalem, when the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for these defenced cities remained of the cities of Judah.

- 8 *This is* the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them; 9 that every man should let his manservant, and every man his maidservant, being an Hebrew or an Hebrewess, go free: that none should serve himself of them, to wit, of a Jew his brother. 10 Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his manservant, and every one his maidservant, go free, that none should serve themselves of them any more, then they obeyed, and let 11 them go. But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids. 12 ¶ Therefore the word of the LORD came to Jeremiah from the 13 LORD, saying, Thus saith the LORD, the God of Israel: I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondage,

2 Kin. 18.  
13.  
2 Chr. 11.  
5, 9.

Ex. 21. 2.  
Lev. 25. 10.  
ver. 14.  
Neh. 5. 11.  
Lev. 25.  
39-46.

See ver. 21.  
ch. 37. 5.

especial honour. It was not a Jewish custom to burn the dead. As these burials depended upon the estimation in which the dead king was held, the verse implies a prosperous reign, such as Zedekiah might have had as an obedient vassal to Babylon.

*I have pronounced the word*] *I have spoken the word.*

7. This marks the exact time, that it was early in the campaign, while the outlying fortresses still occupied the attention of Nebuchadnezzar's army. Lachish and Azekah were strong cities in the plain towards Egypt and must be taken before the Chaldeans could march upon Jerusalem: otherwise the Egyptians might collect there and fall upon them.

8-22. It is usual with commentators to say that the laws dealing with the emancipation of the Hebrew slaves, as also that of the land resting during the sabbatical year, were not observed. The narrative teaches us the exact contrary. The manumission of the slaves on the present occasion was the spontaneous act of Zedekiah and the people. They knew of the law, and acknowledged its obligation. The observance of it was, no doubt, lax: the majority let their own selfish interests prevail; but the minority made might give way to right, and Zedekiah supported their efforts though only in a weak way.

Early in January, in the ninth year of Zedekiah, the Chaldean army approached Jerusalem. The people made a covenant

with the king, who appears as the abettor of the measure, to let their slaves go free. Possibly patriotism had its share in this: and as Jerusalem was strongly fortified, all classes possibly hoped that if the slaves were manumitted, they too would labour with a more hearty good-will in resisting the enemy. In the summer of the same year the Egyptians advanced to the rescue, and Nebuchadnezzar withdrew to meet their attack. The Jews with a strange levity, which sets them before us in a most despicable light, at once forced the manumitted slaves back into bondage. With noble indignation Jeremiah rebukes them for their treachery, assures them that the Chaldean army will return, and warns them of the certainty of the punishment which they so richly merited.

8. As the Chaldean army swept over the country the wealthier classes would all flee to Jerusalem, taking with them their households. And as the Mosaic Law was probably more carefully kept there than in the country, the presence in these families of slaves who had grown grey in service may have given offence to the stricter classes at the capital. *to proclaim liberty unto them*] The words are those of the proclamation of the year of jubile to the people, whereupon it became their duty to set their slaves free.

9. *should serve himself of them*] Should make them serve him [see xxv. 14].

11. *they turned, and caused...to return*] But afterwards they again made the slaves return.

13. *the house of bondmen*] The miserable

- Ex. 21. 2. 14 saying, At the end of <sup>o</sup>seven years let ye go every men his brother an Hebrew, which <sup>1</sup>hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined  
Deut. 15. 12. 15 their ear. And ye were <sup>2</sup>now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had <sup>3</sup>made a covenant before me <sup>4</sup>in the house <sup>5</sup>which is  
• So 2 Kin. 23. 3. 16 called by my name: but ye turned and <sup>6</sup>polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and  
• ch. 7. 10. 17 for handmaids. ¶ Therefore thus saith the LORD; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: <sup>7</sup>behold, I proclaim a liberty for you, saith the LORD, <sup>8</sup>to the sword, to the pestilence, and to the famine; and I will make you <sup>9</sup>to be <sup>10</sup>removed into  
• Matt. 7. 2. Gal. 6. 7. Jam. 2. 13. • ch. 32. 24. • Deut. 28. 25, 64. ch. 29. 18. 18 all the kingdoms of the earth. And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when <sup>11</sup>they cut the calf in twain, and passed between the parts thereof,  
• See Gen. 15. 10, 17. 19 the princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed  
• ch. 7. 33. 20 between the parts of the calf; I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their <sup>12</sup>dead bodies shall be for meat unto the fowls of  
• See ch. 37. 5, 11. 21 the heaven, and to the beasts of the earth. And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, <sup>13</sup>which are gone up from  
• ch. 37. 8. • ch. 38. 3. • ch. 9. 11. 22 you. <sup>14</sup>Behold, I will command, saith the LORD, and cause them to return to this city; and they shall fight against it <sup>15</sup>and take it, and burn it with fire: and <sup>16</sup>I will make the cities of Judah a desolation without an inhabitant.

### CHAP. 35. THE word which came unto Jeremiah from the LORD

<sup>1</sup> Or, hath sold himself.

<sup>3</sup> Heb. whereupon my name

<sup>4</sup> Heb. for a removing.

<sup>2</sup> Heb. to day.

<sup>13</sup> is called.

prison in which, after being worked in the fields all day in gangs, the slaves were shut up at night.

16. at their pleasure] Lit. for themselves.

17. I will make you to be removed into] I will cause you to be a terror unto. Men would shudder at them.

18. the words &c.] The Jews spoke of "cutting" a covenant, because the contracting parties cut a calf in twain and passed between the pieces. Thus cutting a covenant and cutting a calf in twain, meant the same thing.

21. which are gone up from you] i.e. which have departed for the present, and have raised the siege.

XXXV. The Rechabites were a nomad tribe not of Jewish but of Kenite race, and connected with the Amalekites (Num. xxiv. 21; 1 Sam. xv. 6), from whom however they had separated themselves, and made a close

alliance with the tribe of Judah (Judg. i. 16), on whose southern borders they took up their dwelling (1 Sam. xxvii. 10). While, however, the main body of the Kenites gradually adopted settled habits, and dwelt in cities (1 Sam. xxx. 29), the Rechabites persisted in leading the free desert life, and in this determination they were finally confirmed by the influence and authority of Jonadab, who lived in Jehu's reign. He was a zealous adherent of Jehovah (2 K. x. 15-17), and possibly a religious reformer; and as the names of the men mentioned in the present narrative are all compounded with Jah, it is plain that the tribe continued their allegiance to Him.

The object of Jonadab in endeavouring to preserve the nomad habits of his race was probably twofold. He wished first to maintain among them the purer morality and higher feeling of the desert contrasted with

- in the days of Jehoiakim the son of Josiah king of Judah, saying,
- 2 ¶ Go unto the house of the <sup>a</sup>Rechabites, and speak unto them, and bring them into the house of the LORD, into one of <sup>b</sup>the chambers, and give them wine to drink. ¶ Then I took Jaazaniah the son of Jeremiah, the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites; and I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which *was* by the chamber of the princes, which *was* above the chamber of Maasoiah the son of Shallum, <sup>c</sup>the keeper of the door: and I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine. But they said, We will drink no wine: for <sup>d</sup>Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, *neither* ye, nor your sons for ever: neither shall ye build house, nor sow seed, nor plant vineyard, nor have *any*: but all your days ye shall dwell in tents; <sup>e</sup>that ye may live many days in the land where ye *be* strangers. Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters; nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed: but we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us. But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem. ¶ Then came the word of the LORD unto Jeremiah, saying, Thus saith the LORD of hosts, the God of Israel: Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my

<sup>a</sup> 2 Kin. 10.

15.

<sup>1</sup> Chr. 2. 55.<sup>b</sup> 1 Kin. 6. 5.<sup>c</sup> 2 Kin. 12. 9.<sup>1</sup> Chr. 9. 18.

10.

<sup>d</sup> 2 Kin. 10.

15.

<sup>e</sup> Ex. 20. 12.

Eph. 6. 2.

/ ch. 32. 33.

<sup>1</sup> Heb. *threshold*, or, *counsel*.

the laxity and effeminacy of the city life; and secondly he was anxious for the preservation of their freedom. Their punctilious obedience (v. 14) to Jonadab's precepts is employed by Jeremiah to point a useful lesson for his own people.

The date of the prophecy is the interval between the battle of Carchemish and the appearance of Nebuchadnezzar at Jerusalem, (v. 11) at the end of the same year. It is consequently seventeen years earlier than the narrative in xxxiv. 8 &c.

2. *the house*] The family.

3. Jaazaniah was the chief of that portion of the tribe which had taken refuge in Jerusalem.

4. The title *man of God*, i.e. prophet, belongs to Hanan, identified by many with Hanani (2 Chr. xvi. 7). *The sons of Hanan* were probably his disciples. If so, we find a religious school or sect, regularly established in the precincts of the Temple, of whose views and modes of interpretation we know nothing. Plainly however the Hananites were friendly to Jeremiah, and lent him their hall for his purpose.

*the chamber of the princes*] Probably the

council-chamber in which the great officers of state met for the despatch of business.

*the keeper of the door*] There were three of these keepers, answering to the outer and inner courts of the Temple, and the entrance to the Temple itself. They were officers of high rank, having precedence next to the High-Priest and his deputy.

5. *pots*] bowls, to fill the cups.

6, 7. Wine is the symbol of a settled life, because the vine requires time for its growth and care in its cultivation, while the preparation of the wine itself requires buildings, and it then has to be stored up before it is ready for use. The drink of nomads consists of the milk of their herds.

7. *strangers*] Because not of Jewish blood, though wandering in their territory.

8, 10. *our father*] Not merely our ancestor, but the founder of our institutions.

11. *the Syrians*] The LXX. substitutes Assyrians for Syrians, but marauding bands of the Arameans are probably meant.

13. Jeremiah, accompanied by the main body of the Rechabites, went into one of the courts of the Temple, and there addressed to the people the rebuke following.

- 14 words? saith the LORD. The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: <sup>a</sup>notwithstanding I have spoken unto you, <sup>b</sup>rising early and speaking; but ye hearkened not unto me.
- 15 <sup>c</sup>I have sent also unto you all my servants the prophets, rising up early and sending them, saying, <sup>d</sup>Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me. Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me: therefore thus saith the LORD God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: <sup>e</sup>because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered. ¶ And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you: therefore thus saith the LORD of hosts, the God of Israel; <sup>f</sup>Jonadab the son of Rechab shall not want a man to <sup>g</sup>stand before me for ever.

<sup>a</sup> 2 Chr. 36.  
15.  
<sup>b</sup> ch. 25. 3.  
<sup>c</sup> ch. 7. 25.  
<sup>d</sup> ch. 18. 11.  
<sup>e</sup> 25. 5, 6.

<sup>f</sup> Prov. 1. 24  
Isai. 66. 12.

<sup>g</sup> ch. 15. 10.

**CHAP. 36.** AND it came to pass in the fourth year of Jehoiakim the son of Josiah, king of Judah, *that* this word came unto Jeremiah 2 from the LORD, saying, Take thee <sup>a</sup>a roll of a book, and <sup>b</sup>write therein all the words that I have spoken unto thee against Israel, and against Judah, and against <sup>c</sup>all the nations, from the day I spake unto thee, from the days of <sup>d</sup>Josiah, even unto this day.

<sup>a</sup> Isai. 8. 1.  
Ezek. 2. 9.  
<sup>b</sup> Eccl. 5. 1.  
<sup>c</sup> ch. 30. 2.  
<sup>d</sup> ch. 25. 15.  
<sup>e</sup> ch. 25. 3.

<sup>1</sup> Heb. *There shall not a man be cut off from Jonadab*

*the son of Rechab to stand, &c.*

14. *are performed*] *Are established*, i.e. are maintained in full force.  
*unto this day*] i.e. for more than two hundred years.

15. *all...the prophets*] The Rechabites had had but one lawgiver: the Jews had had a succession of messengers from God.

19. Travellers bear witness to the existence of a large tribe who represent themselves as the descendants of the Rechabites. The prediction was also literally fulfilled in the Rechabites being in some way incorporated into the tribe of Levi, whose office especially it was to *stand before* Jehovah (Deut. x. 8).

XXXVI.-XLIV. Historical events connected with the collection of Jeremiah's prophecies into a volume, and with his personal history immediately before and after the siege of Jerusalem.

XXXVI. Attached to the prophecies relating to Israel and Judah is an account of the circumstances under which very many of them, and also the prophecies concerning the Gentiles, were first formed into one volume. See Intro. p. 161.

1. *in the fourth year of Jehoiakim*] See xxv. 1 note. The present chapter belongs to the very end of that year. The capture of Jerusalem by Nebuchadnezzar took place early in Jehoiakim's fourth year, long before the writing of Jehoiakim's roll. The humiliation seems to have sunk deeply into the heart of Jehoiakim, and when Jeremiah prophesied extended dominion to the Chaldeans (c. 29), his anger knew no bounds. It was the fact that judgment had begun which made it expedient to gather Jeremiah's predictions into one volume, with the object (1) of inducing the people to repent, and (2) of persuading the king to be a true subject of the Chaldean empire.

2. *a roll of a book*] A parchment-roll, consisting of several skins sewn together, and cut of an even breadth, with a piece of wood at one end (or, in case of larger volumes, at both ends) on which to roll them up.

*write therein all the words &c.*] The phrase means that the roll was to contain "all the counsel of God" (Acts xx. 27) upon the special point mentioned in v. 3, and that the prophet was not to keep anything back.

- 3 'It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin. ¶ Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book. 5 And Jeremiah commanded Baruch, saying, I am shut up; I cannot go into the house of the LORD: therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD's house upon the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities. 6 It may be they will present their supplication before the LORD, and will return every one from his evil way: for great is the anger and the fury that the LORD hath pronounced against this people. And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's house. ¶ And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, that they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem. Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the LORD's house, in the ears of all the people. ¶ When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the LORD, then he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there, even Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes. Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people. Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So

ver. 7.

ch. 18. 8.

Jonah 3. 8.

ch. 32. 12.

See ch.

45. 1.

Lev. 16. 29.

& 23. 27-32.

Acts 27. 9.

ver. 3.

ch. 26. 10

<sup>1</sup> Heb. *their supplication shall fall.*

<sup>2</sup> Or, *door.*

3. Cp. xxvi. 3. In point of date ch. xxvi. is immediately prior to the present.

5. *shut up*] Hindered from going; perhaps through fear of Jehoiakim.

6. *the fasting day*] A fasting day. Baruch was to wait for a proper opportunity (v. 9).

7. *they will present their supplication*] i.e. humbly. See marg. The phrase also contained the idea of the prayer being accepted.

8. *reading*] To read.

9. The ninth month answers to our December, and the fast was probably in commemoration of the capture of Jerusalem by the Chaldeans in the previous year.

10. Gemariah seems to have inherited his father's office of public scribe or secretary of state (see 2 K. xxii. 3). As brother of Ahikam, he would be favourable to Jeremiah.

*the higher court*] The inner court; into

which it was not lawful for the people to enter, but the chamber probably itself formed one of its sides, and could be approached from the outer court.

11. Probably as his father had lent Jeremiah the hall, Michaiah had been commanded to bring Gemariah (v. 12) tidings, as soon as the reading was over, of the nature of the prophet's words, and the effect produced by them upon the people.

12. *the scribe's chamber*] The chancery in which the king's business was conducted. Probably Elishama was one of the "principal scribes of the host" (lii. 25), i.e. the secretary of state for war. The business which had brought together "all the princes" would have reference to the Chaldean war.

14. Jehudi signifies a Jew and Cushi an Ethiopian, but it seems reasonable to conclude that they are genuine, proper names.



Baruch the son of Neriah took the roll in his hand, and came 15 unto them. And they said unto him, Sit down now, and read it 16 in our ears. So Baruch read *it* in their ears. ¶ Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king 17 of all these words. And they asked Baruch, saying, Tell us now, 18 How didst thou write all these words at his mouth? Then Baruch answered them, He pronounced all these words unto me 19 with his mouth, and I wrote *them* with ink in the book. Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; 20 and let no man know where ye be. ¶ And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the 21 king. So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which 22 stood beside the king. Now the king sat in <sup>m</sup>the winterhouse in the ninth month: and *there was a fire* on the hearth burning 23 before him. And it came to pass, *that* when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that *was* on the hearth, until all the roll was consumed in 24 the fire that *was* on the hearth. Yet they were not afraid, nor <sup>n</sup>rent their garments, *neither* the king, nor any of his servants 25 that heard all these words. Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would 26 not burn the roll: but he would not hear them. But the king commanded Jerahmeel the son <sup>l</sup>of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD hid them. 27 ¶ Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at 28 the mouth of Jeremiah, saying, Take thee again another roll, and write in it all the former words that were in the first roll, 29 which Jehoiakim the king of Judah hath burned. And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD;

<sup>1</sup> Or, of the king.

18. *they were afraid both one and other*] Lit. *they trembled each to his neighbour*, i.e. they shewed their alarm by their looks and gestures one to another. They felt that what he had so consistently prophesied for a period of twenty-three years would in all probability be fulfilled.

*We will surely tell*] Rather. **We must tell the king.** It was their official duty.

17. The roll might have been drawn up by Baruch from memoranda of his own without the prophet's direct authority. The princes therefore did not ask from curiosity, but to obtain necessary information.

18. *He pronounced*] **He used to say aloud**, he dictated. Baruch's office was merely mechanical. He contributed nothing but hand, pen, and ink.

20. *the court*] i.e. The inner quadrangle of the palace, in which was the royal residence.

*they laid up the roll*] **They left the roll in charge**, i.e. in the care of some one.

22. *the winterhouse*] A separate portion of the palace was used for residence according to the season (marg. ref.)

*and there was a fire on the hearth...*] **And the fire-pan burning before them.** On the middle of the floor was a brazier containing burning charcoal.

23. *leaves*] **Columns**: lit. folding-doors; the word exactly describes the shape of the columns of writing upon the roll.

*penknife*] **Scribe's knife**; used to shape the reed for writing, and to make erasures in the parchment.

*on the hearth*] Or, in the fire-pan. The conduct of the king shews how violent was his temper.

25. It is remarkable to find Elnathan interceding for Jeremiah after the office he had discharged towards Urijah (xxvi. 22).

26. *Hammelech*] Either a proper name or a prince of the blood royal (see marg.; xxxviii. 6; 1 K. xxii. 26).

- Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?*<sup>1</sup>
- 30 Therefore thus saith the LORD of Jehoiakim king of Judah; *He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the* <sup>a</sup> ch. 22. 30.  
<sup>b</sup> ch. 22. 19.
- 31 night to the frost. And I will <sup>1</sup>punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they
- 32 hearkened not. ¶ Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many <sup>2</sup>like words.

**CHAP. 37.** AND king <sup>a</sup>Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nubuchadrezzar king of <sup>a</sup> 2 Kin. 24.  
17.  
ch. 22. 24.  
<sup>b</sup> 2 Chr. 36.  
12, 14.

2 Babylon made king in the land of Judah. <sup>b</sup>But neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD, which he spake <sup>3</sup>by the prophet Jeremiah.

3 And Zedekiah the king sent Jehucal the son of Shelemiah and <sup>c</sup>Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, <sup>c</sup> ch. 21. 1, 2.  
& 52. 24

4 miah, saying, Pray now unto the LORD our God for us. Now Jeremiah came in and went out among the people: for they had

5 not put him into prison. Then <sup>d</sup>Pharaoh's army was come forth out of Egypt: <sup>e</sup>and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

6 ¶ Then came the word of the LORD unto the prophet Jeremiah, <sup>d</sup> See 2 Kin. 24. 7.  
Ezek. 17. 15.  
<sup>e</sup> ver. 11.  
ch. 34. 21.

7 saying, Thus saith the LORD, the God of Israel: Thus shall ye say to the king of Judah, <sup>f</sup>that sent you unto me to enquire of / ch. 21. 2.

<sup>1</sup> Heb. *viest upon*, ch. 23. 34.<sup>2</sup> Heb. *as they*.<sup>3</sup> Heb. *by the hand of the prophet*.

29. *The king of Babylon &c.*] These words do not prove that Nebuchadnezzar had not already come, and compelled Jehoiakim to become his vassal. The force lies in the last words, which predict such a coming as would make the land utterly desolate: and this would be the result of the king throwing off the Chaldean yoke.

30. *He shall have none to sit*] The three months' reign of Jehoiakim was too destitute of real power to be a contradiction to this prediction.

32. *many like words*] The second roll was thus a more complete record of the main lessons taught by Jeremiah during the long course of his inspired ministry.

XXXVII., XXXVIII. It is evident that Zedekiah was well affected towards Jeremiah. In these two chapters, dealing with events during the siege of Jerusalem, we have an account of his relations with Jeremiah, and of the prophet's personal history up to the capture of the city.

XXXVII. 3. This embassy is not to be confounded with that (xxi. 1) which took place when Nebuchadnezzar was just march-

ing upon Jerusalem; this was in the brief interval of hope occasioned by the approach of an Egyptian army to raise the siege. The Jews were elated by this temporary relief, and miserably abused it (xxxiv. 11). Zedekiah seems to some extent to have shared their hopes, and to have expected that the prophet would intercede for the city as successfully as Isaiah had done (Isai. xxxvii. 6). Jehucal was a member of the warlike party (xxxviii. 1), as also was the deputy High-Priest Zephaniah, but otherwise he was well affected to Jeremiah.

5. *Then*] And. Pharaoh-Hophra (xlii. 30), the Apries of Herodotus, probably withdrew without giving Nebuchadnezzar battle. After a reign of 25 years he was dethroned by Amasis, but allowed to inhabit his palace at Sais, where finally he was strangled.

7-10. Jeremiah's answer here is even more unfavourable than that which is given in xxi. 4-7. So hopeless is resistance that the disabled men among the Chaldeans would alone suffice to capture the city and burn it to the ground.

- me; Behold, Pharaoh's army, which is come forth to help you, <sup>o</sup> shall return to Egypt into their own land. <sup>o</sup> And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire. Thus saith the LORD; Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart. <sup>a</sup> For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but <sup>2</sup> wounded men among them, yet should they rise up every man in his tent, and burn this city with fire. ¶ <sup>¶</sup> And it came to pass, that when the army of the Chaldeans was <sup>3</sup> broken up from Jerusalem for fear of Pharaoh's army, then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, <sup>4</sup> to separate himself thence in the midst of the people. And when he was in the gate of Benjamin, a captain of the ward *was* there, whose name *was* Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans. Then said Jeremiah, *It is* <sup>5</sup> false; I fall not away to the Chaldeans. But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes. Wherefore the princes were wroth with Jeremiah, and smote him, <sup>6</sup> and put him in prison in the house of Jonathan the scribe: for they had made that the prison. ¶ When Jeremiah was entered into <sup>7</sup> the dungeon, and into the <sup>8</sup> cabins, and Jeremiah had remained there many days; then Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, Is there *any* word from the LORD? And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon. Moreover Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison? Where *are* now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land? Therefore hear now, I pray thee, O my lord the king: <sup>9</sup> let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there. Then Zedekiah the king commanded that they should commit Jeremiah <sup>10</sup> into the court of the prison, and that

<sup>m</sup> ch. 32. 2.  
<sup>2</sup> 38. 13, 26.

<sup>1</sup> Heb. *souls*.

<sup>2</sup> Heb. *thrust through*.

<sup>3</sup> Heb. *made to ascend*

<sup>4</sup> Or, *to slip away from thence in the midst of the people*.

<sup>5</sup> Heb. *falsehood, or, a lie*.

<sup>6</sup> Or, *cells*.

<sup>7</sup> Heb. *let my supplication fall*.

11. *was broken up for fear of*] Or, "had got them up from the face of." It was simply a strategic movement.

12. *to separate himself thence*] To receive a share *thence*. When the siege was temporarily raised, the first object would be food, and accordingly Jeremiah accompanied by others, who, like himself, had a right to share in the produce of the priests' lands at Anathoth, started thither to see whether any stores remained which might be available for their common use.

13. *a captain of the ward*] Captain of the watch, whose business was to examine all who went in and out.

*the gate of Benjamin*] The northern gate, also called the gate of Ejphraim.

*Thou fallest away &c.*] His well-known

views made Jeremiah a suspected person, though the charge was groundless.

14. *the princes*] Not the noblemen trained in the days of Josiah and Jeremiah's friends (xxvi. 16), but those described in xxiv. 8. They assumed that the accusation was true; they first scourged and then imprisoned Jeremiah.

15. *the house*] Probably the official residence of the secretary of state.

16. *dungeon*] Lit. *house of a cistern* or pit, and evidently underground. In this cistern-like excavation were several cells or arched vaults, in one of which with little light and less ventilation Jeremiah remained a long time.

21. *the prison*] *the watch* (marg. ref.).

they should give him daily a piece of bread out of the bakers' street, "until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

<sup>a</sup> ch. 38. 9.  
& 52. 6.

**CHAP. 38.** THEN Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and <sup>a</sup>Jucal the son of Shelemiah, and <sup>b</sup>Pashur the son of Malchiah, <sup>c</sup>heard the words that Jeremiah had spoken 2 unto all the people, saying, Thus saith the LORD, "He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live. 3 Thus saith the LORD, "This city shall surely be given into the 4 hand of the king of Babylon's army, which shall take it. Therefore the princes said unto the king, We beseech thee, <sup>d</sup>let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh 5 not the <sup>e</sup>welfare of this people, but the hurt. Then Zedekiah the king said, Behold, he *is* in your hand: for the king *is* not he 6 that can do *any* thing against you. <sup>f</sup>Then took they Jeremiah, and cast him into the dungeon of Malchiah the son <sup>g</sup>of Hammelech, that *was* in the court of the prison: and they let down Jeremiah with cords. And in the dungeon *there was* no water, 7 but mire: so Jeremiah sunk in the mire. ¶ <sup>h</sup>Now when Ebedmelech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; 8 the king then sitting in the gate of Benjamin; Ebedmelech went forth out of the king's house, and spake to the king, 9 saying, My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and <sup>i</sup>he is like to die for hunger in the place 10 where he is: for *there is* no more bread in the city. Then the king commanded Ebedmelech the Ethiopian, saying, Take from hence thirty men <sup>j</sup>with thee, and take up Jeremiah the

<sup>a</sup> ch. 37. 3.  
<sup>b</sup> ch. 21. 1.  
<sup>c</sup> ch. 21. 8.  
<sup>d</sup> ch. 21. 9.

<sup>e</sup> ch. 21. 10.  
& 32. 3.  
<sup>f</sup> See ch. 20. 11.

<sup>g</sup> ch. 37. 21.

<sup>h</sup> ch. 39. 16.

<sup>1</sup> Heb. peace.    <sup>2</sup> Or, of the king.    <sup>3</sup> Heb. he will die.    <sup>4</sup> Heb. in thine hand.

a piece] Lit. a circle, i.e. a round cake.  
the bakers' street] It is usual in oriental towns for each trade to have a special place set apart for it. Cp. Acts x. 6.

XXXVIII. The object of the princes in imprisoning Jeremiah in Jonathan's house had been to get him out of the way, as his predictions depressed the minds of the people. This purpose was frustrated by his removal to the guard-house, where he was with the soldiery, and his friends had free access to him (xxxii. 12). Therefore the princes determined upon the prophet's death. Zedekiah was powerless (v. 5), and Jeremiah was thrown into a miry pit.

1. had spoken] Spake; or, was speaking.

2. for thus &c.] Because he makes the men of war dispirited. No doubt this was true. Jeremiah, however, did not speak as a private person, but as the representative of the government; the temporal ruler in a theocracy being responsible directly to God.

5. All real power was in their hands, and

as they affirmed that Jeremiah's death was a matter of necessity, the king did not dare refuse it to them.

6. the dungeon] The cistern. Every house in Jerusalem was supplied with a subterranean cistern, so well constructed that the city never suffered in a siege from want of water. So large were they that when dry they seem to have been used for prisons (Zech. ix. 11).

Hammelech] See xxxvi. 26 note.

the prison] The guard. They threw Jeremiah into the nearest cistern, intending that he should die of starvation. Some have thought that Ps. lxi. was composed by Jeremiah when in this cistern.

7. Ebedmelech] i.e. the king's slave. By "Ethiopian" or Cushite is meant the Cushite of Africa, or negro. It seems (cp. 2 K. xxiii. 11) as if such eunuchs (or, chamberlains) took their names from the king, while the royal family and the princes generally bore names compounded with the appellations of the Deity.

10. thirty men] So large a number sug-

11. prophet out of the dungeon, before he die. So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to
- 12 Jeremiah. And Ebed-melech the Ethiopian said unto Jeremiah, Put now *these* old cast clouts and rotten rags under thine
- <sup>a</sup> ver. 6. 13 armholes under the cords. And Jeremiah did so. <sup>a</sup>So they drew up Jeremiah with cords, and took him up out of the dungeon : and Jeremiah remained <sup>a</sup>in the court of the prison.
- <sup>b</sup> ch. 37. 21. 14 ¶ Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the <sup>b</sup>third entry that *is* in the house of the LORD : and the king said unto Jeremiah, I will ask thee a thing ; hide
- 15 nothing from me. Then Jeremiah said unto Zedekiah, If I declare *it* unto thee, wilt thou not surely put me to death ? and if
- 16 I give thee counsel, wilt thou not hearken unto me ? So Zedekiah the king sware secretly unto Jeremiah, saying, *As* the LORD liveth, <sup>c</sup>that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy
- <sup>d</sup> Isai. 57. 16. 17 life. Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel ; If thou wilt assuredly <sup>e</sup>go forth <sup>e</sup>unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire ; and thou shalt
- <sup>f</sup> 2 Kin. 24. 12. <sup>f</sup> ch. 39. 3. 18 live, and thine house : but if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and <sup>g</sup>thou shalt
- <sup>g</sup> ch. 32. 4. & 34. 3. ver. 23. 19 not escape out of their hand. And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they <sup>h</sup>mock me.
- <sup>i</sup> 1 Sam 31. 4. 20 But Jeremiah said, They shall not deliver thee. Obey, I beseech thee, the voice of the LORD, which I speak unto thee : so it shall
- 21 be well unto thee, and thy soul shall live. But if thou refuse to
- 22 go forth, this *is* the word that the LORD hath shewed me : And, behold, all the women that are left in the king of Judah's house shall be brought forth to the king of Babylon's princes, and those women shall say, <sup>i</sup>Thy friends have set thee on, and have prevailed against thee : thy feet are sunk in the mire, and they are
- 23 turned away back. So they shall bring out all thy wives and <sup>j</sup>thy children to the Chaldeans ; and <sup>j</sup>thou shalt not escape out of their hand, but shalt be taken by the hand of the king of
- <sup>k</sup> ch. 39. 6. & 41. 10 <sup>k</sup> ver. 18.

<sup>a</sup> Or, *principal*.<sup>b</sup> Heb. *Men of thy peace*.

gests that Zedekiah expected some resistance. [Some read "three" men.]

11. *old cast clouts &c.*] Rags of torn garments and rags of worn-out garments.

14. *the third entry*] There was probably a passage from the palace to the Temple at this entry, and the meeting would take place in some private chamber close by.

15. *wilt thou not hearken...?*] Rather, **Thou wilt not hearken.**

16. *that made us this soul*] This very unusual addition to the formula of an oath (1 Sam. xx. 3) was intended to strengthen it. By acknowledging that his soul was God's workmanship Zedekiah also implied his belief in God's power over it.

19. *the Jews that are fallen to the Chaldeans*] These deserters probably formed a numerous party, and now would be the

more indignant with Zedekiah for having rejected their original advice to submit.

22. *all the women that are left*] Belonging to the harems of former kings (cp. 1 K. ii. 22), attendants, and slaves.

*Thy friends...*] This satirical song (cp. Obad. 7) should be translated as a distich :

Thy friends have urged thee on and prevailed upon thee :

Thy feet are stuck in the mire ; they have turned back.

*Thy friends*, lit. "men of thy peace," thy acquaintance (xx. 10). They urge Zedekiah on to a hopeless struggle with the Chaldeans, and when he gets into difficulties leave him in the lurch.

23. *So*] **And**. In addition to the ridicule, there shall be the miseries of the capture.

Babylon: and <sup>1</sup>thou shalt cause this city to be burned with fire.  
 24 ¶ Then said Zedekiah unto Jeremiah, Let no man know of these  
 25 words, and thou shalt not die. But if the princes hear that I  
 have talked with thee, and they come unto thee, and say unto  
 thee, Declare unto us now what thou hast said unto the king,  
 hide it not from us, and we will not put thee to death; also what  
 26 the king said unto thee: then thou shalt say unto them, <sup>a</sup>I pre-  
 sented my supplication before the king, that he would not cause  
 27 me to return <sup>b</sup>to Jonathan's house, to die there. ¶ Then came  
 all the princes unto Jeremiah, and asked him: and he told them  
 according to all these words that the king had commanded.  
 So <sup>2</sup>they left off speaking with him; for the matter was not  
 28 perceived. ¶ So <sup>c</sup>"Jeremiah abode in the court of the prison  
 until the day that Jerusalem was taken: and he was *there* when  
 Jerusalem was taken.

**CHAP. 39.** IN the "ninth year of Zedekiah king of Judah, in the  
 tenth month, came Nebuchadnezzar king of Babylon and all his  
 2 army against Jerusalem, and they besieged it. And in the  
 eleventh year of Zedekiah, in the fourth month, the ninth *day*  
 3 of the month, the city was broken up. <sup>b</sup>And all the princes of  
 the king of Babylon came in, and sat in the middle gate, *even*  
 Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-  
 sharezer, Rab-mag, with all the residue of the princes of the  
 4 king of Babylon. ¶ <sup>c</sup>And it came to pass, *that* when Zedekiah  
 the king of Judah saw them, and all the men of war, then they  
 fled, and went forth out of the city by night, by the way of the  
 king's garden, by the gate betwixt the two walls: and he went  
 5 out the way of the plain. But the Chaldeans' army pursued  
 after them, and <sup>d</sup>overtook Zedekiah in the plains of Jericho:  
 and when they had taken him, they brought him up to Nebu-  
 chadnezzar king of Babylon to <sup>e</sup>Riblah in the land of Hamath,  
 6 where he <sup>2</sup>gave judgment upon him. Then the king of Babylon  
 slew the sons of Zedekiah in Riblah before his eyes: also the  
 7 king of Babylon slew all the nobles of Judah. Moreover <sup>f</sup>he  
 put out Zedekiah's eyes, and bound him <sup>4</sup>with chains, to carry

<sup>1</sup> Heb. *thou shalt burn, &c.*

<sup>2</sup> Heb. *they were silent from him.*

<sup>3</sup> Heb. *spoke with him judg-  
ments*, ch. 4 12

<sup>4</sup> Heb. *with two brass  
chains, or, fetters.*

*thou shalt cause this city to be burned*] Lit. as marg. It shall be thy own act as completely as if done with thine own hand.

28. *and he was there when &c.*] These words are altered by some to "and it came to pass when" &c., and taken to form the opening of ch. xxxix.

**XXXIX.—The Capture of Jerusalem.**—The majority of the particulars given in vv. 1-14 occur again (marg. ref.); and are by some regarded as an interpolation. The external evidence (that of the Versions) is, however, in favour of their authenticity. xxxix. 14 is to be reconciled with xl. 1-4 by remembering that Gedaliah had left Jerusalem and gone to Mizpah (xl. 6), a city in the immediate neighbourhood; and as he was not at home to protect the prophet, nothing is more probable than that Jeremiah in company with the main body of captives was brought to Ramah in chains.

3. These princes were four (1) *Nergal-Sharzer*, i.e. Nergal-sar-u-ur (*May Nergal protect the king*); (2) *Samgar-Nebo* (*Be gracious, O Nebo*); (3) *Sarsechim*. No explanation is given at present of this name. He was Rab-saris, i.e. chief of the eunuchs (2 K. xviii. 17 note). (4) Another *Nergal-sharzer*, who was Rab-mag, i.e. chief of the Magians. He is known in history as Neriglissar, the son-in-law of Nebuchadnezzar, and probably his vicegerent during his seven years of madness. Two years after his death Neriglissar murdered Evil-Merodach, Nebuchadnezzar's son, and seized the crown, but after a reign of four years was slain in battle against Cyrus, when disputing with him the crown of Media. See Dan. v. 1 note. *the middle gate*] Probably that which separated the city of Zion from the lower town.

4-10. Cp. marg. ref. The differences between the two accounts are slight.

<sup>2</sup> 2 Kin. 25. 9.  
ch. 38. 18.

<sup>3</sup> 2 Kin. 25.  
11, &c.  
ch. 52. 15.

<sup>4</sup> ch. 38. 28.

<sup>5</sup> ch. 40. 5.  
<sup>6</sup> ch. 26. 24.

<sup>7</sup> ch. 38. 7.

<sup>8</sup> Dan. 9. 12.

<sup>9</sup> ch. 21. 9.  
45 5  
<sup>10</sup> 1 Chr. 5.  
20.  
Ps. 37. 40.

<sup>11</sup> ch. 39. 14.

<sup>12</sup> ch. 50. 7.

8 him to Babylon. <sup>9</sup> And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem. ¶ <sup>10</sup> Then Nebuzar-adan the <sup>11</sup> captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained. But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields <sup>12</sup> at the same time. ¶ Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah <sup>13</sup> to Nebuzar-adan the captain of the guard, saying, Take him, and <sup>14</sup> look well to him, and do him no harm; but do unto him even as he shall say unto thee. So Nebuzar-adan the captain of the guard sent, and Nebushasban, Rab-saris, and Nergal-sharezer, Rab-mag, and all the king of Babylon's princes; even they sent, and took Jeremiah out of the court of the prison, and committed him <sup>15</sup> unto Gedaliah the son of Ahikam the son of Shaphan, that he should carry him home: so he dwelt among the people. ¶ Now the word of the LORD came unto Jeremiah, while he was shut up in the court of the prison, saying, Go and speak to <sup>16</sup> Ebed-melech the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel; Behold, <sup>17</sup> I will bring my words upon this city for evil, and not for good; and they shall be accomplished in that day before thee. But I will deliver thee in that day, saith the LORD: and thou shalt not be given into the hand of the men of whom thou art afraid. For I will surely deliver thee, and thou shalt not fall by the sword, but <sup>18</sup> thy life shall be for a prey unto thee: <sup>19</sup> because thou hast put thy trust in me, saith the LORD.

CHAP. 40. THE word that came to Jeremiah from the LORD, <sup>1</sup> after that Nebuzar-adan the captain of the guard had let him go from Ramah, when he had taken him being bound in <sup>2</sup> chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon. ¶ And the captain of the guard took Jeremiah, and <sup>3</sup> said unto him,

<sup>1</sup> Or, chief marshal.

<sup>2</sup> Heb. chief of the executioners, or, slaughtermen.

and so ver. 10. 11, &c  
See Gen. 37. 36.

<sup>3</sup> Heb. in that day.

<sup>4</sup> Heb. by the hand of

<sup>5</sup> Heb. set thine eyes upon him.

<sup>6</sup> Or, manacles.

13. Nebuzar-adan is in the inscriptions Nabu-zir-iddina (*Nebu has given offspring*); and Nebushasban, Nabu-sizibanni (*Nebu save me*), whom some identify with Sarsechim (v. 3).

14. Jeremiah was to be taken out of the court of the watch, and placed in the palace close by.

*he dwelt among the people* i.e. he was no longer in custody, but master of his own actions.

15. This prophecy probably came to Jeremiah after his interview with Zedekiah (xxxviii. 14), but is added here as a supplement in order not to break the sequence of events.

17. of whom thou art afraid] The Chaldeans. Ebed-melech apparently looked forward with much alarm to the bloodshed sure to take place at the storming of the city.

18. a prey unto thee] An unexpected and unlooked-for gain. He had given proof of faith in courageously delivering God's prophet.

XL. 1. As what follows is mainly a historical narrative, it seems that the title "The word &c." was appropriate not merely to a prediction of the future, but to an account of the past, if written by a prophet. The Jews regarded history as inspired if written by a seer, and thus their historical books are called "the early Prophets."

Ramah] Probably all the prisoners of note were collected at Ramah indiscriminately, and examined there.

bound in chains] The prisoners were probably fastened together in couples by one hand, and a rope passed down the centre to bind them in a long line, and prevent attempts at escape.

The LORD thy God hath pronounced this evil upon this place.  
 3 Now the LORD hath brought *it*, and done according as he hath said: *because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you.*  
 4 And now, behold, I loose thee this day from the chains which *were* upon thine hand. *"If it seem good unto thee to come with me into Babylon, come; and "I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, "all the land is before thee: whither it seemeth good and convenient for thee to go, thither go. Now while he was not yet gone back, he said, Go back also to Gedaliah the son of Ahikam the son of Shaphan, "whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go. "Then went Jeremiah unto Gedaliah the son of Ahikam to "Mizpah; and dwelt with him among the people that were left in the land. ¶ "Now when all the captains of the forces which *were* in the fields, *even* they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of *the* poor of the land, of them that were not carried away captive to Babylon; 8 then they came to Gedaliah to Mizpah, *even* Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai, the Netophathite, and Jezaniah the son of a Maachathite, they and 9 their men. And Gedaliah the son of Ahikam the son of Shaphan sware unto them and to their men, saying, Fear not *to* serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you. As for me, behold, I will dwell at Mizpah, to serve the Chaldeans, which will come unto us: but ye, gather ye wine, and summer fruits, and oil, and put *them* in your vessels, and dwell in your cities that ye have taken. ¶ Likewise when all the Jews that *were* in Moab, and among the Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan: even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and*

<sup>o</sup> Deut. 29. 24, 25.  
<sup>1</sup> Dan. 9. 11.  
<sup>d</sup> ch. 39. 12.  
<sup>e</sup> Gen. 20. 15.  
<sup>f</sup> 2 Kin. 25. 22, &c.  
<sup>g</sup> ch. 39. 14.  
<sup>h</sup> Judg. 20. 1.  
<sup>i</sup> 2 Kin. 25. 23, &c.  
<sup>k</sup> ch. 39. 10.  
<sup>l</sup> ch. 41. 1.

<sup>1</sup> Or, *are upon thine hand.*    <sup>2</sup> Heb. *I will set mine eye upon thee.*    <sup>3</sup> Heb. *to stand before:* and so ver. 10. Deut. 1. 38

5. *Now while he was not yet gone back*] Most modern commentators render *And as he yet answered nothing, Return then*, he said, *to Gedaliah &c.*

*victuals*] A ration of food.  
*a reward*] A present.

7. The men would be the old and infirm: the women those whose husbands and protectors had perished in the wars (c.g. xli. 10). The word *children* includes all the inferior members of a household.

9, 10. *to serve the Chaldeans*] Lit. as marg.; to be their minister and lieutenant. Gedaliah supposed that officers of high rank would come from time to time from Babylon

to look after the king's interests. But whatever was ordered would be done through him, as being the prime minister.

*gather ye wine*] As Jerusalem was captured in the fifth month, August, it would now be autumn, and there would be fruit upon the trees, enough to maintain the scanty population during the winter.

*taken*] Or, *seized*. Every captain had probably occupied some place by force as his head quarters, and Gedaliah bids them retain them. He frankly accepts the whole existing state of things, as a necessary step towards re-establishing confidence.



- 13 summer fruits very much. ¶ Moreover Johanan the son of Kareah, and all the captains of the forces that *were* in the fields, 14 came to Gedaliah to Mizpah, and said unto him, Dost thou certainly know that <sup>m</sup>Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah <sup>1</sup>to slay thee? But Gedaliah 15 the son of Ahikam believed them not. Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know *it*: wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, 16 and the remnant in Judah perish? But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.
- <sup>a</sup> 2 Kin. 25. 25. **CHAP. 41.** NOW it came to pass in the seventh month, <sup>a</sup>that Ishmael the son of Nethaniah the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they 2 did eat bread together in Mizpah. Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and <sup>b</sup>smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor 3 over the land. Ishmael also slew all the Jews that were with him, *even* with Gedaliah, at Mizpah, and the Chaldeans that 4 were found there, *and* the men of war. ¶ And it came to pass the second day after he had slain Gedaliah, and no man *knew it*, 5 that there came certain from Shechem, from Shiloh, and from Samaria, *even* fourscore men, <sup>c</sup>having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring *them* to <sup>d</sup>the house of the 6 LORD. And Ishmael the son of Nethaniah went forth from Mizpah to meet them, <sup>e</sup>weeping all along as he went: and it came to pass, as he met them, he said unto them, Come to 7 Gedaliah the son of Ahikam. And it was *so*, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, *and cast them* into the midst of the pit, *he*, and the 8 men that *were* with him. But ten men were found among them that said unto Ishmael, Slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So

<sup>1</sup> Heb. *to strike thee in soul*?<sup>2</sup> Heb. *in going and weeping*.

14. It is difficult to say what object Baalis can have had in murdering Gedaliah. As an ally of Zedekiah (xxvii. 3), he may have had a spite against the family of Ahikam for opposing, as most probably they did at Jeremiah's instigation, the league proposed (ch. xxvii.). Ishmael's motive was envy and spite at seeing a subject who had always opposed the war now invested with kingly power, in place of the royal family.

XLI. 1. *the seventh month*] Gedaliah's government lasted less than two months.

*even*] Rather, *and*. Ishmael was <sup>a</sup>described probably from Elishama the son of David (2Sam. v. 16). Ten grandees each with his retinue would have aroused suspicion, but the smallness of Ishmael's following put Gedaliah completely off his guard.

6. These three towns all lay in the tribe

of Ephraim, and in the district planted by Salmaneser with Cuthites; but though the fact of these men having cut themselves (see xvi. 6 note), is suspicious, yet they were probably pious Israelites, going up to Jerusalem, carrying the meat offering usual at the feast of Tabernacles, of which this was the season, and mourning over the destruction, not of the city, but of the Temple, to the repairs of which we find the members of this tribe contributing in Josiah's time (2 Chr. xxxiv. 9).

6. Ishmael's conduct seems to have been dictated by the malicious desire utterly to frustrate Gedaliah's work.

*weeping*] By this artifice he lured them into Mizpah. LXX. "as they were...weeping."

7. *the pit*] *the cistern*, and in v. 9.

8. *treasures*] *Hidden stores*; which would

- 9 he forbore, and slew them not among their brethren. Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain <sup>12</sup>because of Gedaliah, *was it* <sup>1</sup>which Asa the king had made for fear of Baasha king of Israel: and Ishmael <sup>2</sup>the son of Nethaniah filled it with them *that were*
- 10 slain. Then Ishmael carried away captive all the residue of the people that *were* in Mizpah, <sup>3</sup>even the king's daughters, and all the people that remained in Mizpah, <sup>4</sup>whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to <sup>5</sup>the Ammonites.
- 11 ¶ But when Johanan the son of Kareah, and all <sup>6</sup>the captains of the forces that *were* with him, heard of all the evil that
- 12 Ishmael the son of Nethaniah had done, then they took all the men, and went to fight with Ishmael the son of Nethaniah, and
- 13 found him by <sup>7</sup>the great waters that *are* in Gibeon. Now it came to pass, *that* when all the people which *were* with Ishmael saw Johanan the son of Kareah, and all the captains of the
- 14 forces that *were* with him, then they were glad. So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah.
- 15 But Ishmael the son of Nethaniah escaped from Johanan with
- 16 eight men, and went to the Ammonites. Then took Johanan the son of Kareah, and all the captains of the forces that *were* with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after *that* he had slain Gedaliah the son of Ahikam, <sup>8</sup>even mighty men of war, and the women, and the children, and the eunuchs,
- 17 whom he had brought again from Gibeon: and they departed, and dwelt in the habitation of <sup>9</sup>Chimham, which is by Beth-le-
- 18 hem, to go to enter into Egypt, because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, <sup>10</sup>whom the king of Babylon made governor in the land.

**CHAP. 42.** THEN all the captains of the forces, <sup>11</sup>and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the <sup>12</sup>people from the least even unto the greatest, came near, and said unto Jeremiah the prophet, <sup>13</sup>Let, we beseech thee, our supplication be accepted before thee, and <sup>14</sup>pray for us unto the LORD thy God, *even* for all this remnant; (for we are left *but* <sup>15</sup>a few

<sup>1</sup> Or, near Gedaliah.

<sup>2</sup> Heb. by the hand, or, by the side of Gedaliah.

<sup>3</sup> Or, Let our supplication fill before thee.

<sup>4</sup> ch. 40. 8, 13.  
<sup>5</sup> 41. 11.

<sup>6</sup> 1 Sam. 7. 8.  
Isa. 37. 4.  
Jam. 5. 16.  
<sup>7</sup> Lev. 26. 22.

be of great value to Ishmael in his retreat back to Baalis.

9. *because of Gedaliah*] By the side of Gedaliah. Ishmael now cast beside Gedaliah's body those of the pilgrims.

12. An open pool still exists at Gibeon, and a large subterranean reservoir fed by a copious natural spring. Gibeon is about two miles North of Mizpah.

17. *the habitation of Chimham*] The Hebrew text has *Geruth-Chenoham*, of which place nothing is known. The Masorites read *Geruth-Chimham*, the Khan or Caravanserai of Chimham, son of the rich Barzillai (marg. ref.). The substitution is in-

capable now of proof or disproof, but it is possibly right.

XLI. 1. Among those delivered by Johanan from Ishmael had been Jeremiah and Baruch (xliii. 6); and to them now all, without exception, come for counsel.

*Jezaniah*] He is called Azariah in xliii. 2. The LXX. in both places call him Azariah. As there is little reason for identifying him with Jezaniah the Maachathite (xl. 8), it is probable that the LXX. are right in calling him in both places Azariah, and that the reading Jezaniah arose from some scribe assuming that his name must be found in the earlier list.

- 3 of many, as thine eyes do behold us:) that the LORD thy God may shew us <sup>d</sup>the way wherein we may walk, and the thing that 4 we may do. ¶ Then Jeremiah the prophet said unto them, I have heard *you*; behold, I will pray unto the LORD your God according to your words; and it shall come to pass, <sup>e</sup>that <sup>f</sup>whatsoever thing the LORD shall answer you, I will declare *it* unto 5 you; I will <sup>g</sup>keep nothing back from you. Then they said to Jeremiah, <sup>h</sup>The LORD be a true and faithful witness between us, if we do not even according to all things for the which the LORD 6 thy God shall send thee to us. Whether *it* be good, or whether *it* be evil, we will obey the voice of the LORD our God, to whom we send thee; <sup>i</sup>that it may be well with us, when we obey the 7 voice of the LORD our God. ¶ And it came to pass after ten 8 days, that the word of the LORD came unto Jeremiah. Then called he Johanan the son of Kareah, and all the captains of the forces which *were* with him, and all the people from the least 9 even to the greatest, and said unto them, Thus saith the LORD, the God of Israel, unto whom ye sent me to present <sup>j</sup>your supplication before him; ¶ If ye will still abide in this land, then <sup>k</sup>will I build you, and not pull *you* down, and I will plant you, and not pluck *you* up: for I <sup>l</sup>repent me of the evil that I have 11 done unto you. Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: <sup>m</sup>for I *am* with you to save you, and to deliver you from his 12 hand. And <sup>n</sup>I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land. 13 ¶ But if <sup>o</sup>ye say, We will not dwell in this land, neither obey 14 the voice of the LORD your God, saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we 15 dwell: and now therefore hear the word of the LORD, ye remnant of Judah; Thus saith the LORD of hosts, the God of Israel: If ye <sup>p</sup>wholly set <sup>q</sup>your faces to enter into Egypt, and go to 16 sojourn there; then it shall come to pass, *that* the sword, <sup>r</sup>which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, <sup>s</sup>shall follow close after you 17 there in Egypt; and there ye shall die. <sup>t</sup>So shall it be with all the men that set their faces to go into Egypt to sojourn there;

<sup>d</sup> Ezr. 8. 21.<sup>e</sup> 1 Kin. 22. 14.<sup>f</sup> 1 Sam. 3. 18.  
<sup>g</sup> Acts 20. 20.  
<sup>h</sup> Gen. 31. 50.<sup>i</sup> Deut. 6. 3.  
ch. 7. 23.<sup>j</sup> ch. 24. 6.  
& 31. 28.<sup>k</sup> Deut. 32. 36.  
ch. 18. 8.<sup>l</sup> Isai. 43. 5.  
Rom. 8. 31.  
<sup>m</sup> Ps. 106. 45, 46.<sup>n</sup> ch. 44. 16.<sup>o</sup> Deut. 17. 16.  
ch. 44. 13.  
<sup>p</sup> Luke 9. 51.  
<sup>q</sup> Ezek. 11. 8.<sup>1</sup> Heb. *shall cleave after you.*<sup>2</sup> Heb. *So shall all the men be*

5. *between us*] Against us, as in v. 19 marg.

*according to all things*] Lit. *according to the whole word as to which Jehovah thy God shall send thee to us.*

6. *we*] The form used here occurs nowhere else in the Old Testament, but is the regular form of the pronoun in the Talmud. It is one out of many instances of Jeremiah using the popular instead of the literary language of his times.

7. *after ten days*] On previous occasions Jeremiah when consulted answered at once (xxi. 3). The present delay (cp. xxviii. 12) was probably granted by God in order to free the minds of the people from the panic caused by the murder of Gedaliah and their fear of Chaldean vengeance. Jeremiah could have had no doubt that the flight into

Egypt was contrary to the tenor of his former prophecies.

10. *I repent me*] As punishment had been inflicted, the Divine justice was satisfied.

12. Or, I will give you compassion before (*i.e.* obtain pity from) the king of Babylon, and he shall have mercy upon you, and let you dwell upon your own soil.

14. Egypt had lost the battle of Carchemish, but it had not been the scene itself of military operations; while Judæa, from the date of the battle of Megiddo, had perpetually been exposed to the actual horrors of war.

16, 17. Translate, *Then shall the sword of which ye are afraid reach you there in the land of Egypt, and the famine whereof ye pine shall cleave close unto you in Egypt, and there shall ye die; and all the men who*

they shall die<sup>a</sup> by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the evil  
 18 that I will bring upon them. For thus saith the LORD of hosts, the God of Israel; As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more.  
 19 ¶ The LORD hath said concerning you, O ye remnant of Judah; Go ye not into Egypt: know certainly that I have admonished you this day. For ye dissembled in your hearts, when ye sent me unto the LORD your God, saying, Pray for us unto the LORD our God; and according unto all that the LORD our God shall say, so declare unto us, and we will do it. And now I have this day declared it to you; but ye have not obeyed the voice of the LORD your God, nor any thing for the which he hath sent me unto you. Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go and to sojourn.

<sup>a</sup> ch. 24. 10.  
<sup>b</sup> See ch. 44. 14, 26.

<sup>c</sup> ch. 7. 20.

<sup>d</sup> ch. 18. 16.  
 Zech. 8. 13.

<sup>e</sup> Deut. 17. 16.

<sup>f</sup> ver. 2.

<sup>g</sup> ver. 17.  
 Ezek. 6. 11.

CHAP. 43. AND it came to pass, that when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their God had sent him to them, even all those words, then spake Azariah the son of Hoshaiiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there: but Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon. ¶ So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah. But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the

<sup>a</sup> ch. 42. 1.

<sup>b</sup> ch. 40. 11, 12.

<sup>1</sup> Heb. testified against you.

<sup>2</sup> Or, ye have used deceit

against your souls

<sup>3</sup> Or, to go to sojourn.

have set their faces to go into Egypt to sojourn there shall die . . . by the pestilence, nor shall they have any one that is left or escaped from the evil which I will bring upon them.

18. a curse] contempt, or ignominy.

19. The request made in v. 3 has been fulfilled: Jehovah has spoken. The prophet now adds these four verses as a sort of epilogue, in which he urges upon them the several points of the Divine message. In the ten days which had intervened between the request and the answer Jeremiah had become aware that neither princes nor people were prepared to obey unless the answer was in accordance with their own wishes. He does therefore his best to convince them, but as usual it was his lot to speak the truth to wilful men, and gain no hearing.

20. ye dissembled in your hearts] Or, ye have led yourselves astray, i.e. your sending me to ask counsel of God was an act of self-delusion. You felt so sure that God would direct you to go into Egypt, that now that

He has spoken to the contrary, you are unable to reconcile yourselves to it.

XLIII. 1-3. These captains belonged to the party who had all along resisted Jeremiah's counsels, and had led Zedekiah astray. Now however that events had proved that the prophet's counsels had been wise and true, they cannot for shame find fault with him, but they affirm that he is under the influence of Baruch, a traitor who has sold himself to the Chaldeans, and seeks only the hurt of the people.

4. all the people] Many, nevertheless, would be unwilling agents, compelled to do what their unscrupulous leaders forced upon the community.

5. all the remnant of Judah that were returned] In this way the utter depopulation of the land was completed. Thus was fulfilled the predictions of xxiv. 8-10, and the sole hope of the nation now centered in the exiles at Babylon (do. cv. 5-7).

\* ch. 41. 10.  
\* ch. 39. 10.  
& 40. 7.

\* ch. 41. 1.  
called  
Hanes,  
Isai. 30. 4.

f ch. 25. 9.  
& 27. 6.

s ch. 44. 13.

a ch. 15. 2.  
Zech. 11. 9.

f ch. 46. 25.

6 land of Judah; *even* men, and women, and children, 'and the king's daughters, 'and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah. So they came into the land of Egypt; for they obeyed not the voice of the LORD: thus came they *even* to 'Tahpanhes.

8 Then came the word of the LORD unto Jeremiah in Tah-  
9 panhes, saying, Take great stones in thine hand, and hide them in the clay in the brickkiln, which is at the entry of Pharaoh's  
10 house in Tahpanhes, in the sight of the men of Judah; and say unto them, ¶ Thus saith the LORD of hosts, the God of Israel; Behold, I will send and take Nebuchadrezzar the king of Babylon, /my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them.  
11 'And when he cometh, he shall smite the land of Egypt, and deliver 'such as are for death to death; and such as are for captivity to captivity; and such as are for the sword to the sword.  
12 And I will kindle a fire in the houses of 'the gods of Egypt; and he shall burn them, and carry them away captives: and he shall array himself with the land of Egypt, as a shepherd putteth on  
13 his garment; and he shall go forth from thence in peace. He shall break also the 'images of 'Beth-shemesh, that is in the land of Egypt; and the houses of the gods of the Egyptians shall be burn with fire.

a Ex. 14. 2.  
ch. 46. 14.

CHAP. 44. THE word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at 'Migdol, and

<sup>1</sup> Heb. *statues*, or, *standing images*.

<sup>2</sup> Or, *The house of the sun*.

7. *Tahpanhes*] See ii. 16, note.

8. On arriving at the frontiers of Egypt, the captains would be compelled to halt in order to obtain the king's permission to enter his country. Jeremiah therefore takes the opportunity to predict, first, the downfall of Egypt; and secondly, that of the false gods.

9. *brickkiln*] Possibly, a *pavement of brick*. Jeremiah was to take a few large stones, such, nevertheless, as he could carry in his hand, and build with them, in the propylæa before the royal palace, something that would serve to represent the dais upon which the seat of kings was usually placed. By hiding them in the clay is meant plaistering them over with mortar.

10. *my servant*] See xxv. 9 note.

*that I have hid*] i.e. that I have embedded in the mortar by the instrumentality of my prophet.

*pavilion*] Rather, *canopy*. It probably means the parasol held over kings, which had a tall and thick pole, grasped with both hands, and in the early times a somewhat small circular top.

11. According to each man's destiny he will either die of famine, pestilence, or in battle; or he will be led captive; or be put to death by the executioner.

12. *I will kindle*] Or, *he shall kindle*.

*he shall burn them &c.]* i.e. he shall burn the temples, and carry away the gods.

*and he shall array*] Lit. *And he shall wrap himself in the land of Egypt as the shepherd wrappeth himself in his cloak, and shall go forth thence in peace*, i.e., With as great ease as a shepherd throws his cloak round him when going forth to watch his flock by night in the field, so easily shall the king of Babylon take possession of all the glory of Egypt, throw it round him, and depart without anyone resisting his progress.

13. *images*] Rather, *pillars* (cp. Isai. xix. 19 note), obelisks.

*Beth-shemesh*] Heliopolis, famous for its obelisks.

XLIV. Jeremiah's last prophecy, in which he boldly rebukes the tendency of the Jews to idolatry, which seems to have grown only the stronger in their tribulation. The address was evidently made to them at some festival, and though the Jews lived in the hope of being able soon to return to Judæa from Egypt, yet we find that they had spread over the whole land, representatives of their communities having come to Pathros not only from Migdol and Tahpanhes, but even from Noph.

1. *Migdol*] Magdolum, a strong fortress on the northern boundary of Egypt.

- at <sup>b</sup>Tahpanhes, and at <sup>c</sup>Noph, and in the country of Pathros, <sup>b</sup> ch. 43. 7.  
2 saying, ¶ Thus saith the LORD of hosts, the God of Israel; Ye <sup>c</sup> Isai. 19. 13.  
have seen all the evil that I have brought upon Jerusalem, and  
upon all the cities of Judah; and, behold, this day they are <sup>d</sup> ch. 9. 11.  
<sup>3</sup> desolation, and no man dwelleth therein, because of their wicked- <sup>e</sup> 34. 22.  
ness which they have committed to provoke me to anger, in that  
they went <sup>f</sup> to burn incense, and to <sup>g</sup> serve other gods, whom they <sup>h</sup> ch. 13. 4.  
<sup>4</sup> knew not, *neither* they, ye, nor your fathers. Howbeit <sup>i</sup> I sent <sup>j</sup> Deut. 18. 6.  
unto you all my servants the prophets, rising early and sending <sup>k</sup> 32. 17.  
*them*, saying, Oh, do not this abominable thing that I hate. <sup>l</sup> 2 Chr. 36.  
<sup>5</sup> But they hearkened not, nor inclined their ear to turn from <sup>m</sup> 15.  
<sup>6</sup> their wickedness, to burn no incense unto other gods. Where- <sup>n</sup> ch. 7. 25.  
fore <sup>o</sup> my fury and mine anger was poured forth, and was kindled  
in the cities of Judah and in the streets of Jerusalem; and they  
<sup>7</sup> are wasted *and* desolate, as at this day. Therefore now thus  
saith the LORD, the God of hosts, the God of Israel; Wherefore  
commit ye *this* great evil <sup>p</sup> against your souls, to cut off from you  
man and woman, child and suckling, <sup>q</sup> out of Judah, to leave  
<sup>8</sup> you none to remain; in that ye <sup>r</sup> provoke me unto wrath with  
the works of your hands, burning incense unto other gods in the  
land of Egypt, whither ye be gone to dwell, that ye might cut  
yourselves off, and that ye might be <sup>s</sup> a curse and a reproach  
<sup>9</sup> among all the nations of the earth? Have ye forgotten the  
<sup>t</sup> wickedness of your fathers, and the wickedness of the kings of  
Judah, and the wickedness of their wives, and your own wicked-  
ness, and the wickedness of your wives, which they have  
committed in the land of Judah, and in the streets of Jerusalem?  
<sup>10</sup> They are not <sup>u</sup> humbled *even* unto this day, neither have they  
<sup>v</sup> feared, nor walked in my law, nor in my statutes, that I set  
<sup>w</sup> before you and before your fathers. ¶ Therefore thus saith the  
LORD of hosts, the God of Israel; Behold, <sup>x</sup> "I will set my face  
<sup>12</sup> against you for evil, and to cut off all Judah. And I will take  
the remnant of Judah, that have set their faces to go into the  
land of Egypt to sojourn there, and <sup>y</sup> they shall all be consumed,  
*and* fall in the land of Egypt; they shall *even* be consumed by  
the sword *and* by the famine: they shall die, from the least even  
unto the greatest, by the sword and by the famine: and <sup>z</sup> they  
shall be an execration, *and* an astonishment, and a curse, and a  
<sup>13</sup> reproach. ¶ For I will punish them that dwell in the land of  
Egypt, as I have punished Jerusalem, by the sword, by the  
<sup>14</sup> famine, and by the pestilence: so that none of the remnant of  
Judah, which are gone into the land of Egypt to sojourn there,  
shall escape or remain, that they should return into the land of

<sup>1</sup> Heb. out of the midst of Judah.

<sup>2</sup> Heb. wickednesses, or, punishments, &c.

<sup>3</sup> Heb. contrite, Ps 51. 17.

3. in that they went to burn incense, and to serve] Or, by going to burn incense to serve thereby other gods.

4. Howbeit I sent] And I sent.

7. your souls] i.e. your own selves.

8. cut yourselves off] Rather, cut (them, v. 7) off from you.

9. the wickedness of their wives] Many accept the reading of the LXX., the wickedness of your princes. "The kings, the princes, the people," and finally "their wives," is a summary enumeration of all

classes, by whose united persistence in sin the ruin of their country had been consummated.

11. all Judah] i.e. all Judah in Egypt, yet even there with exceptions (see vv. 14, 28), while Judah in Babylon was entirely exempt from this denunciation.

14. Lit. And there shall not be to the remnant of Judah, which are going to sojourn there in the land of Egypt, one that escapes or remains &c. The word rendered "escapes" means one who slips away, saves himself by

- \* ver. 23. 13 for \*none shall return but such as shall escape. ¶ Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, 16 answered Jeremiah, saying, ¶ *As for* the word that thou hast spoken unto us in the name of the LORD, \*we will not hearken 16 unto thee. But we will certainly do 'whatsoever thing goeth forth out of our own mouth, to burn incense unto the <sup>24</sup>queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for *then* had we 18 plenty of <sup>3</sup>victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all *things*, and have 19 been consumed by the sword and by the famine. <sup>24</sup>And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and 20 pour out drink offerings unto her, without our 'men? ¶ Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him *that* answer, saying, 21 The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the LORD remember 22 them, and came it *not* into his mind? So that the LORD could no longer bear, because of the evil of your doings, *and* because

<sup>1</sup> Heb. *lift up their soul*.

<sup>2</sup> Or, *frame of heaven*.

<sup>3</sup> Heb. *bread*.

<sup>4</sup> Or, *husbands*?

a stealthy flight (Gen. xiv. 13); the word "remains," one who survives when all the rest perish (Job xviii. 19). Of all those now going down to Egypt none shall return to Judæa except a few miserable fugitives, who shall steal away as men who flee in battle (2 Sam. xix. 3). For many years Jewish settlers had gone to Egypt in great numbers, and these old settlers would be treated in the same way as the Egyptians, but these fugitives, with no knowledge of the Egyptian language or ways, would have no friends in the country to aid them, and would also be recognized by the Chaldeans as inveterate enemies, and mercilessly slain.

16. *had burned incense*] Omit "had"; *burned incense*. This appeal of the prophet was made at a public festival held somewhere in Pathros, i.e. Upper Egypt: for the women are assembled in a great congregation (cp. xxvi. 9), here formed for religious purposes. As they advance in regular procession to worship the moon-goddess, in accordance as it seems with a vow (v. 17), Jeremiah meets them, makes the procession halt upon its way, and pronounces in Jehovah's name words of solemn warning. The reply that all the settlers in Egypt were formally putting themselves under the Queen of Heaven's protection was made by the heads of the congregation.

17. *whatsoever thing &c.*] Or, *the whole word (or thing) which hath gone forth out*

*of our mouth; i.e. the vows we have made.* They would not let Jeremiah's expostulations prevent the carrying out of the special object which had brought them together: otherwise the Queen of Heaven would be offended, and avenge himself.

18. The suppression of this popular idolatry had apparently been regarded with much ill-will in Josiah's time, and many may even have ascribed to it his defeat at Megiddo. Probably Jehoiakim had again permitted it, but Zedekiah, during the miseries of his reign, had forbidden it, and the people ascribed the fall of Jerusalem to the neglect of their favourite goddess.

19. *burned...poured...did*] Or, burn pour do.

*to worship her*] Rather, *to represent her image*. The cakes (vii. 18) were made in the shape of a crescent to represent the moon.

*our men*] i.e. *our husbands* (margin). They had the authority of their husbands for what they were doing. Jeremiah must leave them alone, and discuss the matter with those who alone had the right to interfere.

21. *them*] The various acts of idolatry involved in burning incense to an image.

22. *could no longer bear*] The prophet corrects in these words the error of their argument in v. 17. God is long-suffering, and therefore punishment follows slowly upon sin.

- of the abominations which ye have committed; therefore is your land <sup>a</sup>a desolation, and an astonishment, and a curse, without an inhabitant, <sup>a</sup>as at this day. Because ye have burned incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies; <sup>a</sup>therefore this evil is happened unto you, as at this day. ¶ Moreover Jeremiah said unto all the people, and to all the women, Hear the word of the LORD, all Judah <sup>a</sup>that are in the land of Egypt: Thus saith the LORD of hosts, the God of Israel, saying; <sup>a</sup>Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: ye will surely accomplish your vows, and surely perform your vows. Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, <sup>a</sup>I have sworn by my great name, saith the LORD, that <sup>a</sup>my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord God liveth. Behold, I will watch over them for evil, and not for good: and all the men of Judah that are in the land of Egypt <sup>a</sup>shall be consumed by the sword and by the famine, until there be an end of them. Yet <sup>a</sup>a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, <sup>a</sup>mine, or their's. ¶ And this shall be a sign unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall <sup>a</sup>surely stand against you for evil: Thus saith the LORD; Behold, <sup>a</sup>I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave <sup>a</sup>Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.

<sup>1</sup> Heb. from me, or, them.

**24-30.** Earnest as was the preceding expostulation, Jeremiah sees that it has produced no effect. He therefore utters his last warning, and with this last resistance to the sins of a debased and godless people, his earthly ministry closed.

**25.** and fulfilled with your hand] *Your hands.* Jeremiah pointed to their hands, in which they were carrying the crescent-shaped cakes which they had vowed to the goddess. Their idolatry therefore was an accomplished deed, as the symbols held in their hands testified.

*ye will surely accomplish]* Or, *Accomplish then your vows.* It is not a prediction, but is ironical, and means that as they will take no warning, they must needs have their way.

**26.** my name shall no more be named...] God swears by His own great Name that He will be their national God no longer. Jehovah repudiates His Covenant-relation toward them.

**27.** I will watch] *I am watching* over them, not for good, but for evil: like a panther

(v. 6) lying in wait to spring upon passers.

*shall be consumed]* This is the result of Jehovah's repudiation of the Covenant. When He was their God He watched over them for good: now His protection is withdrawn, and He is their enemy, because of the wickedness whereby their rejection was made necessary. See vi. 9 note.

**28.** Lit. *And fugitives from the sword (see v. 14) shall return from the land of Egypt to the land of Judah, men of number, i.e. so few that they can be counted: and all the remnant of Judah that are going &c.* So unendurable shall be their sufferings in Egypt, that the men now abandoning Judæa in the hope of finding an asylum there shall be glad to return like runaways from a lost battle.

*whose words...]* *Whose word shall stand, from Me or from them, i.e. the one prediction, that their descent into Egypt would be their ruin, which they denied.*

**30.** Pharaoh-Hophra came to the throne the year before Jerusalem was captured.



- \* ch. 36. 1. **CHAP. 45.** THE <sup>a</sup>word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the 2 son of Josiah king of Judah, saying, ¶ Thus saith the LORD, the 3 God of Israel, unto thee, O Baruch; Thou didst say, Woe is me now! for the LORD hath added grief to my sorrow; I fainted in 4 my sighing, and I find no rest. Thus shalt thou say unto him, The LORD saith thus; Behold, <sup>b</sup>that which I have built will I break down, and that which I have planted I will pluck up, even 5 this whole land. And seekest thou great things for thyself? seek *them* not: for, behold, <sup>c</sup>I will bring evil upon all flesh, saith the LORD: but thy life will I give unto thee <sup>d</sup>for a prey in all places whither thou goest.

- \* ch. 25. 15. **CHAP. 46.** THE word of the LORD which came to Jeremiah the prophet against <sup>e</sup>the Gentiles.
- \* 2 Kin. 23. 2 Against Egypt, <sup>f</sup>against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadnezzar king of Babylon smote in the fourth year 2 Chr. 35. 20. 3 of Jehoiakim the son of Josiah king of Judah. ¶ Order ye 3 So ch 51. 11, 12. 4 the buckler and shield, and draw near to battle. Harness the Nah. 2. 1.

He reigned 19 years, probably the last ten years a prisoner. See xxxvii. 5, xli. 12 notes.

XLV. The long catalogue of calamities so consistently denounced by Jeremiah against his country, made a most painful impression upon Baruch's mind. He was of ambitious temperament (r. 5), and being of noble birth as the grandson of Maaseiah, the governor of Jerusalem in Josiah's time (2 Chr. xxxiv. 8), and a scribe, he appears to have looked forward either to high office in the state, or far more probably to being invested with prophetic powers. This address tells Baruch to give up his ambitious hopes, and be content with escaping with life only. Like the prophecy of the seventy years of exile, it would become a prediction of good only after many troubles had been undergone and pride was quelled. As regards the place of this prophecy it would come in order of time next to ch. xxxvi., but as that was a public, and this a private prophecy, they would not be written upon the same roll. When the last memorials of Jeremiah's life were added to the history of the fall of Jerusalem, Baruch attached to them this prediction, which—humbled by years, and the weight of public and private calamity,—he now read with very different feelings from those which filled his mind in his youth.

1. *these words*] i.e. the words of Jehoiakim's roll.

3. *grief to my sorrow*] Baruch's sorrow is caused by the sinfulness of the Jewish nation, to which God adds grief by shewing how severely it will be punished.

*I fainted in*] Or, "am weary with" (Ps. vi. 6).

4. *land*] Or, *earth*. Baruch's lot was cast in one of those troublous times when God enters into judgment with all flesh (r. 5).

It was not Judæa only but the whole world that was thrown into turmoil by Nebuchadnezzar's energy (xxv. 26).

XLVI.-XLIX. The prophecies against foreign nations are collected into one roll. Cp. Isai. xiii.-xxiii.; Ezek. xxv.-xxxii. They are arranged in two great divisions, (a) xli.-xlv. 33, spoken in connexion with ch. xxv.; and (b) chs. l., li. spoken at a subsequent date against Babylon. Between them is placed a prophecy against Ham (xlix. 34-39) spoken in the first year of Zedekiah. The seven earlier prophecies belonging to the fourth year of Jehoiakim were written at the same time, and arranged as they at present stand. It is no doubt intentional that these prophecies against the nations are in number 7 (cp. Amos i. 3, ii. 4).

XLVI. This prophecy against Egypt consists of two parts, (a) a song of triumph because of her defeat at Carchemish (r. 3-12); (b) a prediction that the conqueror would invade Egypt from one end to the other (r. 14-28). Possibly a long delay intervened between these predictions.

1. *against the Gentiles*] Or, *concerning the nations* (xli.-xlix. 33).

2. *Against...*] i.e. relating to, *concerning*. So xlviii. 1; xlix. 1; note on r. 13.

*Pharaoh-necho*] See 2 K. xxiii. 29 note. *in (at) Carchemish*] [The Gargamis of the inscriptions, now Jerabis, on the Euphrates, about 16 miles South of Birejik].

3. *Order ye...*] i.e. *prepare ye, make ready*. The *buckler* was a small round target carried by the light-armed troops: the *shield* belonged to the heavy-armed troops, and was large enough to protect the whole body.

4. From the infantry the prophet proceeds to the chariots, in which the Egyptians placed great confidence.

- horses; and get up, ye horsemen, and stand forth with *your* helmets; furbish the spears, and put on the brigandines. Wherefore have I seen them dismayed and turned away back? and their mighty ones are <sup>1</sup>beaten down, and are <sup>2</sup>fled apace, and look not back: for <sup>3</sup>“fear was round about, saith the LORD. Let not the swift flee away, nor the mighty man escape; they shall <sup>4</sup>stumble, and fall toward the north by the river Euphrates.
- 7 Who is this that cometh up <sup>5</sup>as a flood, whose waters are moved as the rivers? Egypt riseth up like a flood, and *his* waters are moved like the rivers; and he saith, I will go up, and will cover the earth; I will destroy the city and the inhabitants thereof.
- 9 Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; <sup>6</sup>the Ethiopians and <sup>7</sup>the Libyans, that handle the shield; and the Lydians, <sup>8</sup>that handle and bend the bow.
- 10 For this is <sup>9</sup>the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and <sup>10</sup>the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts <sup>11</sup>hath a sacrifice in the north country by the river Euphrates. <sup>12</sup>Go up into Gilead, and take balm, <sup>13</sup>O virgin, the daughter of Egypt: in vain shalt thou use many medicines; for <sup>14</sup>“thou shalt not be cured. The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, and they are fallen both together.

<sup>1</sup> Heb. *broken in pieces.*<sup>2</sup> Heb. *fled a flight.*<sup>3</sup> Heb. *Cush.*<sup>4</sup> Heb. *Put.*<sup>5</sup> Heb. *no cure shall be unto thee.*<sup>d</sup> ch. 49. 29.<sup>e</sup> Dan. 11. 19.<sup>f</sup> See Isai. 8.<sup>7, 8.</sup><sup>ch.</sup> 47. 2.<sup>9</sup> Isai. 66. 19.<sup>h</sup> Isai. 13. 6.<sup>i</sup> Joel 1. 15.<sup>j</sup> Deut. 32. 42.<sup>k</sup> Isai. 34. 6.<sup>l</sup> Zeph. 1. 7.<sup>m</sup> ch. 61. 8.<sup>n</sup> Isai. 47. 1.<sup>o</sup> Ezek. 30. 21.

*get up, ye horsemen*] Or, “mount the steeds.” *furbish*] i.e. polish, sharpen.

*brigandines*] In old times brigand meant a soldier, and we still call a division of an army a brigade, and a commander a brigadier, i.e. a brigandier, or captain of brigands. Similarly a brigandine means a soldier's equipment, and is put here for a coat of mail.

6. Lit. *Why have I seen? They are terror-stricken! they are giving way back!* The Egyptian host feels that the battle is lost, and overborne by the enemy loses heart, and in despair, yet not without a struggle, gives way. It is remarkable, that while Jeremiah in his warning addressed to Jerusalem uses the most simple and unadorned prose, his language concerning the Gentile nations is, on the contrary, full of brilliant poetry.

*look not back*] *turn not back.* They make no halt, and no attempt to rally.

*fear was round about*] The prophet's watchword, Magor-missabib (see vi. 25).

6. Translate, *The swift shall not flee away, and the hero shall not escape: in the North on the bank of the river Euphrates they shall stumble and fall.*

7. In vv. 3-6 we saw only a mighty army marshalling for battle, and its hasty flight. In vv. 7-12 the prophet tells us at whose defeat we have been present.

*a flood*] the Nile. The metaphor describing the advance of the Egyptian army is naturally drawn from the annual overflow of their own sacred stream.

*whose waters are moved...*] Lit. *his waters toss to and fro as the rivers*, the natural branches of the Nile in Lower Egypt.

9. Rather, *Go up, advance, ye horses; and drive furiously, ye chariots; and let the mighty men go forth.* They march out of Egypt, arranged in three divisions, cavalry, chariots, and infantry, to begin the campaign. The armies of Egypt were composed chiefly of mercenaries. *Cush* (see marg.), the Nubian negro, and *Phut*, the Libyans of Mauritania, supplied the heavy-armed soldiers (v. 3); and *Ludim*, the Hamite Lydians of North Africa (see Gen. x. 13 note), a weaker race, served as light-armed troops.

10. Rather, *But that day belongeth to the LORD Jehovah of hosts.* They march forth in haughty confidence, but that day, the day to which they are looking forward in proud hope of victory, is Jehovah's day, a day on which they will be the victims sacrificed in His honour.

11. *balm*] i.e. balsam, the usual remedy for wounds (viii. 22).

*in rain shalt...*] Or, *in rain hast thou multiplied medicines: healing-plaster hast thou none.* Nothing shall avail to heal the blow.

12. *the land*] The earth; the world rings with the cry of grief.

*against the mighty*] *Against the mighty man*, i.e. one mighty man against another. The champions hired to fight Egypt's battle

\* Isai. 19. 1.  
ch. 43. 10.  
Ezek. 29, &  
32.  
P ver. 3. 4.  
Q ver. 10.

\* Lev. 26. 37.

\* Isai. 47. 4.  
& 48. 2.

\* ch. 43. 18.

\* Isai. 20. 4.

\* So Hos. 10.

11.  
\* ch. 47. 2.

- 13 The word that the LORD spake to Jeremiah the prophet, how  
Nebuchadrezzar king of Babylon should come and smite the  
14 land of Egypt. ¶ Declare ye in Egypt, and publish in Migdol,  
and publish in Noph, and in Tahpanhes: say ye, <sup>P</sup>Stand fast, and  
prepare thee; for <sup>Q</sup>the sword shall devour round about thee.  
15 Why are thy valiant men swept away? they stood not, because  
16 the LORD did drive them. He <sup>Q</sup>made many to fall, yea, <sup>Q</sup>one  
fell upon another: and they said, Arise, and let us go again  
to our own people, and to the land of our nativity, from the  
17 oppressing sword. They did cry there, Pharaoh king of Egypt,  
18 *is but* a noise; he hath passed the time appointed. *As* I live,  
saith the King, <sup>Q</sup>whose name *is* the LORD of hosts. Surely as  
Tabor is among the mountains, and as Carmel by the sea, *so*  
19 shall he come. O <sup>Q</sup>thou daughter dwelling in Egypt, <sup>Q</sup>furnish  
thyself <sup>Q</sup>to go into captivity: for Noph shall be waste and deso-  
20 late without an inhabitant. Egypt *is like* a very fair <sup>Q</sup>heifer,  
21 *but* destruction cometh; it cometh <sup>Q</sup>out of the north. Also her  
hired men *are* in the midst of her like <sup>Q</sup>fatted bullocks; for

<sup>1</sup> Heb. multiplied the fuller. <sup>2</sup> Heb. make thee instru- <sup>3</sup> Heb. bullocks of the stall.  
ments of captivity.

get in one another's way, and so are  
slaughtered together.

13. A new prophecy, foretelling the suc-  
cessful invasion of Egypt by Nebuchad-  
nezzar, has been appended to the hymn of  
triumph, because they both relate to the  
same kingdom. This prophecy was prob-  
ably spoken in Egypt to warn the Jews  
there, that the country which they were so  
obstinately determined to make their re-  
fuge would share the fate of their native  
land.

*how . . . should come*] Or, concerning the  
coming of Nebuchadrezzar.

14. *the sword shall devour*] The sword hath  
devoured those round about thee. One after  
another the nations have been consumed by  
Nebuchadnezzar; and now at length Tyre,  
which so long had withstood him, has fallen,  
and his forces are about to fall upon Egypt  
(ii. 16 note). Hence the summons to arrange  
themselves in their ranks, and to prepare  
for battle by putting on their armour.

15. Translate, *Why is thy mighty one cast  
down? He stood not, because Jehovah thrust  
him down.* The "mighty one" is explained  
by the LXX. to be the bull Apis. Thus (1)  
the chief deity of Egypt (v. 15): (2) the army  
of mercenaries (v. 16): (3) the king, Pharaoh  
(v. 17), are the three upon whom the Egypt-  
ians trusted.

16. Lit. as in marg., i.e. Jehovah hath  
made many to stumble.

*Arise &c.*] The Egyptian army being  
composed of mercenaries, has no patriotic  
feeling, and immediately that the battle is  
lost, they propose to abandon the country  
which has hired them, and return each to  
his native land.

17. Translate with the Versions, *They have  
called (or, Call ye) the name of Pharaoh king  
of Egypt—A noise: he hath overstepped the*

*appointed time.* For this custom of giving  
prophetic names see xx. 3; Isai. viii. 3 &c.  
The words mean that Pharaoh is a mere  
empty sound, and that he has allowed the  
years of prosperity, which he enjoyed at  
the beginning of his reign, to pass by;  
having misused them, nothing now remains  
but his ruin.

18. *as Tabor is*] Omit *is.* He shall come  
*like a Tabor among the mountains, and like a  
Carmel by the sea.* Tabor rises in the form of  
a truncated cone to the height of about 1,350  
feet above the plain of Esdraelon, its total  
height above the sea-level being 1,805 feet.  
Its shape and the wide extent of the plain  
around it make it a far more conspicuous  
object than other mountains in sight of  
equal elevation. Similarly Carmel is a most  
commanding mountain, because it rises  
from the edge of the wide expanse of the  
Mediterranean.

19. Lit. *O thou inhabitant daughter of  
Egypt,* an equivalent here for Egypt and  
its whole population.

*furnish thyself &c.*] Lit. *make for thee  
vessels of banishment,* not merely the pack-  
ages necessary, but their outfit generally.

20. *is like*] Or, *is.* Her god was the steer  
Apis (v. 15), and she is the spouse.

*but destruction cometh; it cometh out of the  
north*] More probably, *a gadfly from the  
North has come upon her.* This is a sort of  
insect which stings the oxen and drives  
them to madness. Cp. Isai. vii. 18.

21. Rather, *Also her hirelings in the midst  
of her are like calves of the stall.* The mer-  
cenaries of Egypt—Nubians, Moors, and  
Lydians (v. 9)—were destroyed at the battle  
of Carchemish, and their place was taken  
by hirelings from Asia Minor, Carians, and  
Ionians, whom Hophra took into his pay  
to the number of 30,000 men. These he

- they also are turned back, *and* are fled away together: they did not stand, because <sup>a</sup>the day of their calamity was come upon them, *and* the time of their visitation. <sup>a</sup>The voice thereof shall go like a serpent; for they shall march with an army, <sup>a</sup>and come against her with axes, as hewers of wood. They shall <sup>b</sup>cut down her forest, saith the LORD, though it cannot be searched; because they are more than <sup>c</sup>the grasshoppers, and <sup>d</sup>are innumerable. The daughter of Egypt shall be confounded; she shall be delivered into the hand of <sup>e</sup>the people of the north.
- 25 The LORD of hosts, the God of Israel, saith; Behold, I will punish the <sup>f</sup>multitude of <sup>g</sup>No, and Pharaoh, and Egypt, <sup>h</sup>with their gods, and their kings; even Pharaoh, and *all* them that trust in him: <sup>i</sup>and I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants: and <sup>j</sup>afterward it shall be inhabited, as in the days of old, saith the LORD.
- 27 ¶ But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make <sup>k</sup>him afraid. Fear thou not, O Jacob my servant, saith the LORD: for I *am* with thee; for I will make a full end of all the nations: whither I have driven thee: but I will not make <sup>l</sup>a full end of thee, but correct thee in measure; yet will I <sup>m</sup>not leave thee wholly unpunished.

<sup>1</sup> Or, nourisher.<sup>2</sup> Heb. Amon.<sup>3</sup> Or, not utterly cut thee off.<sup>a</sup> Ps. 97. 13. ch. 50. 27.<sup>b</sup> See Isai. 29. 4.<sup>c</sup> Isai. 10. 34.<sup>d</sup> Judg. 6. 5.<sup>e</sup> ch. 1. 15.<sup>f</sup> Ezek. 30.<sup>g</sup> 14. 15, 16.<sup>h</sup> Nah. 3. 8.<sup>i</sup> ch. 43. 12.<sup>j</sup> Ezek. 30. 13.<sup>k</sup> ch. 44. 30.<sup>l</sup> Ezek. 32. 11.<sup>m</sup> Ezek. 20.<sup>n</sup> 11, 13, 14.<sup>o</sup> Isai. 41. 13, 14.<sup>p</sup> ch. 10. 24.

settled in the midst of Egypt, in the fertile lands above Bubastis, in the Delta, where, well paid and fed and with great privileges, they became as calves of the stall. Their mutiny cost Hophra his crown.

for they also are turned back &c.] Lit. for they also have turned back, they flee together, they stand not: for the day of their destruction is come upon them, the time of their visitation.

22. The voice thereof] Her voice, i.e. the voice of Egypt. The word here probably means the busy sound of life and activity in the towns of Egypt, the tramping of her hosts, and the turmoil of camp and city. All this at the approach of the Chaldean army shall depart, as the snake flees away when disturbed in its haunts by the wood-cutters.

march with an army] Advance with might. with axes] The comparison of the Chaldean warriors to woodcutters arose from their being armed with axes. As the Israelites did not use the battle-axe, their imagination would be the more forcibly struck by this weapon.

23. Or, They have cut down her forest, saith Jehovah; for it is impenetrable, i.e. just as a pathless forest must be cleared to assist agriculture and the passage to and fro of men, so must the false worship and the material prosperity of Egypt be overthrown.

grasshoppers] The invading host advances as multitudinous as the locusts which con-

sume the whole vegetation of the land on which they alight.

24. The daughter &c.] i.e. the inhabitants of Egypt shall be disgraced.

25. the multitude of No] Rather, Amon of No. Amon or Jupiter-Amon was the first of the supreme triad of Thebes. He was the deity invisible and unfathomable, whose name signifies the concealed. No-Amon, is the sacred city of Thebes, the capital of Upper Egypt. First then Jehovah's anger falls upon the representatives of the highest divine and human powers, Amon of No and Pharaoh. It next punishes Egypt generally, and her gods and her kings; for each city had its special divinity, and inferior rulers were placed in the several parts of the country. Finally Pharaoh is again mentioned, with all who trust in him, i.e. the Jews, who had made Egypt their confidence and not God.

26. afterward &c.] The invasion of Nebuchadrezzar is to be a passing calamity, the severity of which will be felt chiefly by the Jews, but no subjugation of Egypt is to be attempted, and after the Chaldean army has withdrawn things will resume their former course.

27, 28. These two verses are a repetition of xxx. 10, 11, with those slight variations which Jeremiah always makes when quoting himself. Egypt's fall and restoration have been foretold; but the prophet closes with a word of exhortation to the many

\* ch. 25. 20.  
Ezek. 25. 16,  
16.

2. 4.  
\* Amos 1. 6,  
7, 8.  
\* Isai. 8. 7.  
ch. 46. 7, 8.  
\* ch. 1. 14.  
\* ch. 8. 10.  
Nah. 3. 2.  
\* ch. 25. 22.  
\* Ezek. 25. 16.  
Amos 1. 8.  
\* Gen. 10. 14.  
\* Amos 1. 7.  
Mic. 1. 16.  
Zeph. 2. 4.  
Zech. 9. 5.  
\* ch. 25. 20.  
\* ch. 41. 5.  
\* Deut. 32.  
41.  
Ezek. 21. 3,  
4, 5.  
\* Ezek. 14. 17.  
\* Mic. 6. 9.  
\* Isai. 15, &  
16.  
ch. 25. 21.  
Ezek. 25. 9.  
Amos 2. 1.

**CHAP. 47.** THE word of the LORD that came to Jeremiah the prophet <sup>a</sup>against the Philistines, <sup>b</sup>before that Pharaoh smote 2 <sup>1</sup>Gaza. ¶ Thus saith the LORD; ¶ Behold, <sup>c</sup>waters rise up <sup>d</sup>out of the north, and shall be an overflowing flood, and shall overflow the land, and <sup>e</sup>all that is therein; the city, and them, that dwell therein: then the men shall cry, and all the inhabitants of the 3 land shall howl. At the <sup>e</sup>noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels, the fathers shall not look back to their 4 children for feebleness of hands; because of the day that cometh to spoil all the Philistines, and to cut off from <sup>f</sup>Tyrus and Zidon every helper that remaineth: for the LORD will spoil the Philistines, <sup>g</sup>the remnant of <sup>h</sup>the country of <sup>i</sup>Caphtor. <sup>j</sup>Baldness is come upon Gaza; <sup>k</sup>Ashkelon is cut off with the remnant of their 6 valley: how long wilt thou <sup>l</sup>cut thyself? O thou <sup>m</sup>sword of the LORD, how long *will it be ere thou be quiet?* <sup>n</sup>put up thyself 7 into thy scabbard, rest, and be still. <sup>o</sup>How can it be quiet, seeing the LORD hath <sup>p</sup>given it a charge against Ashkelon, and against the sea shore? there hath he <sup>q</sup>appointed it.

**CHAP. 48.** AGAINST <sup>a</sup>Moab. Thus saith the LORD of hosts, the

<sup>1</sup> Heb. *Azzah*

<sup>2</sup> Heb. *the fulness thereof.*

<sup>3</sup> Heb. *the vale.*

<sup>4</sup> Heb. *gather thyself.*

<sup>5</sup> Heb. *How canst thou?*

erring Jews who dwelt there. Why should they flee from their country, and trust in a heathen power, instead of endeavouring to live in a manner worthy of the noble destiny which was their true glory and ground of confidence?

XLVII. Pharaoh-Necho though defeated at Carchemish, was probably able to seize Gaza upon his retreat, when obviously the possession of so strong a fortress would be most useful to him to prevent the entrance of the victorious Chaldeans into Egypt.

2. *waters rise up*] A metaphor for the assembling of an army (cp. marg. ref.).

*out of the north*] The Chaldean army must cross the Euphrates at Carchemish.

*an overflowing flood*] Or, *torrent*. To understand the metaphors of the Bible we must keep the natural phenomena of the country in mind. In Palestine rivers are torrents, dashing furiously along in the rainy seasons, and dry, or nearly so, in the summer.

*all that is therein*] The marg. rendering contrasts the wealth of Egypt, which forms its fulness, and the inhabitants.

3. *his strong horses*] *War-horses, chargers. the rushing of his chariots*] Rather, the rattling, the crashing noise which they make as they advance.

*for feebleness of hands*] The Philistines flee in such panic that a father would not even turn round to see whether his sons were effecting their escape or not.

4. *Because of the day that cometh to spoil*] *Because the day has come to devastate.*

The Philistines are called Tyre's remaining (i.e. last) helper, because all besides who could have assisted her have already suc-

cumbed to the Chaldean power. The judgment upon Philistia was in connexion with that upon Tyre, and it was fulfilled by expeditions sent out by Nebuchadnezzar under his lieutenants to ravage the country and supply his main army with provisions.

*the country of Caphtor*] *The coastland of Caphtor*. The Philistines came from the coast of the Egyptian Delta, and are called "a remnant" because they had been greatly reduced in numbers, partly by the long war of Psammetichus against Ashdod, partly by the capture of Gaza (r. 1), and partly by Assyrian invasions.

5. *Baldness*] Extreme mourning (see xvi. 6). *is cut off*] Others render, *is speechless* through grief.

*with the remnant of their valley*] Others, *O remnant of their valley, how long wilt thou cut thyself? Their valley* is that of Gaza and Ashkelon, the low-lying plain, usually called the Shefelah, which formed the territory of the Philistines. The reading of the LXX. is remarkable, *the remnant of the Anakim*, which probably would mean Gath, the home of giants (1 Sam. xvii. 4).

6. Or, *Alas, sword of Jehorah, how long wilt thou not rest?* For the answer, see r. 7.

XLVIII. This prophecy is an amplification of Isai. xv., xvi., and also introduces two verses 43, 44, from Isai. xxiv. 17, 18. Jeremiah's introduction of passages from older writers being accepted, it would seem that the passages borrowed are so inwoven with that which is Jeremiah's own, that they cannot be omitted as a later interpolation without destroying the whole. On the other hand in that which is the writer's own, and even in many of the alterations of

God of Israel; ¶ Woe unto <sup>b</sup>Nebo! for it is spoiled: <sup>c</sup>Kir-  
 thaim is confounded and taken: <sup>d</sup>Misgab is confounded and dis-  
 2 mayed. <sup>e</sup>There shall be no more praise of Moab: in <sup>f</sup>Heshbon  
 they have devised evil against it; come, and let us cut it off  
 from being a nation. Also thou shalt <sup>g</sup>be cut down, O Madmen;  
 3 the sword shall <sup>h</sup>pursue thee. <sup>i</sup>A voice of crying shall be from  
 4 Horonaim, spoiling and great destruction. Moab is destroyed;  
 5 her little ones have caused a cry to be heard. <sup>j</sup>For in the going  
 up of Luhith <sup>k</sup>continual weeping shall go up; for in the going  
 down of Horonaim the enemies have heard a cry of destruction.  
 6 ¶ <sup>l</sup>Flee, save your lives, and be like <sup>m</sup>the <sup>n</sup>heath in the wilderness.  
 7 For because thou hast trusted in thy works and in thy treasures,  
 thou shalt also be taken: and <sup>o</sup>Chemosh shall go forth into  
 8 captivity with his <sup>p</sup>priests and his princes together. And <sup>q</sup>the  
 spoiler shall come upon every city, and no city shall escape:  
 the valley also shall perish, and the plain shall be destroyed, as  
 9 the LORD hath spoken. <sup>r</sup>Give wings unto Moab, that it may  
 flee and get away: for the cities thereof shall be desolate, with-  
 10 out any to dwell therein. <sup>s</sup>Cursed be he that doeth the work of  
 the LORD <sup>t</sup>deceitfully, and cursed be he that keepeth back his  
 11 sword from blood. ¶ Moab hath been at ease from his youth,  
 and he <sup>u</sup>hath settled on his lees, and hath not been emptied  
 from vessel to vessel, neither hath he gone into captivity: there-

<sup>b</sup> Num. 32. 36.  
<sup>c</sup> Num. 32. 37.  
<sup>d</sup> Isai. 16. 14.  
<sup>e</sup> Isai. 15. 4.  
<sup>f</sup> ver. 5.  
<sup>g</sup> Isai. 15. 5.  
<sup>h</sup> ch. 51. 6.  
<sup>i</sup> ch. 17. 6.  
<sup>j</sup> Num. 21. 20.  
<sup>k</sup> ch. 43. 12.  
<sup>l</sup> ch. 40. 3.  
<sup>m</sup> ch. 6. 28.  
<sup>n</sup> ver. 18.  
<sup>o</sup> Ps. 55. 6.  
<sup>p</sup> ver. 23.  
<sup>q</sup> 1 Sam. 13.  
<sup>r</sup> 3. 9.  
<sup>s</sup> Zeph. 1. 12.

<sup>1</sup> Or, *The high place.*

<sup>2</sup> Or, *be brought to silence,*  
 Isai. 15. 1.

<sup>3</sup> Heb. *go after thee.*

<sup>4</sup> Heb. *weeping with weep-*  
*ing*

<sup>5</sup> Or, *a naked tree.*

<sup>6</sup> Or, *negligently.*

the borrowed passages, Jeremiah's mode of expression is so clearly to be recognized that the whole must be acknowledged to be his.

From Isai. xvi. 13 it has been conjectured that Isaiah had an ancient prophecy before him, and that Jeremiah drew from the same source. Bearing in mind the number of prophetic writings mentioned in the Books of Chronicles which have not come down to us, there is nothing unreasonable in such a supposition.

1. *Against Moab*] Concerning Moab.  
*is confounded*] *Is brought to shame.*

*Misgab*] The high fort; some special fortress, probably Kir-haraseth (2 K. iii. 25).

2. *no more praise of Moab*] Lit. *The glory of Moab is no more*, i.e. Moab has no more cause for boasting.

*Heshbon*] This town now belonged to the Ammonites (xlix. 3) but was on the border. The enemy encamped there arranges the plan of his campaign against Moab.

In the original there is a play of words upon the names Heshbon and Madmen.

3. *Omit shall be.* "Spoiling and great destruction," lit. *breaking*, is the cry heard from Horonaim (Isai. xv. 5).

4. *Moab*] Probably the city elsewhere called Ar-Moab. See the LXX. of this verse.

5. Luhith was situated upon an eminence, and Jeremiah describes one set of weeping fugitives as pressing close upon another.

*in the going down of Horonaim &c.*] Rather, *in the descent of Horonaim they have heard the distresses of the cry of breaking*, i.e. the

cry of distress occasioned by the ruin inflicted by the enemy. It was situated in a hollow, probably near the Dead Sea.

6. *like the heath*] Or, *Like a destitute man.* See marg. ref. note.

7. *works*] Possibly the products of labour. The Versions render *fortifications*.

*Chemosh*] As the national god of Moab (Num. xxi. 29), he represents the whole land; and his being led into captivity implies the total ruin of those under his protection. His name here spelt *Chemish* is repeated in Car-chemish, i.e. the fortress of Chemish.

8. *the valley*] The lowlands on the East bank of the Jordan, and at the top of the Dead Sea.

*the plain*] An upland pasture; it answers very much to *dooms*, so in v. 21.

10. *deceitfully*] Better as in marg.

11. Moab from the time it conquered the Emims (Deut. ii. 9, 10), and so became a nation, had retained quiet possession of its land, and enjoyed comparative prosperity. From the Moabite stone we gather, that king Mesha after the death of Ahab threw off the yoke of Israel; nor except for a short time under Jeroboam II. was Israel able to bring the Moabites back into subjection. They gradually drove the Reubenites back, and recovered most of the territory taken from the Amorites by Moses, and which originally had belonged to them.

*he hath settled on his lees*] Good wine was thought to be the better for being left to stand upon its sediment (Isai. xxv. 6), and in all cases its flavour was rendered thereby

- fore his taste <sup>1</sup>remained in him, and his scent is not changed.
- 12 Therefore, behold, the days come, saith the LORD, that I will send unto him wanderers, that shall cause him to wander, and
- 13 shall empty his vessels, and break their bottles. And Moab shall be ashamed of <sup>4</sup>Chemosh, as the house of Israel <sup>5</sup>was
- 14 ashamed of <sup>6</sup>Beth-el their confidence. ¶ How say ye, <sup>7</sup>'We are
- 15 mighty and strong men for the war?' <sup>8</sup>'Moab is spoiled, and gone up out of her cities, and <sup>9</sup>his chosen young men are <sup>10</sup>'gone down to the slaughter, saith <sup>11</sup>'the King, whose name is the
- 16 LORD of hosts. The calamity of Moab is near to come, and his
- 17 affliction hasteth fast. All ye that are about him, bemoan him; and all ye that know his name, say, <sup>12</sup>'How is the strong staff
- 18 broken, and the beautiful rod! ¶ <sup>13</sup>'Thou daughter that dost inhabit <sup>14</sup>'Dibon, come down from thy glory, and sit in thirst; for <sup>15</sup>'the spoiler of Moab shall come upon thee, and he shall
- 19 destroy thy strong holds. O <sup>16</sup>'inhabitant of <sup>17</sup>'Aroer, stand by the way, and espy; ask him that fleeth, and her that escapeth,
- 20 and say, What is done? Moab is confounded; for it is broken down: <sup>18</sup>'Howl and cry; tell ye it in <sup>19</sup>'Arnon, that Moab is spoiled,
- 21 and judgment is come upon <sup>20</sup>'the plain country; upon Holon,
- 22 and upon Jahazah, and upon Mephaath, and upon Dibon, and
- 23 upon Nebo, and upon Beth-diblathaim, and upon Kiriathaim,
- 24 and upon Beth-ganul, and upon Beth-meon, and upon <sup>21</sup>'Kerioth, and upon Bozrah, and upon all the cities of the land of Moab,

<sup>9</sup> Judg. 11. 24.  
<sup>1</sup> Kin. 11. 7.  
<sup>7</sup> Mos. 10. 6.  
<sup>1</sup> Kin. 12. 29.  
<sup>1</sup> Isai. 18. 6.  
<sup>8</sup> ver. 8, 9.  
<sup>9</sup> ch. 50. 27.  
<sup>11</sup> ch. 46. 18.

<sup>2</sup> See Isai. 9. 1.  
<sup>4</sup> Isai. 47. 1.  
<sup>5</sup> ch. 46. 19.  
<sup>6</sup> Num. 21. 30.  
<sup>15</sup> Isai. 15. 2.  
<sup>8</sup> ver. 8.  
<sup>12</sup> Deut. 2. 36.  
<sup>1</sup> 1 Sam. 1. 13, 16.  
<sup>1</sup> Isai. 16. 7.  
<sup>1</sup> See Num. 21. 13.  
<sup>16</sup> ver. 8.  
<sup>1</sup> ver. 11.  
<sup>1</sup> Amos 2. 2.

<sup>1</sup> Heb. *stool*.

<sup>2</sup> Heb. *the choice of*.

<sup>3</sup> Heb. *inhabitress*.

stronger (marg. ref.). By being emptied from vessel to vessel it became vapid and tasteless. So a nation by going into captivity is rendered tame and feeble. By his taste is meant the flavour of the wine, and so Moab's national character.

12. I will send tilters unto him and they shall tilt him, and then shall empty his vessels, and break their pitchers in pieces. Pitchers originally meant skins, but the word came to signify small earthenware jars (Isai. xxx. 14): thus the Chaldeans shall destroy of Moab everything that has contained the wine of her political life both small and great.

13. Israel was ashamed of Beth-el] After Salmaneser had carried Israel away, they could trust no longer in the calf of Bethel established by Jeroboam.

14. mighty] Heroes, veteran warriors.

15. Rather, Moab is spoiled, and her cities have gone up, i.e. in smoke, have been burnt (Josh. viii. 20, 21). Others render, The waster of Moab and of her towns is coming up to the attack, and her chosen youths are gone down to the slaughter.

16. near to come] Twenty-three years elapsed between the fourth year of Jehoiakim, when this prophecy was spoken, and its accomplishment by the invasion of Moab five years after the capture of Jerusalem. So slowly does God's justice move onwards.

17. The lamentation over Moab uttered by those round about him, i.e. the neighbouring nations, and those that know his name, nations more remote, who know little more than that there is such a people, takes the

form of an elegy. The metaphorical expressions, staff of strength, and rod or sceptre of beauty, indicate the union of power and splendour in the Moabite kingdom.

18. sit in thirst] Jeremiah draws a picture of the conquered inhabitants, collected outside the walls, waiting for their captors to march them away to the slave mart. The enemy occupied with plundering the houses of Dibon thinks little of the hunger and thirst of his prisoners.

strong holds] The remains of the fortifications of Dibon are still visible.

19. Aroer] On the Arnon, due South of Dibon. If Dibon falls, the turn of Aroer will come next, and therefore its inhabitants are to be on the look out, asking for news.

20. Or, Moab is ashamed, because she (Dibon) is broken by her fortifications being battered down.

21. Holon] This place apparently took its name from caverns in its neighbourhood.

22. Beth-diblathaim] i.e. the house of the two cakes of figs, perhaps so called from two hills in its neighbourhood. Hos. i. 8 note.

23. Beth-meon] Meon is probably the Moabite Olympus, and thus Beth-Baal-Meon, the full name of this town (Josh. xiii. 17), would signify the place where the heavenly Baal was worshipped.

24. Kerioth] A synonym of Ar, the old capital of Moab. It appears to have been a considerable place, and has been identified with El-Korriat, situated on the long ridge of Mount Attarus.

Bozrah] Probably the Bosora mentioned

- 25 far or near. <sup>2</sup>The horn of Moab is cut off, and his <sup>1</sup>arm is  
 26 broken, saith the LORD. ¶ <sup>3</sup>Make ye him drunken: for he  
 magnified *himself* against the LORD: Moab also shall wallow in  
 27 his vomit, and he also shall be in derision. For <sup>4</sup>was not Israel  
 a derision unto thee? <sup>5</sup>was he found among thieves? for since  
 28 thou spakest of him, thou <sup>1</sup>skippedst for joy. O ye that dwell  
 in Moab, leave the cities, and <sup>2</sup>dwell in the rock, and be like  
<sup>3</sup>the dove *that* maketh her nest in the sides of the hole's mouth.  
 29 We have heard the <sup>4</sup>pride of Moab, (he is exceeding proud) his  
 loftiness, and his arrogancy, and his pride, and the haughtiness  
 30 of his heart. I know his wrath, saith the LORD; but *it shall*  
 31 not be so; <sup>2</sup>his lies shall not so effect *it*. ¶ Therefore <sup>1</sup>will I  
 howl for Moab, and I will cry out for all Moab; *mine heart shall*  
 32 mourn for the men of Kir-heres. <sup>3</sup>O vine of Sibmah, I will  
 weep for thee with the weeping of Jazer: thy plants are gone  
 over the sea, they reach *even* to the sea of Jazer: the spoiler is  
 33 fallen upon thy summer fruits and upon thy vintage. And <sup>2</sup>joy  
 and gladness is taken from the plentiful field, and from the land  
 of Moab; and I have caused wine to fail from the wine presses:  
 none shall tread with shouting; *their shouting shall be no shout-*  
 34 ing. <sup>1</sup>From the cry of Heshbon *even* unto Elealeh, and *even*  
 unto Jahaz, have they uttered their voice, <sup>2</sup>from Zoar *even* unto  
 Horonaim, *as* an heifer of three years old: for the waters also  
 35 of Nimrim shall be <sup>3</sup>desolate. Moreover I will cause to cease in  
 Moab, saith the LORD, <sup>4</sup>him that offereth in the high places, and  
 36 him that burneth incense to his gods. Therefore <sup>5</sup>mine heart  
 shall sound for Moab like pipes, and mine heart shall sound like

<sup>2</sup> Ps. 75. 10.<sup>3</sup> See Ezek.

30. 21.

<sup>4</sup> ch. 25. 15,

27.

<sup>5</sup> Zeph. 2. 8.<sup>6</sup> See ch. 2. 26.<sup>7</sup> Ps. 55. 6.

ver. 9.

<sup>8</sup> Cant. 2. 14<sup>9</sup> Isai. 16. 6<sup>10</sup> Isai. 16. 6

ch. 50. 36.

<sup>11</sup> Isai. 15. 5.<sup>12</sup> Isai. 16. 8, 9.<sup>13</sup> Isai. 16. 10.<sup>14</sup> Isai. 15. 4,

5, 6.

<sup>15</sup> Isai. 15. 5.

ver. 5.

<sup>16</sup> Isai. 15. 2.<sup>17</sup> Isai. 16. 11.<sup>1</sup> Or, *moredst thyself.*<sup>2</sup> Or, *those on whom he**stayeth* (Hcb) *his ears do**not right*<sup>3</sup> Hcb, *desolations.*

in 1 Macc. v. 26 in company with Bosor, *i.e.* Bezer. As the word means *sheepfolds*, it was no doubt a common name for places in this upland region, fit only for pasturage.

25. *The horn* [*i.e.* his pride (marg. ref.); *his arm, i.e.* his strength (xvii. 5)].

26. *Make ye him drunken*] With the wine-cup of God's fury, till terror deprive him of his senses.

27. *was he found &c.*] Or, *was he found among thieves that so often as thou speakest of him thou waggest thy head*!—in contempt for a fallen enemy.

28. *dwell in the rock*] See iv. 29. The sole chance of escape is refuge in inaccessible fastnesses.

*in the sides...*] On the further side of the mouth of the pit. The wild rock pigeon invariably selects deep ravines for its nesting and roosting.

30. *but it shall not be so*] Most commentators translate, *I know, saith Jehovah, his arrogancy, and the emptiness of his boastings; they have wrought emptiness.*

31. *mine heart &c.*] Rather, "there shall be mourning for" &c.

32. Or, *More than the weeping of Jazer over its ruined vineyards will I weep for thee, O vine of Sibmah.* Cp. marg. ref. Jazer lies in an upland valley about fifteen miles North of Heshbon.

*thy plants &c.*] *Thy branches are gone over the sea, i.e.* the power of Moab is felt even on the western side of the Dead Sea; *they reached &c.*

33. *winepresses*] Rather, *wine-vats*, into which the wine runs from the presses.

*their shouting shall be no shouting*] The vintage shout is—silence. For the vines have been destroyed, and desolation reigns where once was the joyful cry of those who tread the grapes.

34. The meaning is that, taking up the lamentation of Heshbon, the Moabites break forth into a wail, heard as far as Elealeh, scarcely two miles distant (Num. xxxii. 37), but thence spreading over the land to towns on the southern and south-western borders of the land.

*an heifer of three years old*] Applied in Isai. xv. 5 to Zoar, but here to Horonaim. Some take "an heifer" as a proper name, and render, *Eglah for the third part* (cp. Isai. xix. 24). Zoar, Horonaim, and Eglah formed a tripolis, or confederacy of three towns, and Eglah might therefore be put after either one or the other.

*Nimrim*] Probably the Wady-en-Nemeirah at the south-eastern end of the Dead Sea.

36. *like pipes*] A wind instrument, used at funerals (Matt. ix. 23).



# JEREMIAH. XLVIII. XLIX.

\* Isai. 15. 7.  
\* Isai. 15. 2, 3.  
ch. 47. 5.  
\* Gen. 37. 34.

f ch. 22. 28.

r ch. 49. 22.  
Hos. 8. 1.  
Hab. 1. 8.  
\* Isai. 4. 9.  
\* ver. 24.  
\* Isai. 13. 8.  
ch. 30. 6.  
Mic. 4. 9.  
\* Ps. 63. 4.  
Isai. 7. 8.  
\* Isai. 24. 17,  
18.  
\* See ch. 11.  
23.

\* Num. 21. 28.

r Num. 24. 17.

\* Num. 21. 29.

r ch. 40. 6.

\* Ezek. 21.  
28. & 25. 2.

pipes for the men of Kir-heres: because <sup>1</sup>the riches that he hath gotten are perished. For <sup>2</sup>every head shall be bald, and every beard <sup>3</sup>clipped: upon all the hands shall be cuttings, and <sup>4</sup>upon the loins sackcloth. There shall be lamentation generally upon all the housetops of Moab, and in the streets thereof: for I have broken Moab like <sup>5</sup>a vessel wherein is no pleasure, saith the LORD. They shall howl, saying, How is it broken down! how hath Moab turned the <sup>6</sup>back with shame! so shall Moab be a derision and a dismaying to all them about him. ¶ For thus saith the LORD; Behold, <sup>7</sup>he shall fly as an eagle, and shall <sup>8</sup>spread his wings over Moab. <sup>9</sup>Kerioth is taken, and the strong holds are surprised, and <sup>10</sup>the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs. And Moab shall be destroyed <sup>11</sup>from being a people, because he hath magnified himself against the LORD. <sup>12</sup>Fear, and the pit, and the snare, shall be upon thee, O inhabitant of Moab, saith the LORD. He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for <sup>13</sup>I will bring upon it, even upon Moab, the year of their visitation, saith the LORD. They that fled stood under the shadow of Heshbon because of the force: but <sup>14</sup>a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the <sup>15</sup>tumultuous ones. <sup>16</sup>Woe be unto thee, O Moab! the people of Chemosh perisheth: for thy sons are taken <sup>17</sup>captives, and thy daughters captives. Yet will I bring again the captivity of Moab <sup>18</sup>in the latter days, saith the LORD. ¶ Thus far is the judgment of Moab.

CHAP. 49. <sup>1</sup>CONCERNING <sup>2</sup>the Ammonites. ¶ Thus saith the

<sup>1</sup> Heb. diminished.  
<sup>2</sup> Heb. neck.

<sup>3</sup> Or, The cities  
<sup>4</sup> Heb. children of noise.

<sup>5</sup> Heb. in captivity.  
<sup>6</sup> Or, Against.

the riches that he hath gotten] Lit. that which remains over, a superfluity.

37. cuttings] Cp. xvi. 6, and marg. ref.

38. generally] Rather, entirely.

39. Lit. How is it broken down! they wail! How hath Moab turned the back in shame! Yea, Moab is become a laughter and a terror (xvii. 17) to all who are round about him.

40. The rapid and irresistible attack of Nebuchadnezzar is compared to the impetuous dash of the eagle on its prey (Deut. xxviii. 49).

41. surprised] captured by force.

45. because of the force] Rather, without force. Translate, The fugitives have stood, (i.e. halted) powerless in the shadow of Heshbon. As Heshbon was the capital of the Ammonites, the sense is that the defeated Moabites looked to Ammon for protection. but a fire...] Not only will Ammon refuse aid to Moab, but her ruin is to come forth from Heshbon. To shew this Jeremiah has recourse to the old triumphal poetry of the Mosaic age (marg. ref.).

the corner] i.e. of the beard...the crown of the head] The fire of war consumes both far and near, both hair and beard, i.e. everything that it can singe and destroy.

the tumultuous ones] Lit. sons of the battle-spirit, the brave Moabite warriors.

47. bring again the captivity] [Or, "restore the prosperity"]. A similar promise is given to Egypt, Ammon, and Elam (xli. 26, xlix. 6). Thus far...Moab] An editorial note by the same hand as the last words of li. 64.

XLIX. To the North of the Moabites lay the country of the Ammonites, a closely allied nation (Gen. xix. 37, 38) who claimed that the land assigned to the tribe of Gad had originally belonged to them (Judg. xi. 13). They seem to have been far less civilized than the Moabites, and possessed but one stronghold, Rabbah, not devoting themselves to agriculture, but wandering with their flocks over the Arabian wastes. When, however, Tiglath-Pileser carried the inhabitants of Gilead into captivity, the Ammonites occupied much of the vacant land, and many of them probably adopted a more settled life; at this time they even possessed Heshbon, once the frontier town between Reuben and Gad. It is this seizure of the territory of Gad which forms the starting-point of Jeremiah's prediction. Older prophecies against Ammon are Amos i. 13-15; Zeph. ii. 8-11.

## JEREMIAH. XLIX.

- LORD; ¶ Hath Israel no sons? hath he no heir? why then doth**  
<sup>1</sup>their king inherit <sup>2</sup>Gad, and his people dwell in his cities? \* Amos 1. 12.  
**2 Therefore, behold, the days come, saith the LORD, that I will**  
cause an alarm of war to be heard in <sup>3</sup>Rabbah of the Ammonites; \* Amos 1. 14.  
and it shall be a desolate heap, and her daughters shall be burned  
with fire: then shall Israel be heir unto them that were his  
**3 heirs, saith the LORD. Howl, O Heshbon, for Ai is spoiled:**  
cry, ye daughters of Rabbah, <sup>4</sup>gird you with sackcloth; lament,  
and run to and fro by the hedges; for <sup>5</sup>their king shall go into  
**4 captivity, and his ¶ priests and his princes together. Wherefore**  
gloriest thou in the valleys, <sup>6</sup>thy flowing valley, O /backsliding  
daughter? that trusted in her treasures, <sup>7</sup>saying, Who shall  
**5 come unto me? Behold, I will bring a fear upon thee, saith the**  
Lord God of hosts, from all those that be about thee; and ye  
shall be driven out every man right forth; and none shall gather  
**6 up him that wandereth. And ¶ afterward I will bring again the**  
captivity of the children of Ammon, saith the LORD. \* 1 Sam. 32. 11.  
ch. 4. 8.  
**7 ¶ Concerning Edom. ¶ Thus saith the LORD of hosts; ¶ Is**  
wisdom no more in Teman? <sup>8</sup>is counsel perished from the pru-  
**8 dent? is their wisdom vanished? ¶ Flee ye, ¶ turn back, dwell**  
deep, O inhabitants of <sup>9</sup>Dedan; for I will bring the calamity  
of Esau upon him, the time that I will visit him. If ¶ grape-  
\* ch. 48. 7.  
Amos 1. 15.  
/ ch. 3. 14.  
\* ch. 21. 13.

<sup>1</sup> Or, *Melcom*.

<sup>2</sup> Or, *Melcom*, 1 Kin. 11 5 33.

<sup>3</sup> Or, *thy valley floweth*

*away.*

<sup>4</sup> Or, *they are turned back.*

<sup>5</sup> 1 Sam. 32. 11.  
ch. 4. 8.

<sup>6</sup> ch. 48. 7.

<sup>7</sup> Amos 1. 15.

<sup>8</sup> See Isai. 19.

<sup>9</sup> 11.

<sup>10</sup> ver. 30.

<sup>11</sup> ch. 25. 23.

<sup>12</sup> Obad. 5.

1. *Hath Israel no sons?* i.e. the Ammonites in seizing Gilead have acted as if the country had no rightful owner. The sons of Israel were to return from captivity, and the land was their hereditary property.

*their king* **Milcom** (and in v. 3), see marg. The Ammonite god stands for the Ammonites just as Chemosh (xlvi. 7) is the equivalent of the Moabites.

*inherit* i.e. **take possession of.**

2. *Rabbah* i.e. the great city. See 2 Sam. xii. 27 note for a distinction between Rabbah, the citadel, and the town itself, lying below upon the Jabbok.

*daughters* i.e. unvalled villages (and in v. 3).

*shall Israel be heir* i.e. shall be victor over *his victors*; cp. Micah i. 15.

3. *Ai* Not the town on the West of the Jordan (Josh. vii. 2); a place not mentioned elsewhere. For Ai some read Ar.

*hedges* Fields were not divided by hedges till recent times; the term probably means the walls which enclose the vineyards (Num. xxii. 24).

4. *thy flowing valley* The (fertile) valley in which Rabbah was situated. The LXX. again have, in *the valleys of the Anakim*, as in xlvi. 5 (see note).

5. *every man right forth* The Ammonites will live in terror of the tribes which rove in the neighbourhood, and at the slightest alarm will flee straight away without resistance.

6. In 1 Macc. v. 6, 7, the Ammonites appear again as a powerful nation.

7-22. Edom stretched along the south of

Judah from the border of Moab on the Dead Sea to the Mediterranean and the Arabian deserts, and held the same relation to Judah which Moab held towards the kingdom of Israel. Although expressly reserved from attack by Moses (Deut. ii. 5), a long feud caused the Edomites to cherish so bitter an enmity against Judah, that they exulted with cruel joy over the capture of Jerusalem by the Chaldeans, and shewed great cruelty towards those who fled to them for refuge.

Of the prophecies against Edom the first eight verses of Obadiah are also found in Jeremiah (see marg. ref.). As Jeremiah wrote before the capture of Jerusalem, and Obadiah apparently after it (see vv. 13, 14), it might seem certain that Obadiah copied from Jeremiah. Others held the reverse view; while some consider that the two prophets may both have made common use of some ancient prediction. See the Introduction to Obadiah.

The prophecy is divisible into three strophes. In the first (vv. 7-13), the prophet describes Edom as terror-stricken.

7. *Teman* A strip of land on the North-East of Edom, put here for Edom generally. Its inhabitants were among those "children of the East" famed for wisdom, because of their skill in proverbs and dark sayings.

8. *dwell deep* (v. 30) The Dedanites, who were used to travel through the Edomite territory with their caravans, are advised to retire as far as possible into the Arabian deserts to be out of the way of the invaders.

9. Translate, *If vintagers come to thee, they*

- gatherers come to thee, would they not leave *some* gleanings grapes? if thieves by night, they will destroy <sup>1</sup>till they have enough. <sup>2</sup>But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and <sup>3</sup>he is not.
- 11 Leave thy fatherless children, I will preserve *them* alive; and 12 let thy widows trust in me. For thus saith the LORD; Behold, <sup>4</sup>they whose judgment *was* not to drink of the cup have assuredly drunken; and *art* thou he *that* shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely 13 drink of it. For <sup>5</sup>I have sworn by myself, saith the LORD, that <sup>6</sup>Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.
- 14 ¶I have heard a "rumour from the LORD, and an ambassador is sent unto the heathen, *saying*, Gather ye together, and come 15 against her, and rise up to the battle. For, lo, I will make 16 thee small among the heathen, *and* despised among men. Thy terribleness hath deceived thee, *and* the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: <sup>7</sup>though thou shouldest make thy "nest as high as the eagle, <sup>8</sup>I will bring thee down from thence, saith the LORD. Also Edom shall be a desolation: <sup>9</sup>every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof. <sup>10</sup>As in the overthrow of Sodom and Gomorrah and the neighbour cities thereof, saith the LORD, no man shall abide 19 there, neither shall a son of man dwell in it. ¶Behold, he shall come up like a lion from <sup>11</sup>the swelling of Jordan against the habitation of the strong: but I will suddenly make him run
- <sup>12</sup> Mal. 1. 3.   <sup>13</sup> Isai. 17. 14.   <sup>14</sup> Obad. 18.   <sup>15</sup> Gen. 22. 16.   <sup>16</sup> Isai. 46. 23.   <sup>17</sup> Isai. 34. 6.   <sup>18</sup> & 63. 1.   <sup>19</sup> Obad. 1. 2.   <sup>20</sup> Obad. 4.   <sup>21</sup> Job 39. 27.   <sup>22</sup> Amos 9. 2.   <sup>23</sup> ch. 18. 16.   <sup>24</sup> Gen 19. 25.   <sup>25</sup> ch. 50. 40.   <sup>26</sup> Amos 4. 11.   <sup>27</sup> ch. 50. 44.   <sup>28</sup> ch. 12. 5.

<sup>1</sup> Heb. *their sufficiency*.

will not leave any gleanings: if thieves by night, they will destroy their fill.

10. But] For. The reason why the invaders destroy Edom so completely. His secret places are the hiding-places in the mountains of Seir.

his seed] Esau's seed, the Edomites; his brethren are the nations joined with him in the possession of the land, Amalek, and perhaps the Simeonites; his neighbours are Dedan, Tema, Buz.

11. As with Moab (xlviii. 47), and Ammon (xlix. 6), so there is mercy for Edom. The widows shall be protected, and in the orphans of Edom the nation shall once again revive.

12. Translate, Behold they whose rule was not to drink of the cup shall surely drink &c. It was not the ordinary manner of God's people to suffer from His wrath: but now when they are drinking of the wine-cup of fury (xxv. 15), how can those not in covenant with Him hope to escape?

14-18. The second strophe, Edom's chastisement.

14. rumour] Or, "revelation." ambassador] Or, messenger, i.e. herald. The business of an ambassador is to negotiate, of a herald to carry a message.

16. small &c.] Rather, small among the nations, i.e. of no political importance.

16. Edom's "terribleness" consisted in her cities being hewn in the sides of inaccessible rocks, whence she could suddenly descend for predatory warfare, and retire to her fastnesses without fear of reprisals.

the clefts of the rock] Or, the fastnesses of Sela, the rock-city, Petra (see Isai. lvi. 1). the hill] i.e. Bozrah.

17. Better, And Edom shall become a terror. every passer by shall be terrified, and shudder &c.

18. neighbour &c.] Admah and Zeboim. a son of man] i.e. "Any man." From A.D. 536 onwards, Petra suddenly vanishes from the pages of history. Only in the present century was its real site discovered.

19-22. Concluding strophe. The fall of Edom is compared to the state of a flock worried by an enemy strong as a lion (iv. 7), and swift as an eagle.

19. the swelling of Jordan] Or, the pride of Jordan, the thickets on his banks (unarg. ref. note).

against the habitation of the strong] Or, to the abiding pasturage. The lion stalks forth from the jungle to attack the fold, sure to find sheep there because of the perennial (evergreen) pasturage: but I will suddenly make him (the flock, Edom) run away from her (or it, the pasturage).

- away from her: and who *is* a chosen *man*, *that* I may appoint over her? for *who is* like me? and who will *appoint* me the time? and *who is* that shepherd that will stand before me? • Ex. 15. 11.  
• Job 41. 10.
- 20 Therefore hear the counsel of the LORD, that he hath taken against Edom; and his purposes, that he hath purposed against the inhabitants of Teman: Surely the least of the flock shall draw them out: surely he shall make their habitations desolate • ch. 50. 45.
- 21 with them. <sup>a</sup>The earth is moved at the noise of their fall, at • ch. 50. 40.
- 22 the cry the noise thereof was heard in the <sup>2</sup>Red sea. Behold, <sup>1</sup>he shall come up and fly as the eagle, and spread his wings • ch. 4. 13.
- over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.
- 23 <sup>a</sup>Concerning Damascus. ¶ Hamath is confounded, and Arpad: • Isai. 17. 1.  
• Amos 1. 3.  
• Zech. 9. 1.  
• Isai. 57. 20.
- for they have heard evil tidings: they are <sup>2</sup>fainthearted; *there is* • Isai. 13. 8.  
• ch. 4. 31.  
• ch. 33. 9.  
• ch. 51. 4.
- 24 sorrow <sup>4</sup>on the sea; it cannot be quiet. Damascus is waxed feeble, *and* turneth herself to flee, and fear hath seized on her: • Amos 1. 1.
- <sup>m</sup>anguish and sorrows have taken her, as a woman in travail. • Amos 1. 1.
- 25, 26 How is <sup>n</sup>the city of praise not left, the city of my joy! <sup>o</sup>Therefore her young men shall fall in her streets, and all the men of • Amos 1. 1.
- 27 war shall be cut off in that day, saith the LORD of hosts. And I will kindle a <sup>p</sup>fire in the wall of Damascus, and it shall consume the palaces of Benhadad.

- 28 <sup>q</sup>Concerning Kedar, and concerning the kingdoms of Hazor, • Isai. 21. 13.

<sup>1</sup> Or, *current me in judgment.*

<sup>2</sup> Heb. *Woody sea.*  
<sup>3</sup> Heb. *melted.*

<sup>4</sup> Or, *as on the sea.*

*and who is a chosen.* ] Better, *and I will appoint over it*, the abandoned land of Edom, *him who is chosen*, i.e. my chosen ruler Nebuchadnezzar.

*who will appoint me the time?* ] The plaintiff, in giving notice of a suit, had to mention the time when the defendant must appear (see marg.). Jehovah identifies Himself with Nebuchadnezzar (xxv. 9), and shews the hopelessness of Edom's cause. For who is like Jehovah, His equal in power and might? Who will dare litigate with Him, and question His right? &c.

20. *Surely the least.* ] Rather, *Surely they will worry them, the feeble ones of the flock; surely their pasture shall be terror-stricken over them.* No shepherd can resist Nebuchadnezzar (r. 19), but all flee, and leave the sheep unprotected. Thereupon the Chaldeans enter, and treat the poor feeble flock so barbarously, that the very fold is horrified at their cruelty.

21. *is moved* ] Quakes.

*at the cry* ] The arrangement is much more poetical in the Hebrew, *The shriek—to the sea of Suph* (Exod. x. 19 note) *is heard its sound.*

22. Nebuchadnezzar shall swoop down like an eagle, the emblem of swiftness.

23. Though the superscription is confined to Damascus, the prophecy relates to the whole of Aram, called by us Syria, which was divided into two parts, the northern, of which Hamath was the capital, and the south-eastern, belonging to Damascus.

*Hamath is confounded* ] Or, *is ashamed.* For Hamath see Isai. x. 9 note. Arpad lay about fourteen miles north of Aleppo, at a place now called Tel Erfad.

*fainthearted* ] The sinews are relaxed, unknit, through terror.

*there is sorrow on the sea* ] In the sea. As the sea is used (marg. ref.) of the agitation of the thoughts of evil men, its sense here also probably is, *there is sorrow*, or rather anxiety, in the agitated hearts of the Syrians.

24. *and turneth* ] Omit *and*. The original is a rapid sequence of unconnected sentences. *Damascus is unwinded; she turned to flee, and a trembling seized her; anguish and wrappings took hold of her* &c.

25. An exclamation of sorrow wrong from the prophet at the thought of the people of Damascus remaining to be slaughtered. The words *my joy* express the prophet's own sympathy. The praise of Damascus for beauty has been universal from the days of Naaman (2 K. v. 12), to those of recent travellers.

27. See marg. ref. and 1 K. xi. 14 note.

28. Hazor, derived from a word signifying an unvalled village, is a general appellation of those Arab tribes who were partially settled, while Kedar signifies the Bedawin, who used only tents. Some think that Hazor is another way of spelling Jeter, i.e. Ituræa, whose inhabitants, with the Kedarrenes, would naturally be called *the sons of the East*.

- which Nebuchadrezzar king of Babylon shall smite. ¶ Thus saith the LORD; ¶ Arise ye, go up to Kedar, and spoil the tents of the east. Their tents and their flocks shall they take away: they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry unto them, 'Fear is on every side. 'Flee, get you far off, dwell deep, O ye inhabitants of Hazor, saith the LORD; for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you. Arise, get you up unto the wealthy nation, that dwelleth without care, saith the LORD, which have neither gates nor bars, which dwell alone. And their camels shall be a booty, and the multitude of their cattle a spoil: and I will scatter into all winds them that are in the utmost corners; and I will bring their calamity from all sides thereof, saith the LORD. And Hazor shall be a dwelling for dragons, and a desolation for ever: there shall no man abide there, nor any son of man dwell in it.
- 34 The word of the LORD that came to Jeremiah the prophet against Elam in the beginning of the reign of Zedekiah king of Judah, saying, ¶ Thus saith the LORD of hosts; ¶ Behold, I will break the bow of Elam, the chief of their might. And upon Elam will I bring the four winds from the four quarters of heaven, and I will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come. For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, even my fierce anger, saith the LORD; and I will send the sword after them, till I have consumed them: and I will set my throne in Elam, and will destroy

<sup>1</sup> Heb. *flit greatly*.  
<sup>2</sup> Or, *that is at ease*.

<sup>3</sup> Heb. *cut off into corners*, of their hair *polled*.  
 or, *that haxe the corners*

shall smite] Or, *smote*.  
 29. *curtains*] The hangings of the tents.  
*Fear is on every side*] *Mayor-missalib* (see vi. 25 note); a cry, indicating the panic which followed the unexpected onset of the enemy.  
 30. *a purpose against you*] Others read "against them" (the wealthy nation, v. 31).  
 31. *the wealthy nation*] Or, *a nation at rest, living securely and in confidence*.  
*which dwell alone*] They dwell alone, i.e. have neither alliances with other nations, nor intercourse by commerce.  
 32. *them...corners*] Or, *those who clip the corners of their beards* (cp. ix. 26).  
 33. *dragons*] i.e. jackals.  
 34. *against Elam*] Or, *concerning Elam*. This country, better known as Susiana, is the modern Chuzistan, and lies on the East of Chaldaea, from which it is separated by the Tigris. In the cuneiform inscriptions we find the Elamites on friendly terms with Babylon. The suggestion therefore that they served as auxiliaries in the Chaldaean army in the expedition against Judah is not improbable. It was in the first year of

Zedekiah that this prophecy was written, and thus it is a little prior to the prophecies against Babylon (li. 59), which immediately follow. The words, *the Elam*, appear in the LXX. in xxv. 14, followed by this prophecy, while in xxvi. 1 we find, *In the beginning of the reign of king Zedekiah there was this word about Elam*, followed in v. 2 by the prophecy (ch. xlv. of the Hebr.) against Egypt. This is a proof simply of the confusion which existed in the Egyptian transcripts of the prophecies relating to the nations. See p. 162.

35. The bow was the national weapon of Elam, and therefore *the chief of their might*, that on which their strength in war depended.

36. In a whirlwind violent gales seem to blow from every quarter, and whatever is exposed to their fury they scatter over the whole country. With similar violence the whole nation of Elam shall be dispersed far and wide.

38. *Lit. king and princes*. Elam will lose its independence, and henceforward have no native ruler with his attendant officers.

39 from thence the king and the princes, saith the LORD. But it shall come to pass 'in the latter days, *that* I will bring again ' ch. 48. 47. the captivity of Elam, saith the LORD.

**CHAP. 50.** THE word that the LORD spake "against Babylon and against the land of the Chaldeans" by Jeremiah the prophet. <sup>a</sup>Isai. 13. 1. & 21. 1. & 47. 1.

2 ¶ Declare ye among the nations, and publish, and "set up a standard; publish, *and* conceal not: say, Babylon is taken, <sup>b</sup>Isai. 46. 1. <sup>c</sup>ch. 43. 12. <sup>d</sup>ch. 51. 49. <sup>e</sup>Isai. 13. 17, 's, 20. <sup>f</sup>Hos. 1. 11. <sup>g</sup>Ezra 3. 12. <sup>h</sup>Ps. 126. 5. <sup>i</sup>Zech. 12. 10. <sup>j</sup>Hos. 3. 5.

3 Bel is confounded, Merodach is broken in pieces; "her idols are confounded, her images are broken in pieces. "For out of the north there cometh up "a nation against her, which shall make her land desolate, and none shall dwell therein: they shall re-  
4 move, they shall depart, both man and beast. ¶ In those days, and in that time, saith the LORD, the children of Israel shall come, "they and the children of Judah together, "going and  
5 weeping: they shall go, <sup>a</sup>and seek the LORD their God. They

<sup>1</sup> Heb. *by the hand of Jeremiah.*

<sup>2</sup> Heb. *lift up.*

39. *Elam*] Elam was subject to Babylon (Dan. viii. 2), and its capital Shushan a favourite residence of the Persian kings (Esther i. 2). Of its subsequent fate we know little; the Elamites continued to exist, and members of their nation were present at Pentecost among those chosen to represent the Gentile world at the first preaching of the Gospel (Acts ii. 9).

L., I.I. Many critics have endeavoured to shew that this prophecy was not written by Jeremiah. Others grant that Jeremiah was the true author, yet assert that the prophecy has been largely interpolated. The arguments for its authenticity are briefly; (a) The superscription (l. 1), and the appended history (li. 59-64); (b) The general admission that the style is Jeremiah's; (c) The fact that the author was living at Jerusalem (l. 5, where read *hitherward*, not *thitherward*); (d) The Medes and not the Persians are described as the future conquerors of Babylon (li. 11, 28). The knowledge of topography and Babylonian customs is not more than Jeremiah may have learnt from the Chaldeans when they were at Jerusalem in the fourth, and again in the eleventh year of Jehoiakim: and there was constant intercourse by letter and otherwise between Babylon and Jerusalem.

The prophecy may be considered essential to the right discharge by Jeremiah of the duties of his office. He had foretold the capture and ruin of Jerusalem, not from love to Babylon, but as a necessary act of the Divine justice, and as the one remedy for Judah's sins. He recognized the Chaldeans as Jehovah's ministers; but recognizing also that they practised wanton barbarities, and claimed the glory for themselves and their gods, he proclaimed that Babylon must be punished for its cruelty, its pride, and its idolatry.

The date is fixed by li. 59. With this agrees the internal evidence.

Though deficient in arrangement the prophecy is full of grand ideas; and the similarity between passages in this prophecy and Isaiah illustrates the large knowledge which Jeremiah evidently possessed of the earlier Scriptures. and the manner in which, consciously or unconsciously, he has perpetually imitated them in his own writings.

L. 1. *against...against*] Concerning.  
2. *confounded...confounded*] *ashamed...ashamed.*

*Merodach*] This deity, in the inscriptions Mariuk, was the tutelary god of Babylon, and Nebuchadnezzar, who called his son Evil-Merodach, appears to have been especially devoted to his service. He was really identical with Bel, and his equivalent among the planets was Jupiter: and as such he was styled "King of heaven and earth."

3. *out of the north*] Media lay to the North-West of Babylon. This constant use of the North, the quarter where the sun never shines, and therefore the region of darkness, is symbolical of the region whence danger ever comes.

*they shall remove &c.*] Translate, as in ix. 10, *from man even to cattle they are fled, they are gone.*

4. The fall of Babylon is to be immediately followed by the return of the exiles homewards, in tearful procession, because they go as penitents; and yet with joy, because their faces are towards Zion. The cessation moreover of the schism between Israel and Judah is one of the signs of the times of the Messiah (Isaiah xi. 12, 13), and symbolically represents the gathering together of the warring empires of the world under the peaceful sceptre of the Church's King.

*going and weeping: they shall go*] Omit the colon; *i.e. they go ever onward weeping.*

- shall ask the way to Zion with their faces thitherward, *saying*, Come, and let us join ourselves to the LORD in 'a perpetual covenant *that* shall not be forgotten. ¶ My people hath been <sup>1</sup>lost sheep: their shepherds have caused them to go astray, they have turned them away *on* <sup>2</sup>the mountains: they have gone from mountain to hill, they have forgotten their 'resting-place. All that found them have <sup>3</sup>devoured them: and <sup>4</sup>their adversaries said, 'We offend not, because they have sinned against the LORD, <sup>5</sup>the habitation of justice, even the LORD, <sup>6</sup>the hope of their fathers. 'Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks. <sup>7</sup>For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall 'set themselves in array against her; from thence she shall be taken: their arrows *shall be* as of a mighty <sup>8</sup>expert man; <sup>9</sup>none shall return in vain. And Chaldea shall be a spoil: <sup>10</sup>all that spoil her shall be satisfied, saith the LORD. <sup>11</sup>Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage, because ye are grown <sup>12</sup>fat <sup>13</sup>as the heifer at grass, and <sup>14</sup>bellow as bulls; your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost of the nations *shall be a* wilderness, a dry land, and a desert. Because of the wrath of the LORD it shall not be inhabited, <sup>15</sup>but it shall be wholly desolate: <sup>16</sup>every one that goeth by Babylon shall be astonished, and hiss at all her plagues. ¶ Put yourselves in array against Babylon round about: all ye <sup>17</sup>that bend the bow, shoot at her, spare no arrows: for she hath sinned against the LORD. Shout against her round about: she hath <sup>18</sup>given her hand: her foundations are fallen, <sup>19</sup>her walls are thrown down: for <sup>20</sup>it is the

<sup>1</sup> Heb. *place to lie down in*.<sup>2</sup> Or, *destroyer*.<sup>3</sup> Heb. *big, or, corpulent*.<sup>4</sup> Or, *neigh as steeds*.

5. *thitherward*] **Hitherward**; the writer evidently was at Jerusalem.

6. *their shepherds... mountains*] Some translate *Their shepherds*, i.e. civil rulers (ii. 8 note) *have led them astray upon the seducing mountains*.—the mountains being the usual places where idolatry was practised.

*their restingplace*] Their fold (Ps. xxiii. 2).

7. *offend not*] i.e. "are not guilty." Israel having left the fold, has no owner, and may therefore be maltreated with impunity.

*habitation of justice*] In xxi. 23 applied to Jerusalem: here, Jehovah alone is the true pasturage, in Whom His people will find safety, rest, and plenty.

8. So firmly did the Jews settle themselves in Babylon under Jeremiah's counsels, that they were the last to abandon the place.

*he goats*] See Isai. xiv. 9 note.

9. *I will raise*] Or, *stir up*.

*an assembly of great nations*] The Medo-Persian empire was as much an aggregate of discordant nations as that of Babylon.

*from thence*] From the North, i.e. by the great nations coming thence.

*return in vain*] A proverbial expression for ill success (cp. Isai. lv. 11). Here the skilful warrior returns not empty.

10, 11. Or, *Chaldeans shall become a spoil... for thou wast glad, thou exultedst, ye plunderers of mine heritage*.

*because ye are grown fat*] Rather, **for thou leapedst, skippedst** as an animal does when playing.

*as the heifer at grass*] Or, *as a heifer threshing*. When threshing cattle were allowed to eat their fill (Deut. xxv. 4), and so grew playful.

*bellow as bulls*] Better as in marg.

12. *your mother*] i.e., Babylon. *Confounded...ashamed*. Or, *ashamed...blush*.

*behold &c.*] Translate, *Behold she is the hindermost of the nations, a desert, a thirsty land, and a waste*.—the reason why Babylon is to blush. Once the head of gold (Dan. ii. 32), she is now the lowest of earthly powers.

14. Place the colon after *bow*.

15. *Shout*] i.e. spoken of the war-cry. So in Isai. xlii. 13, where God is compared to a warrior, it is said *He shall shout* (A. V. cry), i.e. raise the war-cry.

*she hath given her hand*] The sign of submission (cp. 1 Chr. xxix. 24 marg.).

*foundations*] Or, *buttresses*. LXX. *buttments*.

vengeance of the LORD: take vengeance upon her; <sup>a</sup>as she  
 16 hath done, do unto her. Cut off the sower from Babylon, and  
 him that handleth the <sup>b</sup>sickle in the time of harvest: for fear of  
 the oppressing sword <sup>c</sup>they shall turn every one to his people, and  
 17 they shall flee every one to his own land. <sup>d</sup>¶ Israel is <sup>e</sup>a scattered  
 sheep; <sup>f</sup>the lions have driven <sup>g</sup>him away: first <sup>h</sup>the king of  
 Assyria hath devoured him; and last this <sup>i</sup>Nebuchadrezzar king  
 18 of Babylon hath broken his bones. Therefore thus saith the  
 LORD of hosts, the God of Israel; Behold, I will punish the  
 king of Babylon and his land, as I have punished the king of  
 19 Assyria. <sup>j</sup>And I will bring Israel again to his habitation, and  
 he shall feed on Carmel and Bashan, and his soul shall be satis-  
 20 fied upon mount Ephraim and Gilead. In those days, and in  
 that time, saith the LORD, <sup>k</sup>the iniquity of Israel shall be sought  
 for, and <sup>l</sup>there shall be none; and the sins of Judah, and they  
 shall not be found: for I will pardon them <sup>m</sup>whom I reserve.  
 21 ¶ Go up <sup>n</sup>against the land <sup>o</sup>of Merathaim, <sup>p</sup>even against it, and  
 against the inhabitants of <sup>q</sup>Pekod: waste and utterly destroy  
 after them, saith the LORD, and do <sup>r</sup>according to all that I have  
 22 commanded thee. <sup>s</sup>'A sound of battle is in the land, and of  
 23 great destruction. How is <sup>t</sup>the hammer of the whole earth  
 cut asunder and broken! how is Babylon become a desolation  
 24 among the nations! I have laid a snare for thee, and thou art  
 also taken, O Babylon, <sup>u</sup>and thou wast not aware: thou art  
 found, and also caught, because thou hast striven against the  
 25 LORD. The LORD hath opened his armoury, and hath brought  
 forth <sup>v</sup>the weapons of his indignation: for this is the work of  
 26 the Lord God of hosts in the land of the Chaldeans. Come  
 against her <sup>w</sup>from the utmost border, open her storehouses:

<sup>a</sup> Or, *sythe*.

<sup>2</sup> Or, *of the rebels*.

<sup>3</sup> Or, *Tusitation*.

<sup>4</sup> Heb. *from the end*.

<sup>a</sup> Pa. 137. 8.  
ver. 29.

<sup>c</sup> Isai. 13. 14.

<sup>d</sup> ver. 6.

<sup>e</sup> ch. 2. 15.

<sup>f</sup> 2Kin. 17. 6.

<sup>g</sup> 2 Kin. 24.

<sup>h</sup> 10, 14.

<sup>i</sup> Isai. 65. 10.

<sup>j</sup> Ezek. 34. 13.

<sup>k</sup> 14.

<sup>l</sup> ch. 31. 34.

<sup>m</sup> ch. 31. 34.

<sup>n</sup> Isai. 1. 9.

<sup>o</sup> Isai. 23. 23.

<sup>p</sup> Isai. 10. 6.

<sup>q</sup> ch. 34. 22.

<sup>r</sup> ch. 51. 54.

<sup>s</sup> Isai. 14. 6.

<sup>t</sup> ch. 51. 20.

<sup>u</sup> ch. 51. 8.

<sup>v</sup> Dan. 5. 30.

<sup>w</sup> Isai. 13. 5.

16. The population is to be destroyed so utterly that the rich fields of Babylonia are to remain untilled.

*they shall turn*] The full force of the words will be seen if it be remembered that it had been the policy of Nebuchadrezzar to compel citizens selected from the vanquished nations to settle in Babylonia.

17. *Israel is a scattered sheep*] i.e. is like a flock which has been scared and driven in all directions; for *lions have chased him*.

*first the king &c.*] Rather, *the first lion ate him, even the king of Assyria; and this one, the last, hath picked his bones, even Nebuchadrezzar &c.* The constant wasting of the land by the Assyrians had so lessened the number of Israel, that Nebuchadrezzar had but the bones to pick.

19. Or, *I will bring Israel* (the scared sheep) *back to his pasture* (see v. 7) *and he shall graze &c.* The places named are the districts of Palestine most famous for their rich herbage.

20. *those days*] The days of the Messiah. *reserve*] Or, *permit to remain*: hence the *remnant*, a word pregnant with meaning in the language of the prophets. See Isai. viii. 13 note (2).

21. *the land of Merathaim*] of double rebellion. Like Mitsraim, i.e. the two Egypts,

Aram-Naharaim, i.e. Syria of the two rivers, or Mesopotamia, it is a dual. It may have been a real name; or—the dual ending being intensive—it may mean the land of very great rebelliousness.

*Pekod*] Possibly a Babylonian town.

*waste*] Rather, *slay*, v. 27.

23. *the hammer*] Babylon, by whose instrumentality Jehovah had crushed the nations, is now *cut asunder*, i.e. the head of iron or bronze is cut away from the wooden handle, and broken.

24. *I have laid a snare for thee*] Babylon, the impregnable, was taken (according to Herodotus) by Cyrus by stratagem. Having diverted the waters of the Euphrates, he entered the city by the river channel: but see Dan. v. 1 note.

*and thou wast not aware*] Better lit., *and thou didst not know it*.

25. By a grand figure the prophet describes Jehovah arming Himself that in person He may execute justice upon the wicked city.

*for this is the work*] Rather, *for my Lord Jehovah of hosts hath a work to do in the land of the Chaldeans*.

26. *against her*] Or, *to her*, in order to plunder her. *Her storehouses* (lit. *granaries*) are to burst open, the corn piled up in



- <sup>1</sup> cast her up as heaps, and destroy her utterly: let nothing of her be left. Slay all her <sup>a</sup>bullocks; let them go down to the slaughter: woe unto them! for their day is come, the time of <sup>a</sup>their visitation. The voice of them that flee and escape out of the land of Babylon, <sup>b</sup>to declare in Zion the vengeance of the LORD our God, the vengeance of his temple. Call together the archers against Babylon: <sup>c</sup>all ye that bend the bow, camp against it round about; let none thereof escape: <sup>d</sup>recompense her according to her work; according to all that she hath done, do unto her: <sup>e</sup>for she hath been proud against the LORD, against the Holy One of Israel. <sup>f</sup>Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the LORD. Behold, I <sup>g</sup>am against thee, O thou <sup>h</sup>most proud, saith the Lord GOD of hosts: for <sup>i</sup>thy day is come, the time <sup>j</sup>that I will visit thee. And <sup>k</sup>the most proud shall stumble and fall, and none shall raise him up: and <sup>l</sup>I will kindle a fire in his cities, and it shall devour all round about him. ¶ Thus saith the LORD of hosts; The children of Israel and the children of Judah <sup>m</sup>were oppressed together: and all that took their captives held them fast; they refused to let them go. <sup>n</sup>Their Redeemer is strong; <sup>o</sup>the LORD of hosts is his name: he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon. A sword is upon the Chaldeans, saith the LORD, and upon the inhabitants of Babylon, and <sup>p</sup>upon her princes, and upon <sup>q</sup>her wise men. A sword is <sup>r</sup>upon the <sup>s</sup>liars; and they shall dote: a sword is upon her mighty men; and they shall be dismayed. A sword is upon their horses, and upon their chariots, and upon all <sup>t</sup>the mingled people that are in the midst of her; and <sup>u</sup>they shall become as women: a sword is upon her treasures; and they shall be robbed. <sup>v</sup>A drought is upon her waters; and they shall be

<sup>a</sup> Ps. 22. 12.  
<sup>b</sup> Isai. 34. 7.

<sup>c</sup> ch. 48. 44.  
<sup>d</sup> ch. 51. 10.

<sup>e</sup> ver. 14.  
<sup>f</sup> ver. 15.  
<sup>g</sup> ch. 51. 46.  
<sup>h</sup> Rev. 18. 6.  
<sup>i</sup> Isai. 47. 10.  
<sup>j</sup> ch. 49. 26.

<sup>k</sup> ver. 27.

<sup>l</sup> ch. 21. 14.

<sup>m</sup> Rev. 18. 8.  
<sup>n</sup> Isai. 47. 4.

<sup>o</sup> Dan. 5. 30.  
<sup>p</sup> Isai. 47. 13.  
<sup>q</sup> Isai. 44. 25.  
<sup>r</sup> ch. 49. 30.  
<sup>s</sup> ch. 25. 20.  
<sup>t</sup> Ez-k. 30. 5.  
<sup>u</sup> ch. 51. 30.  
<sup>v</sup> Nah. 3. 13.  
<sup>w</sup> Isai. 44. 27.

<sup>1</sup> Or, tread her.

<sup>2</sup> Heb. pride.

<sup>3</sup> Heb. pride.

<sup>4</sup> Or, chief strays.

<sup>5</sup> Heb. bars.

heaps, and finally they are to devote her to destruction, i.e. to burn her wealth with fire. from the utmost borders] [Or, "from the first of you even to the last"].

let nothing of her be left] Lit. let her have no remnant. Contrast v. 10.

27. her bullocks.] Her strong youths.

28. The voice of them... i.e. There is a sound of fugitives escaping from Babylonia. The Jews saw in the fall of Babylon Jehovah's vengeance for His Temple.

29. Or, Summon ye the archers to Babylon, even all who bend the bow; encamp against her &c. In this portion of the prophecy the capture of Babylon is regarded as the punishment due to her for burning the Temple (v. 28).

31. Babylon is here called Pride, just as in v. 21 she was called Double-rebellion.

32. him...his...him] Or, her.

33. were oppressed] are oppressed together: and all their captors have laid firm hold upon them: they have refused to let them go. The restoration of Israel and Judah to their land is necessary. As Babylon will not let them go, it must be broken, and its empire destroyed.

34. Redeemer] i.e. Goel. Jehovah is Israel's next relative, bound by law to avenge him, as well as to ransom him from captivity. It was the Goel's duty also to plead his kinsman's cause. How thoroughly Jehovah will execute this duty for Israel is shewn in the Hebr. by the triple repetition of the same word; lit. in pleading He will plead their plea.

the land...] Rather, the earth. Babylon has hitherto by its ambition kept the world in unrest: now by its fall men everywhere can dwell in security.

35. Omit is. A summons comes from Jehovah, Israel's Goel, to the sword to fall upon all the elements of Babylon's greatness. The princes were her rulers at home and her generals in war. The wise men were those upon whose learning she so prided herself (Dan. i. 4 note).

36. liars] Soothsayers, fortune-tellers. 37. the mingled people] i.e. the foreigners serving as mercenaries in her army.

38. A drought] Rather, "a sword," i.e. military skill and forethought.

- dried up: for it is the land of <sup>r</sup>graven images, and they are mad  
 39 upon *their* idols. <sup>r</sup>Therefore the wild beasts of the desert with  
 the wild beasts of the islands shall dwell *there*, and the owls  
 shall dwell therein: <sup>r</sup>and it shall be no more inhabited for ever;  
 40 neither shall it be dwelt in from generation to generation. <sup>r</sup>As  
 God overthrew Sodom and Gomorrah and the neighbour cities  
 thereof, saith the LORD; so shall no man abide there, neither  
 41 shall any son of man dwell therein. ¶ <sup>r</sup>Behold, a people shall  
 come from the north, and a great nation, and many kings shall  
 42 be raised up from the coasts of the earth. <sup>r</sup>They shall hold the  
 bow and the lance: <sup>r</sup>they are cruel, and will not shew mercy:  
<sup>r</sup>their voice shall roar like the sea, and they shall ride upon  
 horses, *every one* put in array, like a man to the battle, against  
 43 thee, O daughter of Babylon. The king of Babylon hath heard  
 the report of them, and his hands waxed feeble: <sup>r</sup>anguish took  
 44 hold of him, and pangs as of a woman in travail. <sup>r</sup>Behold, he  
 shall come up like a lion from the swelling of Jordan unto the  
 habitation of the strong: but I will make them suddenly run away  
 from her: and who is a chosen man, *that* I may appoint over  
 her? for who is like me? and who will appoint me the time?  
 45 and <sup>r</sup>who is that shepherd that will stand before me? Therefore  
 hear ye <sup>r</sup>the counsel of the LORD, that he hath taken against  
 Babylon; and his purposes, that he hath purposed against the  
 land of the Chaldeans: Surely the least of the flock shall draw  
 them out: surely he shall make *their* habitation desolate with  
 46 them. <sup>r</sup>At the noise of the taking of Babylon the earth is  
 moved, and the cry is heard among the nations.
- CHAP. 51.** <sup>r</sup>THUS saith the LORD; Behold, I will raise up against  
 Babylon, and against them that dwell in the <sup>r</sup>midst of them that  
 2 rise up against me, <sup>r</sup>a destroying wind; and will send unto  
 Babylon <sup>r</sup>fanners, that shall fan her, and shall empty her land:  
<sup>r</sup>for in the day of trouble they shall be against her round about.  
 3 Against *him* that bendeth <sup>r</sup>let the archer bend his bow, and  
 against *him* that lifteth himself up in his brigandine: and spare  
 4 ye not her young men; <sup>r</sup>destroy ye utterly all her host. Thus  
 the slain shall fall in the land of the Chaldeans, <sup>r</sup>and they that  
 5 are thrust through in her streets. For Israel *hath* not been  
 forsaken, nor Judah of his God, of the LORD of hosts; though  
 their land was filled with sin against the Holy One of Israel.

<sup>1</sup> Or, consent me to plead?

<sup>2</sup> Heb. heart.

*they are mad upon their idols*] Omit *their*. The word for *idols*, lit. *terrors* (Ps. lxxxviii. 16) is used in this one place only of objects of worship. Probably it refers to those monstrous forms invented as representations of their deities.

39. *wild beasts of the islands*] *Jackals*. *owls*] *Ostriches* (marg. ref. note).

41-43. An application to Babylon of the doom against Jerusalem (vi. 22-24).

41. *the coasts of the earth*] See vi. 22 note.

44-46. A similar application to Babylon of what was said of Edom (marg. ref.).

LI. 1. *in the midst of them that rise up against me*] Or, *in Leb-kamai*, the cipher for *Kadim*, i.e. Chaldeans. This cipher was not necessarily invented by Jeremiah, or used

for concealment. It was probably first devised either for political purposes or for trade, and was in time largely employed in the correspondence between the exiles at Babylon and their friends at home. Thus words in common use like *Sheshach* (xxv. 26) and *Leb-kamai*, would be known to everybody.

2. *fanners*] Or, winnowers.

3. The man who *bends the bow*, and the heavy-armed soldier who vaunts himself in his coat of mail (xvi. 4 note), represent the Babylonians who defend the city.

4. Translate *And they*, i.e. the young men who form her host (v. 3), *shall fall slain in the land of the Chaldeans, and pierced through in her streets*, i.e. the streets of Babylon.

<sup>r</sup> var. 2.  
 ch. 51. 44.  
<sup>r</sup> Isai. 13. 21,  
 22.  
 ch. 51. 37.  
<sup>r</sup> Isai. 13. 20.  
 ch. 25. 12.  
<sup>r</sup> Gen. 19. 25.  
 Isai. 13. 18.  
 ch. 40. 15.  
<sup>r</sup> ch. 25. 14.

<sup>r</sup> ch. 6. 23.  
<sup>r</sup> Isai. 13. 18.  
<sup>r</sup> Isai. 5. 30.

<sup>r</sup> ch. 49. 24.  
<sup>r</sup> ch. 49. 19.

<sup>r</sup> Job 41. 10.  
 ch. 49. 19.  
<sup>r</sup> Isai. 14. 24,  
 &c.  
 ch. 51. 11.

<sup>r</sup> Rev. 18. 9.

<sup>r</sup> 2 Kin. 19. 7.  
 ch. 4. 11.  
<sup>r</sup> ch. 15. 7.  
 ch. 50. 14.  
<sup>r</sup> ch. 50. 14.

<sup>r</sup> ch. 50. 21.  
<sup>r</sup> ch. 49. 26.

<sup>g</sup> ch. 50. 8.  
<sup>h</sup> Rev. 18. 4.  
<sup>i</sup> ch. 50. 15.  
<sup>j</sup> ch. 35. 14.  
<sup>k</sup> Rev. 17. 4.  
<sup>l</sup> Rev. 14. 8.  
<sup>m</sup> ch. 25. 10.  
<sup>n</sup> Isai. 21. 9.  
<sup>o</sup> ch. 48. 20.  
<sup>p</sup> Rev. 18. 9.  
<sup>q</sup> ch. 48. 11.  
<sup>r</sup> Isai. 13. 14.  
<sup>s</sup> Rev. 18. 5.  
<sup>t</sup> Ps. 37. 6.  
<sup>u</sup> ch. 50. 28.  
<sup>v</sup> ch. 46. 4.  
<sup>w</sup> Isai. 13. 17.  
<sup>x</sup> ch. 50. 45.  
<sup>y</sup> ch. 50. 28.  
<sup>z</sup> Nah. 2. 1.  
<sup>aa</sup> Rev. 17. 1.  
<sup>ab</sup> ch. 49. 13.  
<sup>ac</sup> Amos 6. 8.  
<sup>ad</sup> Nah. 3. 15.  
<sup>ae</sup> ch. 50. 15.  
<sup>af</sup> ch. 10. 12.  
<sup>ag</sup> Job 9. 8.  
<sup>ah</sup> Ps. 104. 2.  
<sup>ai</sup> ch. 10. 13.

6 <sup>1</sup> 'Flee out of the midst of Babylon, and deliver every man his soul : be not cut off in her iniquity ; for <sup>2</sup> this is the time of the LORD's vengeance ; <sup>3</sup> he will render unto her a recompence.  
 7 ¶ <sup>4</sup> 'Babylon hath been a golden cup in the LORD's hand, that made all the earth drunken : <sup>5</sup> the nations have drunken of her wine ; therefore the nations <sup>6</sup> are mad. Babylon is suddenly <sup>7</sup> fallen and destroyed : <sup>8</sup> howl for her ; <sup>9</sup> take balm for her pain, if so be she may be healed. We would have healed Babylon, but she is not healed : forsake her, and <sup>10</sup> let us go every one into his own country : <sup>11</sup> for her judgment reacheth unto heaven, and is lifted up <sup>12</sup> even to the skies. The LORD hath <sup>13</sup> brought forth our righteousness : come, and let us <sup>14</sup> declare in Zion the work of the LORD our God. ¶ <sup>15</sup> 'Make <sup>16</sup> bright the arrows ; gather the shields : <sup>17</sup> the LORD hath raised up the spirit of the kings of the Medes : <sup>18</sup> for his device is against Babylon, to destroy it ; because it is <sup>19</sup> the vengeance of the LORD, the vengeance of his temple.  
 12 'Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the <sup>20</sup> ambushes : for the LORD hath both devised and done that which he spake against the inhabitants of Babylon. <sup>21</sup> O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness. <sup>22</sup> The LORD of hosts hath sworn <sup>23</sup> by himself, saying, Surely I will fill thee with men, <sup>24</sup> as with caterpillers ; and they shall <sup>25</sup> lift <sup>26</sup> up a shout against thee. ¶ <sup>27</sup> 'He hath made the earth by his power, he hath established the world by his wisdom, and <sup>28</sup> hath stretched out the heaven by his understanding. <sup>29</sup> When he uttereth

<sup>1</sup> Heb. pure.

<sup>2</sup> Heb. there is in wait.

<sup>3</sup> Heb. by his soul.

<sup>4</sup> Heb. utter.

7. Lit. A golden cup is Babel in the hand of Jehovah, intoxicating the whole earth. Jeremiah beholds her in her splendour, but the wine whereof she makes the nations drink is the wrath of God. As God's hammer (l. 23), Babylon was strong : as His cup of gold, she was rich and beautiful, but neither saves her from ruin.

8. destroyed] Lit. broken, as was the hammer (l. 23). The cup, though of metal, is thrown down so violently as to be shattered by the fall.

howl for her] The persons addressed are the many inhabitants of Babylon who were dragged from their homes to people its void places, and especially the Israelites. They have dwelt there long enough to feel pity for her, when they contrast her past magnificence with her terrible fall. Cp. xxix. 7.

9. Omit would. All was done that it was possible to do to heal her.

to the skies] Or, to the clouds.

10. Jehovah hath brought to the light those things which prove us to be righteous : i.e. by punishing Babylon He hath justified us.

11. Make bright] Rather, Sharpen.

The Medes (Gen. x. 2) were a branch of the great Aryan family, who as conquerors had seized upon the vast regions extending from the Caspian Sea to the eastern borders

of Mesopotamia, but without being able to dispossess the Turanian tribes who had previously dwelt there. They were divided into numerous clans, each with its own local chief, the leaders of the larger sections being those who are here called kings.

12. upon the walls of Babylon] Or, against the walls. The A. V. takes the word ironically, as a summons to Babylon to prepare for her defence ; others take it as a summons to the army to make the attack.

13. upon many waters] The great wealth of Babylonia was caused not merely by the Euphrates, but by a vast system of canals, which served for defence as well as for irrigation.

the measure of thy covetousness] i.e. the appointed end of thy gain. Some render the all of thy cutting off, i.e. the appointed measure at which thou art to be cut off, at which thy web of existence is to be severed from the loom.

14. Rather, Surely I have filled thee with men as with locusts, and they shall sing over thee the vintage-song. The vintage-shout suggests the idea of trampling Babylon under foot, as the vintagers trample the grapes ; a metaphor of the Divine wrath.

15-19. A transcript of x. 12-16.

his voice, *there is* a <sup>1</sup>multitude of waters in the heavens; and <sup>2</sup>he causeth the vapours to ascend from the ends of the earth: <sup>3</sup>he maketh lightnings with rain, and bringeth forth the wind <sup>4</sup>out of his treasures. <sup>5</sup>Every man <sup>6</sup>is brutish by his knowledge; every founder is confounded by the graven image: <sup>7</sup>for his molten image is falsehood, and *there is* no breath in them. <sup>8</sup>They are vanity, the work of errors: in the time of their visitation they shall perish. <sup>9</sup>The portion of Jacob is not like them; for he is the former of all things: and *Israel is* the rod of his inheritance: the LORD of hosts is his name. ¶ <sup>10</sup>Thou art my battle axe and weapons of war: for <sup>11</sup>with thee will I break in pieces the nations, and with thee will I destroy kingdoms; and with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider; with thee also will I break in pieces man and woman; and with thee will I break in pieces <sup>12</sup>old and young; and with thee will I break in pieces the young man and the maid; I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers. <sup>13</sup>And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the LORD. ¶ <sup>14</sup>Behold, I am against thee, O destroying mountain, saith the LORD, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, <sup>15</sup>and will make thee a burnt mountain. And they shall not take of thee a stone for a corner, nor a stone for foundations; <sup>16</sup>but thou shalt be <sup>17</sup>desolate for ever, saith the LORD. ¶ <sup>18</sup>Set ye up a standard in the land, blow the trumpet among the nations, <sup>19</sup>prepare the nations against her, call together against her <sup>20</sup>the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillars. Prepare against her the nations with <sup>21</sup>the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion. And the land shall

<sup>1</sup> Or, voice.<sup>2</sup> Or, is more brutish than to know<sup>3</sup> Or, in thee, or, by thee<sup>4</sup> Heb everlasting desolations.

20. Or, Thou art my maul, weapons of war &c. The maul or mace (Prov. xxv. 18) only differs from the hammer (l. 23) in being used for warlike purposes.

Omit the "will" in "will I break." The crushing of the nations was going on at the time when the prophet wrote. Most commentators consider that Babylon was the mace of God.

23. *captains...rulers* (v. 28) Pashas and Sagans. The prophet dwells at length upon Babylon's destructiveness.

25. *O destroying mountain* A volcano, which by its flames and hot lava-streams destroys the whole land.

*a burnt mountain* A burnt-out mountain, of which the crater alone remains. Such was Babylon. Its destructive energy under Nebuchadnezzar was like the first outbreak of volcanic fires; its rapid collapse under his successors was as the same volcano when its

flames have burnt out, and its crater is falling in upon itself.

26. The prophet means that (1) Babylon would never again be the seat of empire. Nor (2) would any new development of events take its rise thence.

27. Ararat, see Gen. viii. 4 note. Minni, probably the western portion of Armenia, as Ararat was that in the centre and to the East. Armenia was at this time subject to Media. Ashchenaz was between the Euxine and the Caspian Seas.

*a captain* Some prefer the LXX. rendering in Nah. iii. 17, *a mingled mass of people*. [Others, a "scribe," an Assyrian term.]

*the rough caterpillars* i.e. locusts in their third stage, when their wings are still enveloped in rough horny cases, which stick up upon their backs. It is in this stage that they are so destructive.

28. *his dominion* This belonged not to

\* ch. 50. 13.  
ver. 43.

b Isai. 19. 16.  
ch. 50. 37.  
c Lam. 2. 9.  
Nab. 3. 13.  
d ch. 50. 24.  
e ch. 50. 33.

f Isai. 21. 10.  
Mic. 4. 13.  
g Heb. 3. 12.  
h Isai. 17. 5.  
Hos. 6. 11.  
Joel 3. 13.  
Rev. 14. 15,  
18.  
i ch. 50. 17.

k ch. 50. 34.  
l ch. 50. 38.

m Isai. 13. 22.  
n ch. 25. 9.

tremble and sorrow : for every purpose of the LORD shall be performed against Babylon, <sup>a</sup>to make the land of Babylon a desolation without an inhabitant. The mighty men of Babylon have forborn to fight, they have remained in *their* holds: their might hath failed; <sup>b</sup>they became as women: they have turned her dwellingplaces; <sup>c</sup>her bars are broken. <sup>d</sup>One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at *one* end, and that <sup>e</sup>the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted. For thus saith the LORD of hosts, the God of Israel; The daughter of Babylon is <sup>f</sup>like a threshingfloor, <sup>g</sup>*it is* time to thresh her: yet a little while, <sup>h</sup>and the time of her harvest shall come. ¶ Nebuchadrezzar the king of Babylon hath <sup>i</sup>devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicacies, he hath cast me out. <sup>j</sup>The violence done to me and to my <sup>k</sup>flesh be upon Babylon, shall the <sup>l</sup>inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say. Therefore thus saith the LORD; Behold, <sup>m</sup>I will plead thy cause, and take vengeance for thee; <sup>n</sup>and I will dry up her sea, and make her springs dry. <sup>o</sup>And Babylon shall become heaps, a dwelling-place for dragons, <sup>p</sup>an astonishment, and an hissing, without an

<sup>1</sup> Or, *in the time that he thresheth her.*

<sup>2</sup> Heb. *My violence.*  
<sup>3</sup> Or, *remainder.*

<sup>4</sup> Heb. *inhabitrress.*

the subordinate rulers, but to the chief, *e.g.* to Cyrus.

29. The lit. translation is,

Then the earth quaked and writhed;  
For the thoughts of Jehovah against  
Babel have stood fast;  
To make Babel a waste without inhabitant.

30. *have forborn to fight*] Or, *have ceased to fight*: in despair when they saw that the conflict was hopeless.

*holds*] The word properly means an acropolis, and so any inaccessible place of refuge. *they have burned*] *i.e.* the enemy have burned.

*bars*] *i.e.* fortifications (cp. Amos i. 5).

31. The royal palace was a strong fortification in the heart of the city. The messengers thus met one another.

*at one end*] Rather, *from all sides*, entirely, completely.

32. *the passages are stopped*] The ferries are seized, occupied. The historians state that when Cyrus captured the city his troops moved down the bed of the river and occupied all these ferries, finding at each of them the gates negligently left open. See Dan. v. 1 note.

*the reeds*] Lit. *the marshes* or pools, which formed an important part of the defences of Babylon, were dried up as completely as a piece of wood would be consumed by fire.

33. Translate, *The daughter of Babylon is as a threshing-floor at the time when it is*

trampled, *i.e.* trodden hard in readiness for the threshing: *yet a little while and the harvest-time shall come to her, i.e.* overtake her. In the East the corn when reaped is carried at once to the threshing-floor, a level spot carefully prepared beforehand, usually about fifty feet in diameter, and trampled hard. The grain after it has been beaten out by a sledge drawn over it by oxen is separated from the chaff and stored up in granaries.

34, 35. Lit. *Nebuchadrezzar... hath devoured us, hath crushed us, he hath set us aside as an empty vessel, he hath swallowed us like a crocodile, he hath filled his maw with my delicacies* (Gen. xlix. 20), *he hath cast us out. My wrong and my flesh be upon Babylon, shall the inhabitress of Zion say: and my blood be &c.* Nebuchadrezzar had devoured Jerusalem, had treated her as ruthlessly as a crocodile does its prey, and for this cruelty he and Babylon are justly to be punished.

36. *her sea*] Probably the great lake dug by Nitocris to receive the waters of the Euphrates.

*her springs*] *Her reservoir*; the whole system of canals dug (c. 13). The wealth of Babylonia depended upon irrigation.

37. *heaps*] Of rubbish, formed in this case by the decay of the unburnt bricks of which Babylon was built. It is these *heaps* which have yielded such a large wealth of historical documents in our own days. *dragons*] *Jackals* (x. 22).

38 inhabitant. They shall roar together like lions: they shall yell  
 39 as lions' whelps. In their heat I will make their feasts, and I will  
 40 make them drunken, that they may rejoice, and sleep a per-  
 41 petual sleep, and not wake, saith the LORD. I will bring them  
 42 down like lambs to the slaughter, like rams with he goats.  
 43 ¶ How is "Sheshach taken! and how is "the praise of the whole  
 44 earth surprised! how is Babylon become an astonishment among  
 45 the nations! "The sea is come up upon Babylon: she is covered  
 46 with the multitude of the waves thereof. "Her cities are a deso-  
 47 lation, a dry land, and a wilderness, a land wherein no man  
 48 dwelleth, neither doth any son of man pass thereby. "And I  
 49 will punish Bel in Babylon, and I will bring forth out of his  
 50 mouth that which he hath swallowed up: and the nations shall  
 51 not flow together any more unto him: yea, "the wall of Babylon  
 shall fall. ¶ "My people, go ye out of the midst of her, and  
 deliver ye every man his soul from the fierce anger of the LORD.  
 46 And "test your heart faint, and ye fear "for the rumour that  
 shall be heard in the land; a rumour shall both come one year,  
 and after that in another year shall come a rumour, and violence  
 47 in the land, ruler against ruler. ¶ Therefore, behold, the days  
 come, that "I will "do judgment upon the graven images of  
 Babylon: and her whole land shall be confounded, and all her  
 48 slain shall fall in the midst of her. Then "the heaven and the  
 earth, and all that is therein, shall sing for Babylon: "for the  
 spoilers shall come unto her from the north, saith the LORD.  
 49 "As Babylon hath caused the slain of Israel to fall, so at Babylon  
 50 shall fall the slain of all "the earth. "Ye that have escaped the  
 sword, go away, stand not still: remember the LORD afar off,  
 51 and let Jerusalem come into your mind. "We are confounded,

° ver. 57.

P ch. 25. 26.

° ch. 49. 25.

Dan. 4. 30.

° See Isai.

7. 9.

° ch. 50. 39.

ver. 29.

° Isai. 46. 1.

ch. 50. 2.

" ver. 59.

° ch. 50. 8.

Rev. 18. 4.

° 2 Kin. 19. 7.

° ch. 50. 2.

ver. 52.

° Isai. 44. 23.

Rev. 18. 20.

° ch. 50. 3.

° ch. 44. 23.

° Ps. 44. 15

&amp; 79. 4.

1 Or, shake themselves

2 Or, let not.

3 Heb. wait upon

4 Or, Both Babylon is to  
fall, O ye slain of Israel,

and with Babylon, &amp;c.

5 Or, the country.

38. yell] Or, growl.

39. In their heat...] While, like so many young lions, they are in the full glow of excitement over their prey, God prepares for them a drinking-bout to end in the sleep of death. Cp. Dan. v. 1.

40. lambs...rams...he goats] i.e. all classes of the population (see Isai. xxxiv. 6 note).

41. Sheshach] Babylon: see r. 1 note.

surprised] i.e. seized, captured.

42. By a grand metaphor the invading army is compared to the sea.

43. a wilderness] Or, a desert of sand.

a land wherein] Rather, a land—no man shall dwell in them (i.e. its cities), and no human being shall pass through them.

44. The sacred vessels plundered from Jerusalem, and laid up in the very temple of Bel, should be restored; the men and women dragged from other lands to people the city, released; and its wall falling would shew the insignificance to which it should be reduced.

45. the fierce anger of the LORD] i.e. against Babylon. The people of God are to flee away, that they may not be involved in the miseries of Babylon. See l. 8 note.

46. Lit. And beware lest your heart faint,

and ye be afraid because of the rumour that is heard in the land for in one year shall one rumour come, and afterwards in another year another rumour, and violence shall be in the land &c. The fall of Babylon was to be preceded by a state of unquiet, men's minds being unsettled partly by rumours of the warlike preparations of the Medes, and of actual invasions: partly by intestine feuds. So before the conquest of Jerusalem by the Romans the Church had similar warnings (Matt. xxiv. 6, 7).

47. Therefore] The exiles were to note these things as signs of the approach of God's visitation.

confounded] Or, ashamed.

49. Render, As Babylon caused the slain of Israel to fall, so because of Babylon have fallen the slain of (or, in) the whole earth. Babylon has to answer for the general carnage caused by its wars.

50. afar off] Or, from afar, from Chaldaea, far away from Jehovah's dwelling in Jerusalem. The verse is a renewed entreaty to the Jews to leave Babylon and journey homewards, as soon as Cyrus grants them permission.

51. confounded] Or, ashamed. The verse

- because we have heard reproach : shame hath covered our faces :  
for strangers are come into the sanctuaries of the LORD's house.
- \* ver. 47. 52 Wherefore, behold, the days come, saith the LORD, 'that I will do judgment upon her graven images : and through all her land
- f ch. 49. 16. 53 the wounded shall groan. 'Though Babylon should mount up to  
Amos 9. 2. heaven, and though she should fortify the height of her strength,  
Obad. 4. 54 yet from me shall spoilers come unto her, saith the LORD. ¶<sup>a</sup>A  
e ch. 50. 22. sound of a cry *cometh* from Babylon, and great destruction from
- 55 the land of the Chaldeans : because the LORD hath spoiled Baby-  
lon, and destroyed out of her the great voice ; when her waves
- 56 do roar like great waters, a noise of their voice is uttered : be-  
cause the spoiler is come upon her, *even* upon Babylon, and her
- 57 the LORD God of recompences shall surely requite. 'And I will  
make drunk her princes, and her wise *men*, her captains, and  
her rulers, and her mighty men : and they shall sleep a perpetual
- 58 of hosts. ¶ Thus saith the LORD of hosts ; <sup>12</sup>The broad walls of  
Babylon shall be utterly <sup>2</sup>broken, and her high gates shall be  
burned with fire ; and <sup>3</sup>the people shall labour in vain, and the  
folk in the fire, and they shall be weary.
- 59 The word which Jeremiah the prophet commanded Seraiah  
the son of Neriah, the son of Maaseiah, when he went <sup>3</sup>with  
Zedekiah the king of Judah into Babylon in the fourth year of
- 60 his reign. And *this* Seraiah *was* a 'quiet prince. So Jeremiah  
wrote in a book all the evil that should come upon Babylon.
- 61 *even* all these words that are written against Babylon. ¶ And  
Jeremiah said to Seraiah, When thou comest to Babylon, and
- 62 shalt see, and shalt read all these words ; then shalt thou say,  
O LORD, thou hast spoken against this place, to cut it off, that
- 63 be <sup>5</sup>desolate for ever. And it shall be, when thou hast made an  
end of reading this book, 'that thou shalt bind a stone to it, and
- <sup>a</sup> Ps. 94. 1.  
cl. 50. 23.  
\* ver. 39.
- <sup>a</sup> ch. 46. 18.  
d 48. 15.  
\* ver. 44.
- <sup>m</sup> Hab. 2. 13.
- <sup>n</sup> ch. 50. 3.  
ver. 29.
- <sup>e</sup> See Rev.  
18. 21.
- <sup>1</sup> Or, *The walls of broad*  
*Babylon.*
- <sup>2</sup> Or, *made naked*
- <sup>3</sup> Or, *on the behalf of*
- <sup>4</sup> Or, *prince of Meuecha,*
- <sup>5</sup> Heb. *desolations.*

is a statement of the wrong done to the exiles by Babylon, and so leads naturally to Babylon's punishment (v. 52).

54. *a cry*] i.e. the war-cry.

55. *Render, For Jehovah wasteth Babylon, and will make to cease from her the loud noise (of busy life) ; and their waves (the surging masses of the enemy) roar like many waters : the noise of their shouting is given forth, i.e. resounds.*

56. *every one &c.] Or, Their bows are broken : for Jehovah is a God of recompences ; He will certainly requite.*

58. *The broad walls*] Herodotus makes the breadth of the walls 85 English feet.

*broken*] See marg. i.e. the ground beneath them shall be laid bare by their demolition. *the people*] Or, *peoples*. Jeremiah concludes his prophecy with a quotation from Habakkuk ; applying the words to the stupendous works intended to make Babylon an eternal city, but which were to end in such early and utter disappointment.

59-64. Historical appendix. In his fourth year Zedekiah journeyed to Babylon either to obtain some favour from Nebuchadnezzar, or because he was summoned to be present on some state occasion. Jeremiah took the opportunity of sending to the exiles at Babylon this prophecy.

59. *Seraiah*] Brother to Baruch. *a quiet prince*] Lit. *prince of the resting-place, i.e. quartermaster*. It was his business to ride forward each day, and select the place where the king would halt and pass the night.

60. *in a book*] Lit. *in one book*, on one roll of parchment.

61. *and shalt see, and shalt read*] Or, *then see that thou read &c.*

62-64. The sinking of the roll was not for the purpose of destroying it, but was a symbolical act (cp. marg. ref.) ; and the binding of a stone to it signified the certainty of the hasty ruin of the city.

64 cast it into the midst of Euphrates: and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary.

<sup>p</sup> ver. 53.

Thus far *are* the words of Jeremiah.

**CHAP. 52.** ZEDEKIAH *was* <sup>a</sup>one and twenty years old when he <sup>a</sup>began to reign, and he reigned eleven years in Jerusalem. And his mother's name *was* Hamutal the daughter of Jeremiah of 2 Libnah. And he did *that which was* evil in the eyes of the LORD, 3 according to all that Jehoiakim had done. For through the anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against 4 the king of Babylon. ¶ And it came to pass in the <sup>b</sup>ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against 5 it round about. So the city was besieged unto the eleventh year 6 of king Zedekiah. And in the fourth month, in the ninth *day* of the month, the famine was sore in the city, so that there was no 7 bread for the people of the land. Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which *was* by the king's garden; (now the Chaldeans *were* by the city 8 round about:) and they went by the way of the plain. But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered 9 from him. ¶ Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he 10 gave judgment upon him. ¶ And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes 11 of Judah in Riblah. Then he <sup>c</sup>put out the eyes of Zedekiah; and the king of Babylon bound him in <sup>d</sup>chains, and carried him to Babylon, and put him in <sup>e</sup>prison till the day of his death. 12 ¶ <sup>f</sup>Now in the fifth month, in the tenth *day* of the month, <sup>g</sup>which *was* the nineteenth year of Nebuchadrezzar king of Babylon, <sup>h</sup>came Nebuzar-adan, <sup>i</sup>captain of the guard, <sup>j</sup>which <sup>k</sup>served 13 the king of Babylon, into Jerusalem, and burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great *men*, burned he with fire:

<sup>a</sup> 2 Kin. 24. 18.

<sup>b</sup> 2 Kin. 25. 1-27. ch. 39. 1. Zech. 8. 19.

<sup>c</sup> ch. 32. 4.

<sup>d</sup> Ezek. 12. 13.

<sup>e</sup> Zech. 7. 5. A. S. 19. <sup>f</sup> See ver. 29. <sup>g</sup> ch. 39. 8.

<sup>1</sup> Heb. *reigned*.

<sup>2</sup> Heb. *blinded*.

<sup>3</sup> Or, *fetters*.

<sup>4</sup> Heb. *house of the wards*.

<sup>5</sup> Or, *chief marshal*.

<sup>6</sup> Heb. *chief of the executioners*.

<sup>7</sup> *owers, or, slaughterers*.

And so ver. 14, &c.

<sup>8</sup> Heb. *stood before*.

64. *Thus far &c.*] Whoever added ch. lii., evidently felt it his duty to point out that it was not written by Jeremiah.

LII. A historical appendix to the Book of Jeremiah, giving details of the capture of Babylon additional to those contained in ch. xxxix. The last words of the foregoing chapter affirm that Jeremiah was not the author, and the view adopted by most commentators is, that this chapter is taken from the 2nd Book of Kings, but that the person who added it here had access to other valuable documents, and made several modifications in it, the principal being the substitution of the account of those led captive by Nebuchadrezzar (rr. 28-30), for the narra-

tive given in 2 K. xxv. 22-26, where see notes.

3. *it*] *i.e.* Zedekiah's evil doing. *presence, that Zedekiah*] Or, punctuate; *presence. And Zedekiah* &c.

7. *broken up...the plain*] Or, "broken into the Arabah" (Deut. i. 1).

11. *put him in prison &c.*] Not found in 2 K., for in the contemporaneous history what befel Zedekiah at Riblah would alone be known. It was no doubt added by the same hand which inserted the account of the deportations to Babylon.

12. *served*] The word implies high office.

13. *houses of the great*] Rather, *every great house*; *i.e.* the larger houses only.



- 1<sup>a</sup> and all the army of the Chaldeans, that were with the captain of the guard, brake down all the walls of Jerusalem round about. <sup>a</sup>Then Nebuzar-adan the captain of the guard carried away captive *certain* of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.
- 16 But Nebuzar-adan the captain of the guard left *certain* of the poor of the land for vinedressers and for husbandmen. <sup>a</sup>Also the <sup>b</sup>pillars of brass that were in the house of the LORD, and the bases, and the brasen sea that was in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon.
- 18 The caldrons also, and the <sup>c</sup>shovels, and the snuffers, and the <sup>d</sup>bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away. And the basons, and the <sup>e</sup>firepans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; that which was of gold in gold, and that which was of silver in silver, took the captain of the guard away. The two pillars, one sea, and twelve brasen bulls that were under the bases, which king Solomon had made in the house of the LORD: <sup>f</sup>the brass of all these vessels was without weight. And concerning the <sup>g</sup>pillars, the height of one pillar was eighteen cubits; and <sup>h</sup>a fillet of twelve cubits did compass it; and the thickness thereof was four fingers: it was hollow.
- 22 And a chapter of brass was upon it; and the height of one chapter was five cubits, with network and pomegranates upon the chapters round about, all of brass. The second pillar also and the pomegranates were like unto these. And there were ninety and six pomegranates on a side; and <sup>i</sup>all the pomegranates upon the network were an hundred round about. ¶ And <sup>j</sup>the captain of the guard took Seraiah the chief priest, <sup>k</sup>and Zephaniah the second priest, and the three keepers of the <sup>l</sup>door: he took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that were near the king's person, which were found in the city; and the <sup>m</sup>principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city. So Nebuzar-adan the captain of the guard

<sup>m</sup> 1 Kin. 7. 47.

<sup>n</sup> 1 Kin. 7. 15.  
<sup>2</sup> Kin. 25. 17

<sup>o</sup> See 1 Kin.  
7. 20.

<sup>p</sup> 2 Kin. 25. 18.  
<sup>q</sup> ch. 21. 1. &  
29. 25.

<sup>1</sup> Or, instruments to remove  
the bases.

<sup>2</sup> Or, basons.

<sup>3</sup> Or, censers.

<sup>4</sup> Heb. their brass.

<sup>5</sup> Heb. thread.

<sup>6</sup> Heb. threshold.

<sup>7</sup> Heb. saw the face of the

king.

<sup>8</sup> Or, scribe of the captain  
of the host.

15. certain of the poor of the people, and] Omit (as in 2 K. xxv. 11), being inserted through some confusion with v. 16.

multitude] Possibly workmen. The object of Nebuchadnezzar was to people Babylon, not with paupers, but with men of a better class, artisans and workmen, who would enrich it.

16. husbandmen] Men who till little plots of ground with the mattock.

20. twelve brasen bulls that were under] Omitted in 2 K. and in xxvii. 19. Probably rightly, for what is said here of their being under the bases is a mistake. The bases were under the ten lavers. The LXX. make sense by translating, the twelve brasen bulls under the sea.

21. The fillet means a measuring line;

the pillars were twelve cubits, i.e. eighteen feet, in circumference, and thus the diameter would be 5 feet 9 inches. As the brass was four fingers, i.e. scarcely four inches thick, the hollow centre would be more than five feet in diameter.

23. on a side] The ninety-six were towards the four winds, twenty-four towards the North, twenty-four towards the East, and so on. Add one at each corner, and the whole hundred is made up.

25. an eunuch... men of war] Or, who had charge of men of war. The A. V. makes him commander-in-chief; he was second in command, i.e. a lieutenant, possibly one among many others of equal rank.

- took them, and brought them to the king of Babylon to Riblah.  
 27 And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land.
- 28 <sup>1</sup>This is the people whom Nebuchadrezzar carried away captive: in the <sup>2</sup>seventh year <sup>3</sup>three thousand Jews and three and  
 29 twenty: <sup>4</sup>in the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two  
 30 <sup>5</sup>persons: in the three and twentieth year of Nebuchadrezzar Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five persons: all the persons were four thousand and six hundred.
- 31 <sup>6</sup>And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth day of the month, <sup>7</sup>that Evil-merodach king of Babylon in the <sup>8</sup>first year of his reign <sup>9</sup>lifted up the head of Jehoiachin king of Judah, and brought him forth out of  
 32 prison, and spake <sup>10</sup>kindly unto him, and set his throne above the throne of the kings that were with him in Babylon, and changed his prison garments: <sup>11</sup>and he did continually eat bread  
 34 before him all the days of his life. And <sup>12</sup>for his diet, there was a continual diet given him of the king of Babylon, <sup>13</sup>every day a portion until the day of his death, all the days of his life.

<sup>1</sup> Heb. *souls*.<sup>2</sup> Heb. *good things with him*.<sup>3</sup> Heb. *the matter of the day in his day*.

28. *seventh year*] The suggestion is now generally received, that the word *ten* has dropped out before *seven*, and that the deportations mentioned here are all connected with the final war against Zedekiah. The calculation of Nebuchadnezzar's reign is different from that used elsewhere, shewing that the writer had access to a document not known to the compiler of the Book of Kings. In each date there is a difference of one year. The LXX. omits *vv.* 28-30.

The number of the exiles carried away is small compared with the 42,360 men who returned (Ezr. ii. 64, 65), leaving a large Jewish population behind at Babylon. But a continual drain of people from Judæa was going on, and the 10,000 carried away with Jehoiachin formed the nucleus and centre, and gave tone to the whole (see 2 K. xxiv. 14). When they began to thrive in Babylon, large numbers would emigrate thither of their own accord.

A comparison of this chapter with the parallel portion of 2 Kings shews that though not free from clerical errors and mistakes of copyists the body of the text is remarkably sound. Many of the differences between the two texts are abbreviations made purposely by the compiler of the Book of Kings; others are the result of negligence; and upon the whole the text of the Book of Kings is inferior to that of the Appendix to the Book of Jeremiah. Bearing in mind, however, that possibly they are not two transcripts of the same text, but the result of an independent use by two different writers of the same original authority, their complete agreement, except in trivial matters and mistakes easy of correction, is a satisfactory proof of the general trustworthiness of the Masoretic text in all more important particulars.



# LAMENTATIONS.

## INTRODUCTION.

THE prophecy of Jeremiah is immediately followed in the English Version by five lyric poems, the title of which in the Versions is taken from the general nature of the contents; thus the LXX. called these poems *Θρήνοι*, *Threni*, i.e. *Dirges*, and the Syr. and Vulg. *Lamentations*. In the Hebrew Bible the Lamentations are arranged among the *Cetubim*, or (Holy) Writings, because of the nature of their contents: the Lamentations as being lyrical poetry are classed not with Prophecies, but with the Psalms and Proverbs. This classification is probably later than the translation of the LXX., who have appended the Lamentations to Jeremiah's prophecy, inserting between them the apocryphal book of Baruch, and in fact counting the three as only one book.

Although no name is attached to these poems in the Hebrew, yet both ancient tradition (LXX., Josephus, the Targum of Jonathan, the Talmud &c.) and internal evidence point to Jeremiah as the author. The time of the composition of these poems is certainly the period immediately after the capture of Jerusalem, and probably during the month which intervened between the capture of Jerusalem and its destruction.<sup>1</sup>

Their subject is the destruction of Jerusalem by the Chaldeans. In the *first* of these poems the prophet dwells upon the miseries of hunger, of death in battle, of the profanation and plundering of the sanctuary, and of impending exile, oppressed by which the city sits solitary. In the *second*, these same sufferings are described with more intense force, and in closer connexion with the national sins which had caused them, and which had been aggravated by the faithlessness of the prophets. In the *third*, Jeremiah acknowledges that chastisement is for the believer's good, and he dwells more upon the spiritual aspect of sorrow, and the certainty that finally there must be the redeeming of life, for God's people, and vengeance for His enemies. In the *fourth*, Judah's sorrows are confessed to have been caused by her sins. Finally, in the *fifth*, Jeremiah prays that Zion's reproach may be taken away, and that Jehovah will grant repentance unto His people, and renew their days as of old.

The structure of the first four poems is highly artificial. They are arranged in twenty-two portions, according to the number of the letters of the Hebrew alphabet; but in the first three poems each portion is again subdivided into three double-clauses, the third differing from the first and second in that each also of these divisions

<sup>1</sup> See the passages which shew that famine and hunger were still raging in the city, i. 11, 19; ii. 19, 20; iv. 4 &c.

begins with the same letter. In ch. iv., we have again twenty-two verses beginning with the letters of the alphabet in order, but each verse is divided into only two portions. In ch. v., though there are again twenty-two verses, the alphabetical initials are discontinued. Hence some have thought that this prayer was added by the prophet to his Lamentations when in Egypt at a somewhat later time.

The book of Lamentations has always been much used in liturgical services as giving the spiritual aspect of sorrow. It is recited in the Jewish synagogues on the ninth of Ab, the day on which the Temple was destroyed. In the Church of

England the whole of ch. iii., and portions of chs. i., ii., and iv. are read on the Monday, Tuesday, and Wednesday in Holy Week. For this choice two chief reasons may be given; the first, that in the wasted city and homeless wanderings of the chosen people we see an image of the desolation and ruin of the soul cast away—because of sin—from God's Presence into the outer darkness; the second and chief, because the mournful words of the prophet set Him before us Who has borne the chastisement due to human sin, and of Whom we think instinctively as we pronounce the words of i. 12.

# THE LAMENTATIONS OF JEREMIAH.

- CHAP. 1. (N)** HOW doth the city sit solitary, *that was full of people!*  
*How* is she become as a widow! she *that was* great among the nations,  
*And* <sup>b</sup>princess among the provinces, *how* is she become tributary! <sup>a</sup> Isa. 47. 7. <sup>b</sup> Ezra 4. 20.
- 2 (C) She <sup>c</sup>weepeth sore in the <sup>d</sup>night, and her tears *are* on her cheeks:  
<sup>e</sup>Among all her lovers *she* hath none to comfort *her*:  
 All her friends have dealt treacherously with her, they are become her enemies. <sup>c</sup> Jer. 13. 17. <sup>d</sup> Job 7. 3. <sup>e</sup> Ps. 6. 6. <sup>f</sup> Jer. 4. 30. <sup>g</sup> & 30. 14. <sup>h</sup> / ver. 9. 10, 17, 21.
- 3 (D) <sup>i</sup>Judah is gone into captivity because of affliction, and <sup>j</sup>because of great servitude:  
<sup>k</sup>She dwelleth among the heathen, she findeth no rest:  
 All her persecutors overtook her between the straits. <sup>i</sup> Jer. 52. 27. <sup>j</sup> Deut. 28. 64. <sup>k</sup> ch. 2. 9.
- 4 (E) The ways of Zion do mourn, because none come to the solemn feasts:  
 All her gates are desolate: her priests sigh,  
 Her virgins are afflicted, and she *is* in bitterness.
- 5 (F) Her adversaries <sup>l</sup>are the chief, her enemies prosper;  
 For the LORD hath afflicted her <sup>m</sup>for the multitude of her transgressions:  
 Her <sup>n</sup>children are gone into captivity before the enemy. <sup>l</sup> Deut. 28. 43. 44. <sup>m</sup> Jer. 30. 14. <sup>n</sup> Dan. 9. 7. <sup>o</sup> Jer. 52. 28.
- 6 (G) And from the daughter of Zion all her beauty is departed:  
 Her princes are become like harts *that* find no pasture,  
 And they are gone without strength before the pursuer.

<sup>1</sup> Heb. *for the greatness of servitude.*

I. This poem divides itself into two equal parts: vv. 1-11 describe the misery which has befallen the Jews; in vv. 12-22, Jerusalem laments over her sufferings.

1, 2. In these two verses is the same sad image as appears in the well-known medal of Titus, struck to celebrate his triumph over Jerusalem. A woman sits weeping beneath a palm-tree, and below is the legend *Judea capta*.

Translate v. 1:—

*How sitteth solitary the city that was full of people:*

*She is become as a widow that was great among the nations:*

*A princess among provinces she is become a*

*tributary*] In the sense of personal labour (Josh. xvi. 10).

2. *lovers...friends*] i.e. the states in alliance with Judæa, and all human helpers.

3. *because of...*] i.e. the people, not of Jerusalem only, but of the whole land, *is*

*gone into exile to escape from the affliction and laborious servitude, to which they are subject in their own land.*

*persecutors...between the straits*] Rather, "pursuers...in the midst of her straits." The Jews flee like deer to escape from the invading Chaldeans, but are driven by them into places whence there is no escape.

4. Zion, as the holy city, is the symbol of the religious life of the people, just as Judah in the previous verse represents their national life. The "virgins" took a prominent part in all religious festivals (Jer. xxxi. 13; Ex. xv. 20).

5. *are the chief...prosper*] Or, *are become the head...are at rest*. Judæa is so entirely crushed that her enemies need take no precautions against resistance on her part.

*children*] i.e. young children, who are driven before the enemy (lit. the adversary), not as a flock of lambs which follow the shepherd, but for sale as slaves.

6. *her princes &c.*] Jeremiah had before his mind the sad flight of Zedekiah and his

- 7 (†) Jerusalem remembered in the days of her affliction and of her miseries all her <sup>1</sup>pleasant things that she had in the days of old,  
When her people fell into the hand of the enemy, and none did help her:  
The adversaries saw her, and did mock at her sabbaths.
- <sup>10</sup> 1 Kin. 8. 46. 8 (†) <sup>10</sup>Jerusalem hath grievously sinned; therefore she <sup>2</sup>is removed:  
<sup>11</sup> Jer. 13. 22. All that honoured her despise her, because <sup>11</sup>they have seen her nakedness:  
Ezek. 16. 37. Yea, she sigheth, and turneth backward.  
& 23. 29.
- <sup>12</sup> Deut. 32. 20. 9 (‡) Her filthiness <sup>12</sup>is in her skirts; she <sup>12</sup>remembereth not her last end;  
Isa. 47. 7. Therefore she came down wonderfully: <sup>12</sup>she had no comforter.  
<sup>13</sup> ver. 2. 17. O LORD, behold my affliction: for the enemy hath magnified himself.
- <sup>14</sup> ver. 7. 10 (†) The adversary hath spread out his hand upon <sup>14</sup>all her <sup>14</sup>pleasant things:  
<sup>15</sup> Jer. 51. 51. For she hath seen that <sup>15</sup>the heathen entered into her sanctuary,  
<sup>16</sup> Deut. 23. 3. Whom thou didst command that <sup>16</sup>they should not enter into thy congregation.  
Neh. 13. 1.
- <sup>17</sup> Jer. 38. 9. 11 (‡) All her people sigh, <sup>17</sup>they seek bread:  
ch. 2. 12. They have given their pleasant things for meat <sup>17</sup>to relieve the soul:  
See, O LORD, and consider; for I am become vile.
- <sup>18</sup> Dan. 9. 12 12 (‡) <sup>18</sup>Is it nothing to you, all ye that <sup>18</sup>pass by?  
Behold, and see <sup>18</sup>if there be any sorrow like unto my sorrow, which is done unto me,

<sup>1</sup> Or, *desirable*, ver. 10.<sup>2</sup> Heb. *is become a removing*, or, *wandering*.<sup>3</sup> Or, *desirable*<sup>4</sup> Or, *to make the soul to come again*.<sup>5</sup> Or, *It is nothing*.<sup>6</sup> Heb. *pass by the way?*

men of war, and their capture within a few miles of Jerusalem (Jer. xxix. 4, 5).

7. *Jerusalem remembers in the days of her affliction, and of her homelessness, All her pleasant things which have been from the days of old: Now that her people fall by the hand of the adversary, And she hath no helper; Her adversaries have seen her, They have mocked at her sabbath-keepings.*

The word rendered *homelessness* means *wanderings*, and describes the state of the Jews, cast forth from their homes and about to be dragged into exile.

*sabbaths*, or, *sabbath-keepings*, and the cessation from labour every seventh day struck foreigners as something strange, and provoked their ridicule.

8. *grievously sinned*] Lit. *Jerusalem hath sinned a sin*, giving the idea of a persistent continuance in wickedness.

*removed*] Or, *become an abomination*. Sin has made Jerusalem an object of horror, and therefore she is cast away.

*yea, she sigheth &c.*] Jerusalem groans over

the infamy of her deeds thus brought to open shame, and turns her back upon the spectators in order to hide herself.

9. *Her filthiness is in her skirts*] Her personal defilement is no longer concealed beneath the raiment (Jer. xiii. 22).

*she came down wonderfully*] Jerusalem once enthroned as a princess must sit on the ground as a slave.

10. *her pleasant things*] Chiefly the sacred vessels of the Temple (2 Chr. xxvi. 10).

*sanctuary...congregation*] Even a Jew might not enter the innermost sanctuary, which was for the priests only; but now the tramp of heathen soldiery has been heard within its sacred precincts.

11. *sigh...seek*] *Are sighing...are seeking*. The words are present participles, describing the condition of the people. After a siege lasting a year and a half the whole country, far and near, would be exhausted.

*to relieve the soul*] See marg., i.e. to bring back life to them. They bring out their jewels and precious articles to obtain with them at least a meal.

12-16. The lamentation of the city, personified as a woman in grief over her fate.

Wherewith the LORD hath afflicted me in the day of his fierce anger.

- 13 (2) From above hath he sent fire into my bones, and it prevaileth against them :

He hath <sup>a</sup>spread a net for my feet, he hath turned me back :

He hath made me desolate and faint all the day.

<sup>a</sup> Ezek. 12.  
13. & 17. 20

- 14 (2) <sup>a</sup>The yoke of my transgressions is bound by his hand : they are wrothel,

And come up upon my neck : he hath made my strength to fall,  
The Lord hath delivered me into *their* hands, from whom I am not able to rise up.

- 15 (2) The Lord hath trodden under foot all my mighty men in the midst of me :

He hath called an assembly against me to crush my young men :

<sup>a</sup>The Lord hath trodden <sup>1</sup>the virgin, the daughter of Judah, as <sup>2</sup>in a winepress.

<sup>a</sup> Isai. 63. 3.

- 16 (2) For these things I weep ; <sup>a</sup>mine eye, mine eye runneth down with water,

Because <sup>b</sup>the comforter that should <sup>2</sup>relieve my soul is far from me :

<sup>a</sup> Jer. 13. 17.  
ch 2. 18

<sup>b</sup> ver. 2, 9

My children are desolate, because the enemy prevailed.

- 17 (2) <sup>a</sup>Zion spreadeth forth her hands, and <sup>d</sup>there is none to comfort her :

<sup>a</sup> Jer. 4. 31.  
<sup>d</sup> ver. 2, 9.

The LORD hath commanded concerning Jacob, that his adversaries should be round about him :

Jerusalem is as a menstruous woman among them.

<sup>1</sup> Or, the vinepress of the virgin, &c.

<sup>2</sup> Heb. bring back.

13. it prevaileth] Or, hath subdued. he hath turned me back] Judea, like a hunted animal, endeavours to escape, but finds every outlet blocked by nets, and recoils from them with terror and a sense of utter hopelessness.

14. bound by his hand] As the ploughman binds the yoke upon the neck of oxen, so God compels Judah to bear the punishment of her sins.

they are wrothel, and ] Or, they are knotted together, they come up &c. Judah's sins are like the cords by which the pieces of the yoke are fastened together (Jer. xxvii. 2) ; they are knotted and twined like a bunch upon the neck, and bind the yoke around it so securely that it is impossible for her to shake it off.

he hath made...] Or, it hath made my strength to stumble. The yoke of punishment thus imposed and securely fastened, bows down her strength by its weight, and makes her totter beneath it.

the Lord] The third distich of the verse begins here, and with it a new turn of the lamentation. The title Adonai (properly, my Lord) is in the Lamentations used by itself in fourteen places, while the name Jehovah is less prominent ; as if in their punishment the people felt the lordship of the Deity more, and His Covenant-love to them less.

15. The Lord hath trodden under foot] Or, Adonai hath made contemptible (i.e. put into the balance, made to go up as the lighter weight, and so made despicable) my war-horses (put metaphorically for heroes).

in the midst of me] They had not fallen gloriously in the battle-field, but remained ignominiously in the city.

assembly] Or, "a solemn feast ;" the word especially used of the great festivals (Lev. xxiii. 2.) Adonai has proclaimed a festival, not for me, but against me.

the Lord hath trodden &c....] Or, Adonai hath trodden the vinepress for the virgin daughter of Judah. See Jer. li. 14 note. God by slaying Judah's young men in battle is trampling for her the winepress of His indignation.

17. spreadeth forth her hands] In prayer (Ex. ix. 29, 33), but Zion entreats in vain. There is no one to comfort her—not God, for He is chastising her, nor man, for all the neighbouring nations have become her enemies. See r. 2.

that his adversaries &c.] Rather, that those round about him should be his adversaries ; all the neighbouring states should regard him with aversion.

Jerusalem is &c.] i.e. is become an abomination. The words are virtually the same as in r. 8.



- <sup>c</sup> Neh. 9. 33. 18 (3) The LORD is 'righteous; for I have <sup>f</sup>rebelled against his  
<sup>1</sup> commandment:  
<sup>d</sup> Dan. 8. 7. Hear, I pray you, all people, and behold my sorrow:  
<sup>f</sup> 1 Sam. 12. My virgins and my young men are gone into captivity.  
 14, 15.
- <sup>e</sup> ver. 2. 19 (7) I called for my lovers, *but* <sup>e</sup>they deceived me:  
<sup>d</sup> Jer. 30. 14. My priests and mine elders gave up the ghost in the city,  
<sup>a</sup> ver. 11. <sup>a</sup>While they sought their meat to relieve their souls.
- <sup>d</sup> Job 30. 27. 20 (7) Behold, O LORD; for I *am* in distress: my 'bowels are  
<sup>1</sup> Isai. 16. 11. troubled;  
<sup>Jer.</sup> 4. 19. Mine heart is turned within me; for I have grievously rebelled:  
<sup>b</sup> Deut. 32. 25. <sup>b</sup>Abroad the sword bereaveth, at home *there is* as death.  
<sup>Ezek.</sup> 7. 15. 21 (2) They have heard that I sigh: <sup>1</sup>there is none to comfort me:  
<sup>f</sup> ver. 2. All mine enemies have heard of my trouble; they are glad that  
 thou hast done *it*:  
<sup>m</sup> Isai. 13. &c. Thou wilt bring <sup>m</sup>the day *that* thou hast <sup>2</sup>called, and they shall  
<sup>Jer.</sup> 48. &c. be like unto me.
- <sup>n</sup> Ps. 109. 15. 22 (7) <sup>n</sup>Let all their wickedness come before thee;  
 And do unto them, as thou hast done unto me for all my trans-  
 gressions:  
<sup>o</sup> ch. 5. 17. For my sighs *are* many, and <sup>o</sup>my heart *is* faint.

CHAP. 2. (N) HOW hath the Lord covered the daughter of Zion  
 with a cloud in his anger,

- <sup>a</sup> Matt. 11. 23. <sup>a</sup>And cast down from heaven unto the earth <sup>b</sup>the beauty of  
<sup>b</sup> 2 Sam. 1. 19. Israel,  
<sup>c</sup> 1 Chr. 23. 2. And remembered not 'his footstool in the day of his anger!
- <sup>d</sup> ver. 17. 2 (2) The Lord hath swallowed up all the habitations of Jacob.  
<sup>ch.</sup> 3. 43. <sup>d</sup>and hath not pitied:  
 He hath thrown down in his wrath the strong holds of the  
 daughter of Judah;  
<sup>e</sup> Ps. 89. 39. He hath <sup>3</sup>brought *them* down to the ground: 'he hath polluted  
 the kingdom and the princes thereof.
- <sup>f</sup> Ps. 74. 11. 3 (2) He hath cut off in *his* fierce anger all the horn of Israel:  
<sup>g</sup> Ps. 89. 46. <sup>f</sup>He hath drawn back his right hand from before the enemy,  
<sup>g</sup>And he burned against Jacob like a flaming fire, *which* devour-  
 eth round about.

<sup>1</sup> Heb. *mouth*.

<sup>2</sup> Or, *proclaimed*.

<sup>3</sup> Heb. *made to touch*.

18. *people*] **peoples**, heathen nations.

19. *I called for...*] Rather, *to my lovers*.  
*while they sought their meat*] Lit. *for they*  
*sought food for themselves to revive their souls*.  
 Complete the sense by adding, *and found*  
*none*.

20. *troubled*] Or, *inflamed* with sorrow.  
*turned within me*] Agitated violently.  
*at home there is as death*] i.e. *in the house*  
*there are pale pining forms, wasting with*  
*hunger, and presenting the appearance of*  
*death*.

21. *They have heard &c.*] Or, *They heard*  
*that I sigh, that I have no comfort*.  
*thou wilt bring the day...*] Lit. *thou hast*  
*brought the day thou hast proclaimed, and*  
*they shall be like unto me*. The day of  
 Judah's punishment was the proof that the

nations now triumphing over Jerusalem's  
 fall would certainly be visited.

II. This poem also divides itself like ch. i.  
 into two nearly equal portions; in *rv.* 1-10,  
 the prophet describes the punishment which  
 has fallen upon Zion; *rv.* 11-22 are a lamen-  
 tation and a prayer.

1. *How &c.*] Or, *How doth Adonai cover*.  
**He hath cast down &c.** By God's footstool  
 seems to be meant the Ark. See Ps. xcix.  
 5 note.

2. *habitations*] The dwellings of the shep-  
 herds in the pastures (Jer. xlix. 19). These  
 are described as swallowed up by an earth-  
 quake, while the storm itself *throws down*  
*the fortified cities of Judah*.

*polluted*] i.e. profaned it, *made common*  
 or unclean what before was holy.

- 4 (T) <sup>1</sup>He hath bent his bow like an enemy: he stood with his right hand as an adversary, And slew <sup>1a</sup>all *that were* pleasant to the eye in the tabernacle of the daughter of Zion: He poured out his fury like fire.
- 5 (T) <sup>1</sup>The Lord was as an enemy: he hath swallowed up Israel, <sup>1b</sup>He hath swallowed up all her palaces: he hath destroyed his strong holds, And hath increased in the daughter of Judah mourning and lamentation.
- 6 (T) And he hath violently <sup>m</sup>taken away his <sup>2</sup>tabernacle, <sup>n</sup>as if <sup>o</sup>it were of a garden: he hath destroyed his places of the assembly: <sup>o</sup>The LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion, And hath despised in the indignation of his anger the king and the priest.
- 7 (T) The Lord hath cast off his altar, he hath abhorred his sanctuary, He hath <sup>3</sup>given up into the hand of the enemy the walls of her palaces; <sup>p</sup>They have made a noise in the house of the LORD, as in the day of a solemn feast.
- 8 (T) The LORD hath purposed to destroy the wall of the daughter of Zion: <sup>q</sup>He hath stretched out a line, he hath not withdrawn his hand from <sup>4</sup>destroying: Therefore he made the rampart and the wall to lament; they languished together.
- 9 (T) Her gates are sunk into the ground; he hath destroyed and <sup>r</sup>broken her bars:

<sup>1</sup> Isai. 63. 10. ver. 5.

<sup>1a</sup> Ezek. 24. 23.

<sup>1b</sup> ver. 4.  
Jer. 80. 14.  
<sup>1c</sup> 2 Kin. 23. 9.  
Jer. 62. 13.

<sup>m</sup> Ps. 80. 12.  
<sup>n</sup> Isai. 5. 6.  
<sup>o</sup> Isai. 1. 8.

<sup>o</sup> ch. 1. 4.  
Zeph. 3. 18.

<sup>p</sup> Ps. 74. 4.

<sup>q</sup> 2 Kin. 21. 13.  
Isai. 34. 11.

<sup>r</sup> Jer. 51. 30.

<sup>1</sup> Heb. *all the desirable of the eye.*

<sup>2</sup> Or, *hedge.*  
<sup>3</sup> Heb. *shut up.*

<sup>4</sup> Heb. *swallowing up.*

3. As the horn is the symbol of power, the cutting off of every horn means the depriving Israel of all power of resistance. The drawing back of God's right hand signifies the withdrawal of that special Providence which used to protect the chosen people.

and he burned &c.] Or, and he kindled a fire in Jacob: as the active enemy of Jacob, Himself applying the torch.

4. he stood with his right hand &c.] i.e. that right hand so often stretched out to help now grasped a weapon ready for Judah's destruction.

were pleasant] Or, was pleasant. Put full stop after "eye." Begin the third distich thus: In the tabernacle (or, tent) of the daughter of Zion.

5. Lit. Adonai has become as an enemy.  
6. tabernacle] Or, covert (Jer. xxv. 38), i.e. such a tent of boughs as was put up at the Feast of Tabernacles. The words mean, "the Lord hath (as) violently destroyed His booth, as a man might tear down a shed in a garden." Cp. Isai. i. 8.

his places of the assembly] Or, His great festivals (i. 15 note). It is the word rendered solemn feasts in the next clause, and rightly joined there with sabbaths, the weekly, as the other were the annual festivals. It is no longer Adonai, but the LORD (Jehovah) who lets them pass into oblivion. He had once instituted them for His own honour, now He lets them lie forgotten.

hath despised &c.] Or, hath rejected king and priest. With the destruction of the city the royal authority fell: with the ruined Temple and the cessation of the festivals the functions of the priest ceased.

7. sanctuary] The Holy of Holies; the walls of her palaces are those of the sacred buildings.

8. a line] Cp. Isai. xxxiv. 11. The destruction is systematic and thorough.

9. Her gates are sunk into the ground] So completely destroyed, that one might suppose they had been swallowed up in an abyss.

<sup>a</sup> Deut. 28. 38.

<sup>b</sup> Kin. 24. 15.

<sup>c</sup> 2 Chr. 15. 3.

<sup>d</sup> Ps. 74. 9.

Ezek. 7. 26.

<sup>e</sup> Job 2. 13.

Isai. 3. 20.

ch. 3. 28.

<sup>f</sup> Job 2. 12.

<sup>g</sup> Isai. 15. 3.

Ezek. 7. 15.

<sup>a</sup> Ps. 6. 7.

ch. 3. 49.

<sup>b</sup> ch. 1. 20.

<sup>c</sup> Job 16. 13.

Ps. 22. 14.

<sup>d</sup> ver. 19.

ch. 4. 4.

<sup>e</sup> ch. 1. 12.

Dan. 9. 12.

<sup>f</sup> Jer. 2. 8.

& <sup>g</sup> *passim*.

Ezek. 13. 2.

<sup>h</sup> Isai. 58. 1.

<sup>a</sup> 1 Kin. 9. 8.

Jer. 18. 16.

<sup>b</sup> Ezek. 25. 6.

<sup>c</sup> 2 Kin. 19. 21.

Ps. 44. 14.

<sup>a</sup> Her king and her princes *are* among the Gentiles :

<sup>b</sup> The law *is* no *more* ; her <sup>c</sup> prophets also find no vision from the LORD.

10 (†) The elders of the daughter of Zion <sup>a</sup> sit upon the ground, and keep silence :

They have <sup>b</sup> cast up dust upon their heads ; they have <sup>c</sup> girded themselves with sackcloth ;

The virgins of Jerusalem hang down their heads to the ground.

11 (‡) <sup>a</sup> Mine eyes do fail with tears, <sup>b</sup> my bowels are troubled, <sup>c</sup> My liver is poured upon the earth, for the destruction of the daughter of my people ;

Because <sup>d</sup> the children and the sucklings <sup>e</sup> swoon in the streets of the city.

12 (‡) They say to their mothers, Where *is* corn and wine ?

When they swooned as the wounded in the streets of the city,

When their soul was poured out into their mother's bosom,

13 (‡) What thing shall I take to witness for thee ? <sup>a</sup> what thing shall I liken to thee, O daughter of Jerusalem ?

What shall I equal to thee, that I may comfort thee, O virgin daughter of Zion ?

For thy breach *is* great like the sea : who can heal thee ?

14 (‡) Thy <sup>a</sup> prophets have seen vain and foolish things for thee :

And they have not <sup>b</sup> discovered thine iniquity, to turn away thy captivity ;

But have seen for thee false burdens, and causes of banishment.

15 (‡) <sup>a</sup> All that pass <sup>b</sup> by <sup>c</sup> clap their hands at thee ;

They hiss <sup>d</sup> and wag their head at the daughter of Jerusalem, saying,

<sup>1</sup> Or, *faint*.

<sup>2</sup> Heb. *by the way*.

*her king*] The prophet's lamentation, occupied before chiefly with the buildings of the city and Temple, now turns to the people, beginning with their temporal rulers. *the law is no more*] The Jewish Law, the Torah, came to an end when it had no longer a local habitation. Its enactments were essentially those not of a Catholic, but of a national religion, and the restoration of the nation with a material Temple was indispensable to its continued existence. It was only when elevated to be a Catholic religion, by being made spiritual, that it could do without Ark, Temple, and a separate people.

*her prophets also find...*] With the Torah the special gift of prophecy also ceased, since both were peculiar to the Theocracy ; but it was not till the establishment of Christianity that they were finally merged in higher developments of grace.

*11. troubled*] See marg. ref. note.

*liver*] As the heart was regarded by the Jews as the seat of the intellect, so the liver (or *bowels*) was supposed to be the seat of the emotions. By the pouring out of the liver upon the ground was meant that feelings had entirely given way under the acuteness of

sorrow, and he could no longer restrain them.

12. *They say*] Or, "They keep saying": it was an oft-repeated cry, even whilst expiring upon their mother's bosom.

13. *equal*] *i.e.* compare. Zion's breach, *i.e.* her destruction, is measureless, like the ocean.

14. *Thy prophets have seen vain and foolish things for thee*] The LXX. and Vulg. give the true meaning, *stupidity* (see Jer. xxiii. 13 note).

*to turn away thy captivity*] The right sense is, *They have not disclosed to thee thy sins, that so thou mightest repent, and I might have turned away thy captivity.*

*burdens*] Applied contemptuously to predictions which proved *false* or *empty*, *i.e.* failed of accomplishment. On the deduction to be drawn from this, see Jer. xxviii. 9.

*causes of banishment*] The result of the teaching of the false prophets would be that God would drive out the Jews from their land.

Some render the words *false...banishment* by "oracles of falsehood and seduction."

15. Cp. the scene round the cross of the Redeemer (Matt. xxvii. 39).

- Is this the city that men call 'The perfection of beauty, The joy of the whole earth?'* Ps. 48. 2.
- 16 (Y) "All thine enemies have opened their mouth against thee: They hiss and gnash the teeth: they say, "We have swallowed her up: " Job 16. 9.  
Ps. 22. 13.  
" Ps. 56. 2.  
Certainly *this is* the day that we looked for; we have found, "we have seen *it*. " Ps. 35. 21.
- 17 (Z) The LORD hath done *that* which he had "devised; he hath fulfilled his word that he had commanded in the days of old: "He hath thrown down, and hath not pitied: " Lev. 21.  
Deut. 28.  
And he hath caused *thine* enemy to "rejoice over thee, he hath set up the horn of thine adversaries. " ver. 2.  
" Ps. 38. 16.  
& 89. 42.
- 18 (Z) Their heart cried unto the Lord, O "wall of the daughter of Zion, " ver. 8.  
"Lot tears run down like a river day and night: " Jer. 14. 17.  
Give thyself no rest; let not the apple of thine eye cease. ch. 1. 18.
- 19 (7) Arise, "cry out in the night: in the beginning of the watches "pour out thine heart like water before the face of the Lord: " Ps. 119. 147.  
" Ps. 62. 8.  
Lift up thy hands toward him for the life of thy young children, "That faint for hunger "in the top of every street. " ver. 11.  
" Isai. 51. 20.
- 20 (7) Behold, O LORD, and consider to whom thou hast done this. Nab. 3. 10.  
"Shall the women eat their fruit, *and* children "of a span long? " Lev. 26. 29.  
"Shall the priest and the prophet be slain in the sanctuary of the Lord? Jer. 19. 9.  
Ezek. 5. 10.  
" ch. 4. 13.
- 21 (W) "The young and the old lie on the ground in the streets: " 2 Chr. 34. 17.  
My virgins and my young men are fallen by the sword;   
Thou hast slain *them* in the day of thine anger; "thou hast killed, *and* not pitied. " ch. 3. 43.
- 22 (7) Thou hast called as in a solemn day "my terrors round about, " Jer. 46. 5.  
So that in the day of the LORD's anger none escaped nor remained:

<sup>1</sup> Or, *swaddled with their hands*?

16. *seen it*] Omit *it*. The intensity of the enemy's exultation is shewn by the heaping up of unconnected words. We have found what we sought, have seen what we looked for.

17. *that which he had devised*] Or, **what he purposed**. Zion's ruin was the fulfilment of God's determination, of which they had been forewarned from the days of old (see marg. ref.).

*fulfilled*] Or, **finished**.

18. *their heart*] That of the inhabitants of Jerusalem. The prophet bids the wall, as the representative of the people who had dwelt secure under its protection, shed floods of tears on their behalf. Broken up by the enemy, it could be their guardian no longer, but by its ruins it might still cry unto the Lord in their behalf.

*a river*] Or, **a brook** or torrent.

*rest*] Properly the torpor and numbness which follows upon excessive grief.

*apple of thine eye*] See Ps. xvii. 8 note.

19. *in (or at) the beginning of the watches*] *At the beginning of each night-watch means all the night through. The Hebrews divided the night into three watches.*

20. The sense is: *See, Jehovah, and look! Whom hast Thou treated thus! Shall women eat their fruit—children whom they must still carry! the swaddled child being one still needing to be nursed and borne in their arms.*

21. Omit *them* and *and*, which weaken the intensity of the passage.

22. *Thou hast called as in a solemn day*] *i.e. Thou callest like a feast day, i.e. like the proclaiming of a festival.*

*my terrors round about*] The prophet's watch-word (Jer. vi. 25 note). God now proclaims what Jeremiah had so often called out before, *Magor-missabib*. On every side were conquering Chaldeans.

<sup>f</sup> Hos. 8. 12. *Those that I have swaddled and brought up hath mine enemy consumed.*

**CHAP. 3. (N)** *I AM* the man *that* hath seen affliction

By the rod of his wrath.

2 He hath led me, and brought me into darkness,

But not into light.

3 Surely against me is he turned;

He turneth his hand *against me* all the day.

<sup>a</sup> Job 16. 8.

<sup>b</sup> Ps. 51. 8.

<sup>c</sup> Jer. 50. 17.

4 (N) <sup>a</sup>My flesh and my skin hath he made old;

He hath <sup>b</sup>broken my bones.

5 He hath builded against me,

And compassed me with gall and travel.

<sup>c</sup> Ps. 88. 5.

<sup>d</sup> 149. 3.

<sup>e</sup> Job 19. 8.

<sup>f</sup> Hos. 2. 6.

<sup>g</sup> Job 30. 20.

<sup>h</sup> Ps. 22. 2.

6 <sup>e</sup>He hath set me in dark places,—as they that be dead of old.

7 (2) <sup>a</sup>He hath hedged me about, that I cannot get out:

He hath made my chain heavy.

8 Also <sup>a</sup>when I cry and shout,—he shutteth out my prayer.

9 He hath inclosed my ways with hewn stone,

He hath made my paths crooked.

<sup>i</sup> Job 10. 16.

<sup>j</sup> Isai. 38. 13.

<sup>k</sup> Hos. 5. 12.

<sup>l</sup> Hos. 6. 1.

10 (7) <sup>f</sup>He was unto me as a bear lying in wait,

And as a lion in secret places.

11 He hath turned aside my ways, and <sup>g</sup>pulled me in pieces:

He hath made me desolate.

<sup>m</sup> Job 7. 20.

<sup>n</sup> Ps. 38. 2.

<sup>o</sup> Job 6. 4.

12 He hath bent his bow,—and <sup>h</sup>set me as a mark for the arrow.

13 (7) He hath caused <sup>i</sup>the arrows of his quiver  
To enter into my reins.

<sup>1</sup> Heb. sons.

III. This elegy is both the most elaborate in form and the most sublime in its ideas of the five poems which compose the Book of Lamentations. It presents the image of the deepest suffering, passing on to the confession of sin, the acknowledgment of God's justice, and the prayer of faith for forgiveness. It is the ideal representation of that godly sorrow which worketh repentance unto salvation not to be repented of (2 Cor. vii. 10).

1. that *hath seen affliction*] i.e. hath experienced, suffered it.

3. *is he turned; he turneth*] Or, *surely against me hath he turned his hand again and again all the day long.*

4. *made old*] Or, *wasted*: his strength slowly wasted as he pined away in sorrow.

*he hath broken my bones*] This clause completes the representation of the sufferer's physical agonies. Here the idea is that of acute pain.

5. *He hath builded.*] The metaphor is taken from the operations in a siege. *gall and travel*] Or "travail;" i.e. bitterness and weariness (through toil).

6. Or, *He hath made me to dwell in darkness*, i.e. in Sheol or Hades, as those for ever dead.

7. The prophet feels as if enclosed within walls, and fettered.

8. *shout*] i.e. call for help. *shutteth out*] Or, *shutteth in*. God has so closed up the avenues to the place in which he is immured, that his voice can find no egress.

9. *inclosed*] Or, *hedged* (v. 7). *hath made crooked*] Or, *hath turned aside*. A solid wall being built across the main road, Jeremiah turns aside into by-ways, but finds them *turned aside*, so that they lead him back after long wandering to the place whence he started.

10-13. Having dwelt upon the difficulties which hemmed in his path, he now shews that there are dangers attending upon escape.

11. The meaning is, "God, as a lion, lying in wait, has made me turn aside from my path, but my flight was in vain, for springing upon me from His ambush He has torn me in pieces."

*desolate*] Or, *astonied*, stupefied that he cannot flee. The word is a favourite one with Jeremiah.

12. This new simile arises out of the former one, the idea of a hunter being suggested by that of the bear and lion. When the hunter comes, it is not to save him.

- 14 I was a <sup>1</sup>derision to all my people;  
And <sup>2</sup>their song all the day.
- 15 <sup>3</sup>He hath filled me with <sup>4</sup>bitterness,  
He hath made me drunken with wormwood.
- 16 (7) He hath also broken my teeth <sup>5</sup>with gravel stones,  
He hath <sup>6</sup>covered me with ashes.
- 17 And thou hast removed my soul far off from peace:  
I forgot <sup>7</sup>prosperity.
- 18 <sup>8</sup>And I said, My strength and my hope  
Is perished from the LORD:
- 19 (7) <sup>9</sup>Remembering mine affliction and my misery,  
<sup>10</sup>The wormwood and the gall.
- 20 My soul hath *them* still in remembrance,  
And is <sup>11</sup>humbled in me.
- 21 This I <sup>12</sup>recall to my mind,—therefore have I hope.
- 22 (7) <sup>13</sup>He is of the LORD's mercies that we are not consumed,  
Because his compassions fail not.
- 23 *They are new* <sup>14</sup>every morning:—great *is* thy faithfulness.
- 24 The LORD *is* my <sup>15</sup>portion, saith my soul;  
Therefore will I hope in him.
- 25 (7) The LORD *is* good unto them that <sup>16</sup>wait for him,  
To the soul *that* seeketh him.
- 26 *It is good that a man should both hope*  
<sup>17</sup>And quietly wait for the salvation of the LORD.
- 27 <sup>18</sup>*It is good for a man—that he bear the yoke in his youth.*
- 28 (7) <sup>19</sup>He sitteth alone and keepeth silence,  
Because he hath borne *it* upon him.

<sup>1</sup> Jer. 20. 7.

<sup>2</sup> Job 30. 9.

<sup>3</sup> Ps. 69. 12.

<sup>4</sup> Jer. 9. 15.

<sup>5</sup> Prov 20. 17.

<sup>8</sup> Ps. 31. 22.

<sup>10</sup> Jer. 9. 15.

<sup>13</sup> Mal. 3. 6.

<sup>14</sup> Isai. 33. 2.

<sup>15</sup> Ps. 16. 5.

<sup>16</sup> Jer. 10. 16.

<sup>17</sup> Ps. 130. 6.

<sup>18</sup> Isai. 30. 18.

<sup>19</sup> Mic. 7. 7.

<sup>20</sup> Ps. 37. 7.

<sup>21</sup> Ps. 94. 12.

<sup>22</sup> Mic. 119. 71.

<sup>23</sup> Jer. 15. 17.

<sup>24</sup> ch. 2. 10.

<sup>1</sup> Heb. *bitternesses*.

<sup>2</sup> Or, *rolled me in the ashes*.

<sup>4</sup> Heb. *good*.

<sup>5</sup> Or, *Remember*.

<sup>6</sup> Heb. *boiled*.

<sup>7</sup> Heb. *make to return to my heart*.

14. Metaphor is dropped, and Jeremiah shews the real nature of the arrows which rankled in him so deeply.

15. *He hath filled me to the full with bitterness*, i.e. bitter sorrows (Job ix. 18).

16. *broken my teeth with gravel stones* His bread was so filled with grit that in eating it his teeth were broken.

17. *prosperity* Lit. as in marg. i.e. I forgot what good was, I lost the very idea of what it meant.

18. The prophet reaches the verge of despair. But by struggling against it he reaches at length firm ground.

19. *Remembering* Or, as in marg. It is a prayer to Jehovah.

*my misery* Or, *my homelessness* (i. 7 note).

21. *This I recall* Rather. *This will I bring back to my heart, therefore will I hope.* Knowing that God hears the prayer of the contrite, he begins again to hope.

23-42. The centre of the present poem, as it also holds the central place in the whole series of the Lamentations. In them the riches of God's grace and mercy are set forth in the brightest colours, but no sooner are they ended than the prophet resumes the language of woe.

22. *that we* He is speaking as the representative of all sufferers.

24. *The LORD is my portion* *My portion is Jehovah*, see Num. xviii. 20; Ps. xvi. 5, &c.

*therefore will I hope in him* A more full expression of the confidence present in the prophet's mind in c. 21, but based now upon God's faithfulness in shewing mercy.

25-27. In these three verses, each beginning in the Hebrew with the word *good*, we have first the fundamental idea that Jehovah Himself is good, and if good to all, then especially is He so to those who being in adversity can yet wait in confidence upon His mercy.

28. *and quietly wait* Lit. *and be in silence*, i.e. abstain from all complaining.

27. *the yoke* Or, *a yoke*. By bearing a yoke in his youth, i.e. being called upon to suffer in early age, a man learns sometimes the lesson of silent endurance, and so finds it more easy to be calm and patient in later years.

28-30. Translate:—

*Let him sit alone and keep silence:*

*For He [God] hath laid the yoke upon him.*

- \* Job 42. 6. 29 \*He putteth his mouth in the dust;  
If so be there may be hope.
- \* Isai. 50. 6. 30 \*He giveth *his* cheek to him that smiteth him:  
Matt. 5. 39. He is filled full with reproach.
- \* Ps. 94. 14. 31 (5) <sup>b</sup>For the Lord will not cast off for ever:  
32 But though he cause grief,  
Yet will he have compassion according to the multitude of his mercies.
- \* Ezek. 33. 11. 33 For <sup>c</sup>he doth not afflict <sup>1</sup> willingly  
Heb. 12. 10. Nor grieve the children of men.
- 34 (5) To crush under his feet—all the prisoners of the earth,  
35 To turn aside the right of a man  
Before the face of <sup>2</sup> the most High,
- \* Hab. 1. 13. 36 To subvert a man in his cause,—<sup>d</sup>the Lord <sup>3</sup>approveth not.
- \* Ps. 33. 9. 37 (5) Who is he <sup>e</sup>that saith, and it cometh to pass,  
When the Lord commandeth it not?  
38 Out of the mouth of the most High  
Proceedeth not <sup>f</sup>evil and good?
- \* Job 2. 10. 39 <sup>g</sup>Wherefore doth a living man <sup>4</sup>complain,  
Isai. 45. 7. <sup>h</sup>A man for the punishment of his sins?  
Amos 3. 6. <sup>i</sup>Prov. 10. 3. <sup>k</sup>Mic. 7. 9.
- 40 (5) Let us search and try our ways,  
And turn again to the LORD.
- \* Ps. 86. 4. 41 <sup>l</sup>Let us lift up our heart with *our* hands  
Unto God in the heavens.
- \* Dan. 9. 5. 42 <sup>m</sup>We have transgressed and have rebelled.  
Thou hast not pardoned.

<sup>1</sup> Heb. *from his heart*.<sup>2</sup> Or, *a superior*.<sup>3</sup> Or, *seeth not*.<sup>4</sup> Or, *murmur*.

Let him place his mouth in the dust;  
Perchance there is hope.

Let him offer his cheek to him that smiteth him;

Let him be filled to the full with reproach.

It is good for a man to bear the yoke in his youth, but only if he bear it rightly. To attain this result, let him learn resignation, remembering Who has laid the yoke upon him. This reverential silence is described (v. 29), as putting the mouth in the dust, and so lying prostrate before the Deity; while (v. 30) the harder task is imposed of bearing contumely with meekness (marg. ref.), and not shrinking from the last dregs of the cup of reproach. Many who submit readily to God are indignant when the suffering comes through men.

31-33. Reasons for the resignation urged in the previous triplet.

34-36. Neither does God approve of wanton cruelty inflicted by one man on another. Three examples are given: the treatment of prisoners of war; the procuring an unjust sentence before a legal tribunal acting in the name of God (see Exod. xxi. 6); and the perversion of justice generally.

37-39. Why then does a loving God, Who

disapproves of sin, ~~not~~ when inflicted by man upon man, ~~He~~ send sorrow and misery? *Because of sins.*

37. Lit. *Who is this that spake and it was done, though Adonai commanded it not?*

39. So long as God spares a man's life, why does he murmur? The chastisement is really for his good; only let him use it aright, and he will be thankful for it in the end.

*a man for the punishment of his sins*] Translate: Let each man sigh for, i.e. because of, *his sins*. Instead of murmuring because God sends him sorrow, let him rather mourn over the sins which have made punishment necessary. The sense of the A. V. is, Why does a man murmur for his sins? i.e. for the necessary results of them in chastisement.

40-42. The prophet urges men to search out their faults and amend them.

40. *and turn again to the LORD*] Or, *and return to Jehovah*. The prep. (to) in the Hebr. implies not half way, but the whole.

41. Lit. *Let us lift up our heart unto our hands unto God in heaven*; as if the heart first lifted up the hands, and then with them mounted up in prayer to God. In real prayer the outward expression is caused by the emotion stirring within.

- 43 (D) Thou hast covered with anger, and persecuted us :  
<sup>1</sup>Thou hast slain, thou hast not pitied. <sup>1</sup>ch. 2.2, 17, 21.
- 44 Thou hast covered thyself with a cloud,  
<sup>2</sup>That *our* prayer should not pass through. <sup>2</sup> ver. 8.
- 45 Thou hast made us *as* the "offscouring  
 And refuse in the midst of the people. <sup>3</sup> 1 Cor. 4.13.
- 46 (Y) <sup>4</sup>All our enemies have opened—their mouths against us. <sup>4</sup> ch. 2. 16.
- 47 <sup>5</sup>Fear and a snare is come upon us,  
<sup>6</sup>Desolation and destruction. <sup>5</sup> Jer. 43. 43.  
<sup>6</sup> Isai. 51. 13.
- 48 <sup>7</sup>Mine eye runneth down with rivers of water  
 For the destruction of the daughter of my people. <sup>7</sup> Jer. 4. 19.  
ch. 2. 11.
- 49 (S) <sup>8</sup>Mine eye tricketh down, and ceaseth not,  
 Without any intermission, <sup>8</sup> Ps. 77. 2.  
ch. 1. 16.
- 50 Till the LORD <sup>9</sup>'look down,—and behold from heaven.
- 51 Mine eye affecteth <sup>10</sup>'mine heart  
<sup>11</sup>Because of all the daughters of my city. <sup>9</sup> Isai. 63. 15.
- 52 (S) <sup>12</sup>Mine enemies chased me sore,  
 Like a bird, <sup>13</sup>"without cause. <sup>12</sup> Ps. 35. 7.
- 53 They have cut off my life <sup>14</sup>"in the dungeon,  
 And <sup>15</sup>'cast a stone upon me. <sup>13</sup> Jer. 38. 6.  
<sup>14</sup> Dan. 6. 17.
- 54 <sup>16</sup>Waters flowed over mine head ;—*then* <sup>17</sup>"I said, I am cut off. <sup>15</sup> Ps. 69. 2.  
<sup>16</sup> Isai. 33. 10.  
<sup>17</sup> Ps. 130. 1.
- 55 (7) <sup>18</sup>'I called upon thy name, O LORD,—out of the low dungeon.
- 56 <sup>19</sup>'Thou hast heard my voice :  
 Hide not thine ear at my breathing, at my cry. <sup>18</sup> Ps. 130. 1.  
Joh. 2. 2.  
<sup>19</sup> Ps. 3. 4.
- 57 Thou <sup>20</sup>'drewest near in the day *that* I called upon thee :  
 Thou saidst, Fear not. <sup>20</sup> Jam. 4. 3.
- 58 (7) O Lord, thou hast <sup>21</sup>'pleaded the causes of my soul ;  
<sup>22</sup>'Thou hast redeemed my life. <sup>21</sup> Ps. 35. 1.  
Jer. 51. 36.
- 59 O LORD, thou hast seen my wrong :—<sup>23</sup>'judge thou my cause. <sup>22</sup> Jer. 71. 23.  
<sup>23</sup> Ps. 9. 4.
- 60 Thou hast seen all their vengeance  
 And all their <sup>24</sup>"imaginations against me. <sup>24</sup> Jer. 11. 19.
- 61 (W) Thou hast heard their reproach, O LORD,  
 And all their imaginations against me ;

<sup>1</sup> Heb. *my son?*

<sup>2</sup> O., *more than all.*

43-66. Far from pardoning, God is still actively punishing His people.

43. Rather, *Thou hast covered Thyself with wrath and pursued* (i. 3 note) us. The covering (here and in v. 44) is that of clothing and enveloping.

45. Omit *as*.

47. *desolation*] Or, *devastation*.

49-51. The deep sympathy of the prophet, which pours itself forth in abundant tears over the distress of his people.

51. Or, *Mine eye causeth pain to my soul*, i.e. maketh my soul ache, because of the sad fate of the maidens (i. 4, 18, &c.).

52. Or, *They who without cause are mine enemies have hunted me sore like a bird*. Probably the prophet is speaking of his personal sorrows.

53. *They have cut off my life in the dungeon*] Or, *They destroyed my life in the pit*, i.e. tried to destroy it by casting me into

the cistern, and covering the mouth with a stone. See marg. ref.

54. *Waters flowed over mine head*] A figurative expression for great mental trouble.

55-66. A prayer for deliverance and for vengeance upon his enemies.

55. *out of the low dungeon*] *The lowest pit* of Ps. lxxxviii. 6. Some consider that Ps. lxix. was composed by Jeremiah, and is the prayer referred to here (Jer. xxxviii. 6 note).

56. *Thou hast heard*] In sending Ebed-melech to deliver me. The next clause signifies *Hide not thine ear to my relief to my cry*, i.e. to my cry for relief.

58. God now appears as the prophet's next of kin, pleading the lawsuits of his soul, i.e. the controversies which concern his salvation, and rescuing his life, in jeopardy through the malice of his enemies.

59. *wrong*] Done to him by the perversion of justice.

60, 61. *imaginations*] Or, *devices*.



- 62 The lips of those that rose up against me,  
And their device against me all the day.
- <sup>1</sup> Ps. 139. 2. 63 Behold their <sup>1</sup>sitting down, and their rising up;  
<sup>2</sup> ver. 14. <sup>2</sup>I am their musick.
- <sup>1</sup> Ps. 29. 4. 64 (7) <sup>1</sup>Render unto them a recompence, O LORD,  
<sup>2</sup> Tim. 4. 14. According to the work of their hands.
- 65 Give them <sup>1</sup>sorrow of heart,—thy curse unto them.
- 66 Persecute and destroy them in anger  
<sup>2</sup> From under the <sup>2</sup>heavens of the LORD.
- <sup>2</sup> Deut. 25. 19. **CHAP. 4. (8)** HOW is the gold become dim!  
Jer. 10. 11. How is the most fine gold changed!  
<sup>2</sup> Ps. 8. 3. The stones of the sanctuary are poured out  
"ch. 2. 19. "In the top of every street.
- 2 (2) The precious sons of Zion,  
Comparable to fine gold,  
<sup>2</sup> Isai. 30. 14. How are they esteemed <sup>2</sup>as earthen pitchers,  
The work of the hands of the potter!
- 3 (5) Even the <sup>2</sup>sea monsters draw out the breast,  
They give suck to their young ones:  
The daughter of my people *is become* cruel,  
<sup>1</sup> Job 39. 14. "Like the ostriches in the wilderness.
- <sup>1</sup> Ps. 22. 15. 4 (7) "The tongue of the sucking child  
Cleaveth to the roof of his mouth for thirst:  
<sup>1</sup> See ch. 2. "The young children ask bread,  
11, 12 And no man breaketh *it* unto them.
- 5 (7) They that did feed delicately  
Are desolate in the streets:  
They that were brought up in scarlet  
<sup>1</sup> Job 24. 8. "Embrace dunghills.
- 6 (7) For the <sup>3</sup>punishment of the iniquity of the daughter of my  
people  
Is greater than the punishment of the sin of Sodom,

<sup>1</sup> Or, obstinacy of heart.<sup>2</sup> Or, sea calves.<sup>3</sup> Or, iniquity.

63. *their sitting down, and their rising up*] i.e. all the ordinary actions of their life.  
*musick*] Or, *song*, the subject of it.

64-66. The Versions render the verbs in these verses as futures, *Thou shalt render unto them a recompence*, &c.

65. *Give them sorrow of heart*] Or, *Thou wilt give them blindness of heart*.]

66. *persecute* &c.] Or, pursue them in anger and destroy them, &c.

IV. In this poem the distinctive idea is, that the miseries (vv. 1-11) which have befallen Judah are the punishment of her sin (vv. 12-20), and will therefore end—when chastisement has had its proper effect—in her restoration (vv. 21, 22).

1. *The stones of the sanctuary*] Or, *the hallowed stones*, lit. stones of holiness, a metaphor for the people themselves. The actual stones of the Temple would not be thus widely thrown about as to be seen everywhere, but the prophet has already affirmed this of the young children dying of hunger (cp. ii. 19).

2. *The precious sons of Zion*] The whole nation was consecrated to God, and formed "a kingdom of priests" (Exod. xix. 6): in this respect, a type of the Christian Church (1 Pet. ii. 5).

*comparable to fine gold*] Lit. *weighed with solid gold*, and so equal to their weight in it. With this is contrasted the hollow pitcher easily broken, and made of materials of no intrinsic value.

3. *sea monsters*] Rather, *jackals*. *their young ones*] *Their whelps*. The term is applied only to the young of dogs, lions, and the like.

5. *they that were brought up in scarlet*] Lit. *those that were carried upon scarlet*; young children in arms and of the highest birth now lie on the dirt-heaps of the city.

6. Rather, *For the iniquity of the daughter of my people was greater than the sin of Sodom*. The prophet deduces this conclusion from the greatness of Judah's misery (cp. Jer. xxx. 11; see also Luke xiii. 1-5).

That was <sup>o</sup>overthrown as in a moment,  
And no hands stayed on her.

<sup>o</sup> Gen. 19. 26.

- 7 (†) Her Nazarites were purer than snow,  
They were whiter than milk,  
They were more ruddy in body than rubies,  
Their polishing was of sapphire:

- 8 (Π) Their visage is <sup>1</sup>blacker than a coal;  
They are not known in the streets:  
<sup>1</sup>Their skin cleaveth to their bones;  
It is withered, it is become like a stick.

<sup>1</sup> Joel 2. 6.

Nah. 2. 10.

<sup>1</sup> Ps. 102. 7.

- 9 (Σ) *They that be slain with the sword are better*  
*Than they that be slain with hunger:*  
For these <sup>2</sup>pine away,  
Stricken through for want of the fruits of the field.

- 10 (Υ) <sup>3</sup>The hands of the <sup>1</sup>pitiful women  
Have sodden their own children:  
They were their <sup>2</sup>meat in the destruction  
Of the daughter of my people.

<sup>3</sup> ch. 2. 20.

<sup>1</sup> Isai. 49. 15.

<sup>2</sup> Dent. 28. 57.

2 Kin. 6. 29.

- 11 (Ω) The LORD hath accomplished his fury;  
<sup>1</sup>He hath poured out his fierce anger,  
And <sup>2</sup>hath kindled a fire in Zion,  
And it hath devoured the foundations thereof.

<sup>1</sup> Jer. 7. 20.

<sup>2</sup> Dent. 32. 22.

Jer. 21. 14.

- 12 (Ϸ) The kings of the earth, and all the inhabitants of the world,  
Would not have believed  
That the adversary and the enemy should have entered  
Into the gates of Jerusalem.

- 13 (Σ) <sup>1</sup>For the sins of her prophets,  
And the iniquities of her priests,  
<sup>2</sup>That have shed the blood of the just  
In the midst of her,

<sup>1</sup> Jer. 5. 31.

Ezek. 22. 26,

28.

Zeph. 3. 4.

<sup>2</sup> Matt. 23.

31, 37.

- 14 (Ϸ) They have wandered  
As blind men in the streets,  
<sup>1</sup>They have polluted themselves with blood,  
<sup>2</sup>So that men could not touch their garments.

<sup>1</sup> Jer. 2. 34.

<sup>2</sup> Num. 19. 16.

<sup>1</sup> Heb. darker than black-  
ness.

<sup>2</sup> Heb. flow out.

<sup>3</sup> Or, in that they could not  
but touch.

no hands stayed on her] Or, no hands were  
round about her. Sodom's sufferings in  
dying were brief: there were no starving  
children, no mothers cooking their offspring  
for food.

7. The Nazarites from their temperance  
were remarkable for health and personal  
beauty, besides being held in religious veneration.

rubies] Or, corals.  
their polishing was of sapphire] Or, their  
shape was a sapphire. The allusion is no  
longer to colour, but to form. Their shape  
was exact and faultless as the cutting of a  
precious stone.

8. Their visage &c.] Their form (their  
whole person, see 1 Sam. xxviii. 14) &c. as  
in marg. See Job xxx. 30.

it is withered, it is become like a stick]

Or, It has become dry like a piece of  
wood.

10. pitiful] i.e. tender-hearted, compas-  
sionate. Meat is used for food (1 K. ix. 21).  
What is here stated actually occurred during  
the siege of Jerusalem by Titus.

12. Though Jerusalem had been several  
times captured (1 K. xiv. 26; 1 K. xiv. 13,  
xxiii. 33-35), yet it had been so strongly  
fortified by Uzziah and his successors as to  
have been made virtually impregnable. Its  
present capture by Nebuchadnezzar had cost  
him a year and a half's siege.

13. the blood of the just] Jer. xxvi. 7-24  
exhibits priests and prophets as the prime  
movers in an attempt to silence the word of  
God by putting Jeremiah to death. (cp.  
marg. ref. to Matt.

14. They have wandered] God's ministers,

- <sup>1</sup> Lev. 13. 45. 15 (D) They cried unto them, Depart ye; <sup>1</sup> it is <sup>1</sup>unclean;  
Depart, depart, touch not:  
When they fled away and wandered, they said among the  
heathen,  
They shall no more sojourn *there*.
- 16 (Z) The <sup>2</sup>anger of the LORD hath divided them;  
He will no more regard them:  
<sup>2</sup> ch. 5. 12. <sup>2</sup>They respected not the persons of the priests,  
They favoured not the elders.
- <sup>2</sup> 2 Kin. 24. 7. 17 (E) As for us, <sup>2</sup>our eyes as yet failed  
Isai. 20. 5. For our vain help:  
Jer. 37. 7. In our watching we have watched  
For a nation *that* could not save *us*.
- <sup>2</sup> 2 Kin. 25. 18 (S) <sup>2</sup>They hunt our steps,  
4. 5. That we cannot go in our streets:  
Our end is near, our days are fulfilled;  
For <sup>2</sup>our end is come.
- <sup>2</sup> Ezek. 7. 2. 19 (P) Our persecutors are <sup>2</sup>swifter  
Amos 8. 2. Than the eagles of the heaven:  
<sup>2</sup> Jer. 4. 13. They pursued us upon the mountains,  
They laid wait for us in the wilderness.
- <sup>2</sup> Gen. 2. 7. 20 (T) The <sup>1</sup>breath of our nostrils, the anointed of the LORD,  
ch. 2. 9. <sup>2</sup>Was taken in their pits,  
<sup>2</sup> Jer. 62. 9. Of whom we said, Under his shadow  
Ezek. 12. 13. We shall live among the heathen.
- <sup>2</sup> Like 21 (W) <sup>2</sup>Rejoice and be glad, O daughter of Edom  
Eccles. 11. 9. That dwellest in the land of Uz;  
<sup>2</sup> Jer. 25. 15. <sup>2</sup>The cup also shall pass through unto thee:  
Obad. 10. Thou shalt be drunken, and shalt make thyself naked.

<sup>1</sup> Or, ye polluted.<sup>2</sup> Or, face.

consecrated to His service, wandered through the city blinded by the insatiable lust of slaughter. It was a pollution to touch their garments.

15. Men cried to these priests, *Away! unclean! away! away! touch not. Unclean* was the cry of the leper whenever he appeared in public: here it is the warning shout of those who meet the murderers.

*when they fled away and wandered*] These priests fled away from the city, but with uncertain steps, not knowing where to find refuge. They find themselves abhorred abroad as well as at home.

It is quite possible that this verse records a real occurrence, if not during the siege, at all events during the last years of Zedekiah's reign.

16. Lit. *The countenance of Jehovah hath scattered them*, has driven these outlawed priests hither and thither, and *He will no more regard them with favour*.

17-20. A rapid sketch of the last days of the siege and the capture of the king.

17. Rather, *Still do our eyes waste away looking for our vain help*,

*in our watching*] Or, *on our watchtower*.

18. Or, *They hunted our steps that we could not go out into the streets*. To hunt means here to lie in ambush, and catch by snares; and the streets are lit. *the wide places*, especially at the gates. Towards the end of the siege the towers erected by the enemy would command these places.

19. *Our persecutors are...*] **Our pursuers** (i.3note) *were swifter than the eagles of heaven, they pursued us*] Or, *then chased us*. *mountains wilderness*] The route in going from Jerusalem to Jericho leads first over heights, beginning with the Mount of Olives, and then descends into the plain of the Ghôr.

20. *The breath of our nostrils*] Zedekiah is not set before us as a vicious king, but rather as a man who had not strength enough of character to stem the evil current of his times. And now that the state was fallen he was as the very breath of life to the fugitives, who would have no rallying point without him.

*in their pits*] The words are metaphorical, suggesting that Zedekiah was hunted like a wild animal, and driven into the pitfall.

21, 22. The prophet ends his elegy with

22 (7) <sup>1</sup>The punishment of thine iniquity is accomplished, O <sup>2</sup>Isai. 40. 2 daughter of Zion;

He will no more carry thee away into captivity :

<sup>a</sup>He will visit thine iniquity, O daughter of Edom ;

<sup>a</sup> Ps. 137. 7.

He will <sup>3</sup>discover thy sins.

CHAP. 5. "REMEMBER, O LORD, what is come upon us :

<sup>a</sup> Ps. 89. 50.

Consider, and behold <sup>b</sup>our reproach.

<sup>b</sup> Ps. 79. 4.

2 <sup>c</sup>Our inheritance is turned to strangers,—our houses to aliens.

ch. 2. 15.

3 We are orphans and fatherless,—our mothers are as widows.

<sup>c</sup> Ps. 79. 1.

4 We have drunken our water for money ;

Our wood <sup>3</sup>is sold unto us.

5 <sup>d</sup>Our necks are under persecution :

<sup>d</sup> Dent. 28. 43.

We labour, and have no rest.

Jer. 28. 14.

6 <sup>e</sup>We have given the hand <sup>f</sup>to the Egyptians, and to the Assyrians,

<sup>e</sup> Gen. 24. 2.

Jer. 50. 15.

<sup>f</sup> Hos. 12. 1.

To be satisfied with bread.

7 <sup>g</sup>Our fathers have sinned, and <sup>h</sup>are not ;

<sup>g</sup> Jer. 31. 29.

And we have borne their iniquities.

Ezek. 18. 2.

<sup>h</sup> Gen. 42. 13.

8 <sup>i</sup>Servants have ruled over us :

Zech. 1. 5.

There is none that doth deliver us out of their hand.

<sup>i</sup> Neh. 5. 15.

<sup>1</sup> Or, *Thine iniquity.*

*thy sins.*

<sup>a</sup> Heb. *On our necks are we persecuted.*

<sup>2</sup> Or, *carry thee captive for*

<sup>3</sup> Heb. *cometh for price.*

the language of Messianic hope. The earthly king had fallen (v. 20) ; but Israel cannot really perish. First then Edom, the representative of the Church's foes, is ironically told to rejoice. Rejoice she did at the capture of Jerusalem (Jer. xlix. 7-22) ; but her punishment is quickly to follow.

22. *The punishment of thine iniquity is accomplished* Lit. *Thy iniquity is ended.* This is the result of Judah having borne her punishment. And as it is not just to punish twice for the same thing, therefore Jeremiah adds, *He will not send thee again into captivity* ; not meaning that under all circumstances Judah would have immunity from exile ;—for that would depend upon her future conduct :—but that her present guilt being expiated, she would have nothing to fear on its account.

*he will discover thy sins* See marg. As Edom rejoices when the Church is chastised, so is the day of the Church's triumph that also on which the wicked meet with retribution.

V. This final chapter consists of the same number of verses as there are letters in the Hebrew alphabet, but they no longer begin with the letters in regular order. Strict care is shown in the form and arrangement of the poem, each verse being compressed into a very brief compass, consisting of two members which answer to one another both in idea and expression. It is mainly occupied with the recapitulation of sufferings (ev. 2-18), and finally closes with earnest prayer.

1. *what is come upon us* Lit. *what has happened to us* : our national disgrace.

2. *turned* transferred. The inheritance was the land of Canaan (Lev. xx. 24). *aliens* Or, *foreigners* : i.e. the Chaldeans upon their conquest of the country.

3. *our mothers are as widows* The particle *as* suggests that the whole verse is metaphorical. Our distress and desolation is comparable only to that of fatherless orphans or wives just bereaved of their husbands.

4. Better as in marg. *cometh to us for price.* The rendering of the A. V. spoils the carefully studied rhythm of the original. The bitterness of the complaint lies in this, that it was their own property which they had to buy.

5. *Our necks &c.* i.e. we were pursued so actively that our enemies seemed to be leaning over our necks ready to seize us.

*we labour* We were wearied, there was no rest for us being chased incessantly.

6. *To give the hand* means to submit oneself. Absolutely it was Babylon that had just destroyed their national existence, but Jeremiah means that all feelings of patriotism were crushed, and the sole care that remained was the desire for personal preservation. To secure this the people would readily have submitted to the yoke either of Egypt or Assyria, the great powers from which in their past history they had so often suffered.

7. *and are not ; and we...* Or, *they are not ; we have borne their iniquities.* Our fathers who began this national apostasy died before the hour of punishment.

8. *Servants* i.e. Slaves. A terrible degradation to a high-spirited Jew.

- 9 We gat our bread with *the peril* of our lives  
Because of the sword of the wilderness.
- <sup>a</sup> Job 30. 30. 10 Our <sup>a</sup>skin was black like an oven  
<sup>Pa.</sup> 119. 83. Because of the <sup>1</sup>terrible famine.
- <sup>1</sup> Isai. 13. 16. 11 <sup>1</sup>They ravished the women in Zion,  
<sup>Zech.</sup> 14. 2. And the maids in the cities of Judah.
- <sup>m</sup> Isai. 47. 6. 12 Princes are hanged up by their hand:  
<sup>ch.</sup> 4. 18. <sup>m</sup>The faces of elders were not honoured.
- <sup>n</sup> Judg. 16. 21. 13 They took the young men <sup>n</sup>to grind,  
And the children fell under the wood.
- 14 The elders have ceased from the gate,  
The young men from their musick.
- 15 The joy of our heart is ceased;  
Our dance is turned into mourning.
- <sup>o</sup> Job 19. 9. 16 <sup>o</sup>The crown is fallen *from* our head:  
<sup>Ps.</sup> 89. 39. Woe unto us, that we have sinned!
- <sup>p</sup> ch. 1. 22. 17 For this <sup>p</sup>our heart is faint;  
<sup>q</sup> Ps. 6. 7. <sup>q</sup>For these *things* our eyes are dim.
- 18 Because of the mountain of Zion, which is desolate,  
The foxes walk upon it.
- <sup>r</sup> Ps. 9. 7. 19 Thou, O LORD, <sup>r</sup>remainest for ever;  
<sup>Hab.</sup> 1. 12. <sup>r</sup>Thy throne from generation to generation.
- <sup>s</sup> Ps. 45. 6. 20 <sup>s</sup>Wherefore dost thou forget us for ever,  
<sup>t</sup> Ps. 13. 1. And forsake us <sup>s</sup>so long time?
- <sup>u</sup> Ps. 80. 3. 21 <sup>u</sup>Turn thou us unto thee, O LORD, and we shall be turned;  
<sup>Jer.</sup> 31. 18. Renew our days as of old.
- 22 <sup>u</sup>But thou hast utterly rejected us;  
Thou art very wroth against us.
- <sup>1</sup> Or, *terrors*, or, *storms*. <sup>head</sup> *is fallen*. <sup>4</sup> Or, *For wilt thou utterly*  
<sup>2</sup> Heb. *The crown of our* <sup>3</sup> *Heb. for length of days?* <sup>reject us?</sup>

9. *We gat*] Or, **We get** our bread at the *peril* of our lives. This verse apparently refers to those who were left in the land, and who in gathering in such fruits as remained, were exposed to incursions of the Bedawin, here called *the sword of the desert*.

10. *Our skin &c.*] Or, **is fiery red like an oven because of the fever-blast of famine**.

11. *They ravished*] **They humbled**.

12. After the princes had been put to death their bodies were hung up by the hand to expose them to public contumely. Old age, again, no more availed to shield men from shameful treatment than the high rank of the princes. Such treatment of conquered enemies was not uncommon in ancient warfare.

13. *They took the young men to grind*] Or, **The young men have borne the mill**, a menial and laborious task usually performed by slaves (cp. Isai. xlvii. 2).

*The children fell under the wood*] Or, **lads have stumbled under burdens of wood**. By lads are meant youths up to the age of military service; another form of menial labour.

14. *the gate*] The gate was the place for public gatherings, for conversation, and the music of stringed instruments.

16. *Lit. The crown of our head is fallen*,

*i.e.* that which was our chief ornament and dignity is lost;—the independence of the nation, and all that gave them rank and honour.

17. *is faint &c.*] Or, **has become faint—have become dim**. For this, *i.e.* for the loss of our crown &c.

18. *the foxes*] Or, **jackals**. As these animals live among ruins, and shun the presence of man, it shews that Zion is laid waste and deserted.

19. *remainest*] Or, **reignest**. The earthly sanctuary is in ruins, but the heavenly throne in unchangeable glory.

22. *Lit. Unless thou hast utterly rejected us, unless thou art very wroth against us*. This is stated as a virtual impossibility. God's anger can be but temporary (Ps. xxx. 5), and therefore the very supposition is an indirect expression of hope.

This verse speaks of the possibility of an utter rejection through God's wrath. Therefore, to remove so painful a thought, and to make the Book more suited for public reading, v. 21 is repeated in many MSS. intended for use in the synagogue. The same rule is observed in the synagogue with the two last verses of Ecclesiastes, Isaiah, and Malachi.

# EZEKIEL.

## INTRODUCTION.

WE know scarcely anything of Ezekiel except what we learn from the Book that bears his name.<sup>1</sup> Of the date and authorship of this Book there has scarcely been any serious question. The book of Ezekiel has ever formed part of the Hebrew Canon of the Old Testament<sup>2</sup>; and is found in the most ancient Versions.

Ezekiel<sup>3</sup> (*God strengtheneth or hardeneth*) was the son of Buzi, a priest probably of the family of Zadok. He was one of those who went into exile with Jehoiachin (2 K. xxiv. 14), and would seem to have belonged to the higher class, a supposition agreeing with the consideration accorded to him by his fellow exiles (viii. 1, &c.). The chief scene of his ministry was Tel-Abib in Northern Mesopotamia, on the river Chebar, along the banks of which were the settlements of the exiles. He was probably born in or near Jerusa-

lem, where he must certainly have lived many years before he was carried into exile. The date of his entering upon the prophetic office is given in i. 1; and if, as is not unlikely, he entered upon this office at the legal age of thirty, he must have been about fourteen years of age when Josiah died. In this case he could not have exercised the priestly functions at Jerusalem; but as his father was a priest (i. 3), he was no doubt brought up in the courts of the temple, and so became familiar with its services and arrangements.

Ezekiel lived in a house of his own, was married, and lost his wife in the ninth year of his exile. Of the rest of his life we know nothing.

The period during which Ezekiel prophesied in Chaldaea was signalized by the miserable reign of Zedekiah, ending in his imprisonment and death,—by the destruction of the Temple, the sack of Jerusalem, and the final deportation of its inhabitants,—by Gedaliah's short regency over the poor remnant left behind in the country, his treacherous murder, and the flight of the conspirators, conveying Jeremiah with them into Egypt,—and by Nebuchadnezzar's conquests in the neighbouring countries, and especially his prolonged siege of Tyre.

The year in which Ezekiel delivered his prophecies against Egypt

<sup>1</sup> An apocryphal tradition says that he was murdered by one of his fellow-exiles; and in the middle ages his tomb was shewn, distant a few days' journey from Bagdad.

<sup>2</sup> About the time of the destruction of Jerusalem, a question was raised as to the authenticity of Ezekiel on the ground of a supposed discrepancy between passages of his writings and the teaching of the Pentateuch—cp. *e.g.* xviii. 20 with Exod. xx. 5; but this was a mere critical discussion, and the difficulty was solved by reconciling the passages objected to.

<sup>3</sup> The name also occurs in 1 Chr. xxiv. 16.

corresponds with the first year of the reign of Pharaoh-Hophra, the Apries of Herodotus. The accession (B.C. 589) of this king to the Egyptian throne affected very materially the future of the kingdom of Judah. Since the first capture of Jerusalem by Nebuchadnezzar the Jews had found the service of the Chaldeans a hard one, and were ready at any moment to rise and shake off the yoke. Egypt was the only power from which they could hope for effectual support; and Egypt had long been inactive. The power of Necho was broken at Carchemish (B.C. 605, Jer. xlv. 2; 2 K. xxiv. 7). Apries, during his reign of 19 years, was minded to recover the ground which his grandfather and father had lost in Palestine and in Syria. Rumours of these designs had no doubt reached the Jews, both in Jerusalem and in captivity, and they were watching their opportunity to break with Babylon and ally themselves with Egypt. Against such an alliance Ezekiel came forward to protest. He told his countrymen that their hopes of safety lay not in shaking off a yoke, which they could not do without the grossest perjury, but in repenting of their sins and turning to the God of their fathers.

The fallacy of the hopes entertained by the Jews of deliverance through Egypt was soon made manifest. In the course of the final siege of Jerusalem, Hophra attempted a diversion which proved unsuccessful. Nebuchadnezzar left the siege of Jerusalem to attack the Egyptians, who—forced to retreat over the borders—offered no further resistance to the captor of Jerusalem (Jer. xxxvii. 5-8). It was at this time that Ezekiel commenced the series of prophecies

against Egypt (xxix.-xxxii.), which were continued until the blow fell upon that country and ended in the ruin and deposition of Pharaoh-Hophra.

This Book throws much light upon the condition and the feelings of the Jews both in the Holy Land and in exile, and upon the relation of the two parties to each other.

Idolatry remained in Jerusalem, even among the priests and in the Temple (viii. 5, *seq.*), and clung to the exiles (xiv. 3, *seq.*), though probably in a less decided degree. Mixed up with this unfaithfulness to the true God there was prevalent a superstitious confidence in His disposition to protect the city and people, once His own. Utterly disregarding the conditional character of His promises, and the more spiritual nature of His blessings, men satisfied themselves that the once glorious Jerusalem never would and never could be overthrown (xiii. 2, *seq.*). Hence arose the foolish rebellions of Zedekiah, commencing in reckless perjury, and terminating in calamity and disgrace. Connected with this feeling was a strange reversal of the relative positions of the exiles and of the Jews at home. The latter, though only the meanest of the people (2 K. xxiv. 14), affected to despise their exiled countrymen (xi. 14, *seq.*); and Ezekiel had to assure his fellow-exiles that to them and not to the Jews in Palestine belonged the enduring title of God's people (xi. 16, 17, 20).

But though the voice of the prophet may have sounded back to the country which he had left, yet Ezekiel's special mission was to those among whom he dwelt. He had (*a*) to convince them of God's utter abhorrence of idolatry, and of the sure

and irrevocable doom of those who practised it; (*b*) to shew that the Chaldeans were the instruments of God, and that therefore resistance to them was both hopeless and unlawful; (*c*) to destroy their presumptuous confidence in external privileges, to open their eyes to a truer sense of the nature of the Divine promises; and, lastly, to raise their drooping hearts by unfolding to them the true character of the Divine government, and the end for which it was administered. The Book of Ezekiel may be said in this respect to be the moral of the Captivity. For the Captivity was not simply a Divine judgment, but a preparation for a better state, an awakening of higher hopes. These hopes it was Ezekiel's part to direct and satisfy. He was to set before his countrymen the prospect of a restoration, reaching far beyond a return to their native soil; he was to point to an inauguration of divine worship far more solemn than was to be secured by the reconstruction of the city or Temple on its original site in its original form. Their very condition was intended, and was calculated, to stir their hearts to their inmost depths, and awaken thoughts which must find their answer in the messages characteristic of Gospel truth. In the Law there had been intimations of restoration upon repentance (Deut. xxx. 1-10): but this is expanded by Ezekiel (xviii.), and the operations of the Holy Spirit are brought prominently forward (xxxvii. 9, 10).

The mission of Ezekiel should be compared with that of his countryman, Jeremiah, who began his prophetic office earlier, but continued it through the best part of the

time during which Ezekiel himself laboured. Both had to deliver much the same messages, and there is a marked similarity in their utterances. But Jeremiah's mission was incomparably the more mournful one (see p. 160). Ezekiel's task was, indeed, a bitter one; but personally he soon acquired respect and attention, and if at first opposed, was at last listened to if not obeyed. He may have been instrumental, together with Daniel, in working that reformation in the Jewish people, which certainly was to some extent effected during the Captivity.

One of the immediate effects of the Captivity was the reunion of the severed tribes of Israel. The political reasons which had sundered them were at an end; a common lot begat sympathy in the sufferers; and those of the ten tribes who even in their separation had been conscious of a natural unity, and could not but recognize in the representative of David the true centre of union, would be naturally inclined to seek this unity in amalgamation with the exiles of Judah. In the course of the years which had elapsed since their exile, the numbers of the ten tribes may well have wasted away, partly through absorption among the heathen who surrounded them; and thus the exiles from Judah may have far exceeded in number and importance those who yet remained of the exiles of Israel. Accordingly we find in Ezekiel the terms Judah and Israel applied indiscriminately to those among whom the prophet dwelt (see xiv. 1); and the sins of Israel, no less than those of Judah, are summed up in the reproof of his countrymen. All descendants



of Abraham were again being drawn together as one people, and this was to be effected by the separated members gathering again around the legitimate centre of government and of worship, under the supremacy of Judah. The amalgamation of the exiles of Israel and of Judah is in fact distinctly predicted by Jeremiah (Jer. iii. 18); a prediction which had its accomplishment in the restoration of the people to their native land by the decree of Cyrus (cp. also xxxvii. 16, *seq.*). Attempts have been made from time to time to discover the lost ten tribes, by persons expecting to find, or thinking that they have found, them existing still as a separate community. According to the foregoing view the time of Captivity was the time of reunion. Ezekiel's mission was *to the house of Israel*, not only to those who came out with him from Jerusalem or Judah, but to those also of the stock whom he found residing in a foreign land, where they had been settled for more than 100 years (xxxvii. 16 and xlviii. 1).

The order and the character of the prophecies which this Book contains are in strict accordance with the prophet's mission. His first utterances are those of bitter denunciation of judgment upon a rebellious people, and these threatenings are continued until the storm breaks in full fury upon the deserted city. Then the note is changed. There are yet indeed threatenings, but they are for unfaithful shepherds, and for the enemies of God's people. The remainder of the Book is full of reassurances, of hopes and promises of renovation and blessing, in which the spiritual predominates over the temporal, and the kingdom of Christ takes the

place of the kingdom upon Mount Zion.<sup>1</sup>

The prophecies are therefore in general arranged in chronological order. So far as the people of God

<sup>1</sup> The prophecies are divided into groups by dates prefixed to various chapters, and we may assume that those prophecies which are without date were delivered at the same time as the last given date, or at any rate followed closely upon it.

1. *The fifth year of Jehoiachin's captivity.*  
Chs. i.—vii. Ezekiel's call, and predictions of the coming siege of Jerusalem.

2. *The sixth year.* •  
Chs. viii.—xix. An inspection of the whole condition of the people, with predictions of coming punishment.

3. *The seventh year.*  
Chs. xx.—xxiii. Fresh reproofs and fresh predictions of the coming ruin.

4. *The ninth year.*  
Ch. xxiv. The year in which the siege began. The declarations that the city should be overthrown.

5. *The same year.*  
Ch. xxv. Prophecies against Moab, Ammon, and the Philistines.

6. *Eleventh year.*  
In this year Jerusalem was taken after a siege of eighteen months, and the temple destroyed.

Chs. xxvi.—xxviii. Prophecies against Tyre.

7. *The tenth year.*  
Ch. xxix. 1—16. Prophecy against Egypt.

8. *The twenty-seventh year.*  
Ch. xxix. 17—xxx. 19. Prophecy against Egypt.

9. *The eleventh year.*  
Ch. xxx. 20—xxxi. 18. Prophecy against Egypt.

10. *The twelfth year.*  
Ch. xxxii. Prophecy against Egypt.

11. *The same year.*  
Chs. xxxiii.—xxxiv. Reproof of unfaithful rulers.

12. *The same year, or some year between the twelfth and twenty-fifth.*  
Ch. xxxv. Judgment of Mount Seir.

13. *The same year.*  
Chs. xxxvi.—xxxix. Visions of comfort. Overthrow of Gog.

14. *The twenty-fifth year.*  
Chs. xl.—xlviii. The vision of the Temple.

## BOOK OF EZEKIEL.

were concerned, there are two chief groups, (1) those delivered before (chs. i.-xxiv.), (2) those delivered after the destruction of the city (chs. xxxiii.\*-xlvi.). There was an interval during which the prophet's mouth was closed so far as regarded the children of his people, from the ninth to the twelfth year of the Captivity. During this interval he was guided to utter words of threatening to the heathen nations, and these utterances find their place (chs. xxv.-xxxii.). They form a suitable transition from the declaration of God's wrath to that of His mercy towards His people, because the punishment of their enemies is in itself a part of the deliverance of His people. But the arrangement of these prophecies against the heathen is rather local than chronological, so that, as in the case of Egypt, several prophecies delivered at various times on the same subject are brought together.

The leading characteristics of Ezekiel's prophecies are, first, his use of visions; secondly, his constant reference to the earlier writings of the Old Testament. The second of these characteristics is especially seen by his application of the Pentateuch. It is not merely the voice of a priest, imbued with the Law which it was his profession to study. It is the voice of the Holy Spirit Himself, teaching us that the Law, which came from God, is ever just, wise, and holy, and preparing the way for the enlarged interpretation of the ancient testimonies, which our blessed Lord Himself afterwards promulgated.

In regard to visions, the most striking is that in which is revealed to him the majesty of God (ch. i. notes). Besides these are visions

of ideal scenes (*e.g.* ch. viii.) and of symbolical actions (*e.g.* ch. iv.).<sup>5</sup>

The Temple and its services furnish much of the imagery and figurative language of the Book. These ordinances were but the shell containing within the kernels of eternal truth; these were the shadows, not the substance; and when the Spirit of God would reveal by the mouth of Ezekiel spiritual realities, He permitted the prophet to clothe them in those symbols with which he and his country were familiar. Some have insisted that the language of the prophet takes its colour from the scenes which surround him, that *the living creatures* (ch. i.), for instance, were suggested by the strange forms of Assyrian sculpture familiar to us through recent explorations. But these living creatures (like the Seraphim of Isaiah, vi. 2) have much more in common with the Cherubim of the Jewish Temple than with the winged figures of Assyria. And though here and there we find traces of the place of his sojourn (as in iv. 1), it is but seldom. By the waters of Babylon the prophet remembered Zion, and his language, like his subject, was for the most part not of Chaldaea but of Jerusalem.

The various systems of interpre-

<sup>5</sup> This form was not unknown to the earlier prophets. Isaiah has in his sixth chapter a vision resembling that with which the book of Ezekiel opens. Jeremiah has many symbolical actions similar to those of Ezekiel: but that which was heretofore kept in the background is now brought to the front, and while we find in Ezekiel direct addresses to the people, as in the older prophets, these are less frequent; while on the other hand we find no prophecy communicated to him by dreams, as was the case with Daniel. The form of his prophecy may then be said to be a kind of transition from the earlier to the later mode.

tation of Ezekiel's prophecies have been summed up under the heads of (1) historical, (2) allegorical, (3) typical, (4) symbolical, (5) Judaistical.<sup>6</sup>

To many the prophecy is still in the course of fulfilment; the Temple in its completeness is for the time when the kingdom of Christ shall be fully established, and He shall have put down all rule and all principalities and power, to deliver up the kingdom unto the Father, that God may be all in all (see ch. xxxvii. notes).

The relation of the visions of Ezekiel to those of the Apocalypse is very marked. So much is common to the two Books, that it is impossible to doubt that there is in the Revelation of St. John a designed reference to the older seer. It is not merely that the same images are employed, which might be supposed naturally to belong to a common apocalyptic language, but

<sup>6</sup> The *historical* supposes Ezekiel's prophecies and visions to have their purpose and fulfilment in the restoration after the seventy years. The *allegorical* gathers spiritual lessons from any part according to the fancy of the interpreter. The *typical* recognizes, both in the history, and in the Temple and its services, types of the Christian Church and its ordinances (as e.g., in the Epistle to the Hebrews). The *symbolical* is supplementary to the former method; the *types* were in themselves symbolical. The Tabernacle or Temple and its ordinances, its measurements and arrangements, no less than its sacrifices, had their meaning, and were intended by the Divine Lawgiver to express it. According to the *Judaistical* method the prophecies look forward to the restoration of the Jews to their native soil, to the establishment of an earthly kingdom, having Jerusalem for its capital, with a new Temple and restored services, Messiah for the King, His subjects being the whole company of believers incorporated with the twelve tribes of Israel. In this way either the Christian is to be absorbed in the Jewish, or the Jewish in the Christian Church.

in some of the visions there is a resemblance which can only be accounted for by an identity of subject; and as the subject is by St. John often more precisely defined, the later vision throws great light upon the former. For example, the opening visions of Ezekiel and of St. John can scarcely be otherwise than substantially identical. As there can be no doubt who is designated by St. John, we are led by an irresistible conclusion to recognize in the vision of Ezekiel the manifestation of the glory of God in the person of our Lord Jesus Christ, made Man, in *Whom dwelt all the fulness of the Godhead bodily*. But while the central object is the same there are in the two visions marked differences.<sup>7</sup> In Ezekiel, the various particulars are parts of one whole, which represents the manifestations of the glory of God upon *earth*, and in all the creatures of the *earth*: in St. John the scene is *Heaven*. Again, a characteristic feature of Ezekiel's prophecy is the declaration of God's judgments, first against the rebellious city, and then against the enemies of the chosen people. In the Revelation the same figures, both to denote wickedness and its punishment, which are by Ezekiel applied to idolatrous Judah, are by St. John turned upon idolatrous Babylon. The image of Babylon as *the great*

<sup>7</sup> So, also, in the figures of a building there is a most significant difference between Ezekiel and St. John. Ezekiel, writing before the old Dispensation had passed away, is guided to represent the perfection of worship under the form of a renewed and more complete ritual; the Christian seer, writing under the new Dispensation, represents to us the true character of the worship of God (Rev. xxi. 22), foretold by our Lord Himself, "not in Jerusalem, nor in this mountain, but everywhere in spirit and in truth."

where finds its parallel in the whoredoms of Aholah and Aholibah (ch. xxiii.), and the judgment is pronounced upon the former in the very terms which in Ezekiel are employed against the latter (cp. Rev. xvii. 16 and Ezek. xxiii. 36, &c.).<sup>a</sup> The repetition of such descriptions by the Christian seer must be owing to something more than the mere employment of figurative language already in use; in fact, just as our Lord's predictions of the destruction of Jerusalem are so mixed up with those of the end of the world, that we learn to regard the destruction of the city as the type and anticipation of the final judgment, so in the adoption of Ezekiel's language and figures by St. John, we see a proof of the extended meaning of the older prophecies. It is one conflict, waged from the first, and waging still; the conflict of evil with good, of the world with God, to be accomplished only in the final consummation, to which the Revelation manifestly conducts us.

There is one feature in the writings of Ezekiel, which deserves particular notice. This is (to use a modern term) their Eschatological character, i.e. their reference not merely to *an* end, but to *the* very end of all (see, e.g. chs. vii. and xxxvi.). There are many parts which have special reference to the circumstances of the prophet and his countrymen. The local and the temporary seem to predominate;

but looking closely, more than this is to be found. The reiteration of the threats of the Law<sup>b</sup> by Ezekiel proves that the events which he predicts form part of that plan which was set forth at the commencement of the national life of the children of Israel. And as this fundamental plan of government reached beyond the time of any one visitation, so Ezekiel's predictions of siege, of slaughter, of dispersion, had not their final accomplishment in the consequences of the Chaldean conquest. This is borne out by the history of the Jewish nation. There is no city of which such dreadful sieges are recorded as the city of Jerusalem. The horrors predicted by Moses and by Ezekiel have had their literal fulfilment on more than one occasion; yet the discourses of our Lord (Matt. xxiv., Luke xxi.) repeat the same predictions, and manifestly look forward to the end of time, to the final judgment of the world. As, therefore, each temporal judgment foreshadows the final retribution, so one prophecy may be directly addressed to many periods of time, in all of which the immutable law illustrates itself in the history of nations and individuals. This gives the principle upon which we are to interpret even those passages in Ezekiel which seem most particularly to refer to Israel and to Jerusalem. St. John the Baptist, St. Paul, and our Lord Himself, teach us to regard believers in Christ as the true Israel, the real children of Abraham; and this because connected with the truth, that the institution of the Church of Christ is only a continuance of the plan

<sup>a</sup> Further, the dirge of Babylon with its merchants and merchandize (Rev. xviii. 11 &c.), recalls forcibly the dirge of Tyre (ch. xxvii.); and the fowls of the air are summoned to fatten upon the carcases of the armies of Babylon in the same manner as upon those of the army of Gog (cp. Ezek. xxxix. 17 and Rev. xix. 17). The same mighty array of forces under Gog and their overthrow is found in Ezekiel (ch. xxxviii.) and in the Revelation (ch. xx).

<sup>b</sup> Cp. v. 2, with Lev. xxvi. 33;—xiv. 21, with Lev. xxvi. 22, 25, 26;—xvi. 38, with Deut. xxii. 22.

according to which God called Abraham out of the world, and separated his descendants to be a peculiar people to Himself. Israel represents the visible Church, brought into special relation with God Himself. The prophetic warnings have therefore their applications to the Christian Church when neglectful of the obligations which such relation imposes. Many of the calamities of Christendom have been the direct consequence of departure from the principles of the law of Christ (cp. James iv. 1). These predictions of Ezekiel are therefore not to be interpreted simply as illustrative of, but as directly predictive of, the future of the Church, Jewish and Christian, until the end of time. This view is confirmed by the introduction of passages setting forth in the strongest terms individual responsibility (see especially ch. xviii.). Their peculiar appropriateness to such a Book as that of Ezekiel is best seen when we perceive that he is addressing, not simply the historical Israel of his own day, but the whole body who have been, like Israel of old, called forth to be God's people, and who will be called to strict account for the neglect of their consequent privileges (see xi. 19 seq.).

The parts of the Book were probably arranged by the prophet himself, who, at the same time, prefixed the dates to the several

prophecies. The precision of these dates affords a clear proof that the prophecies were in the first instance orally delivered, written down at the time of their delivery, and afterwards, under the direction of the Holy Spirit, put together into one volume, to form a part of those Scriptures which God has bequeathed as a perpetual inheritance to His Church.

Some have thought that the frequent insertion of passages from older writers is characteristic rather of an author than of a prophet; but even if Ezekiel, the priest, imbued not only with the spirit, but also with the letter, of the Law engrafted it upon his predictions, this can in no degree lessen the authority of his commission as a prophet. The greater part of this Book is written in prose, although the images employed are highly poetical. Some portions, however, may be regarded as poetry; as, for instance, the dirge of the kings (ch. xix.), the lay of the sword (xxi. 8 seq.), the dirges of Tyre (chs. xxvii., xxviii.) and of Egypt (chs. xxxi., xxxii.). The language bears marks of the later style, which was introduced at the time of the Babylonish Captivity.

Points of contact in the writings of Ezekiel, Daniel, Zechariah, and St. John, are numerous, and the principal will be found noted in the marg. ref.

## THE BOOK OF THE PROPHET

### • EZEKIEL.

**CHAP. 1.** NOW it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives <sup>a</sup>by the river of Chebar, *that* <sup>b</sup>the heavens were opened, 2 and I saw <sup>c</sup>visions of God. In the fifth day of the month,

<sup>a</sup> ch. 3. 15.  
<sup>b</sup> 10. 15.  
<sup>c</sup> So Matt. 3. 16.  
Acts 7. 56.  
Rev. 19. 11.  
<sup>c</sup> ch. 8. 3.

<sup>1</sup> Heb. captivity.

CHS. I.—III. contain the account of Ezekiel's call.

A mighty whirlwind issues from the North, and a dark cloud appears in that quarter of the heavens. In the midst of the cloud is an area of dazzling brightness surrounded by encircling flames. Therein are seen four beings of strange and mysterious shape standing so as to form a square, below their feet are four wheels, and over their heads a throne on which is seated the likeness of a man dimly seen, while a voice issuing from the throne summons the prophet to his office.

1. *The thirtieth year* being closely connected with *as I*, is rather in favour of considering this a personal date. It is not improbable that Ezekiel was called to his office at the age prescribed in the Law for Levites (Num. iv. 23, 30), at which age both John the Baptist and our Lord began their ministry. His call is probably to be connected with the letter sent by Jeremiah to the captives (Jer. xxix.) written a few months previously. Some reckon this date from the accession of Nabopolassar, father of Nebuchadnezzar. B.C. 625, and suppose that Ezekiel here gives a Babylonian, as in *v.* 2 a Jewish, date; but it is not certain that this accession formed an era in Babylon and Ezekiel does not elsewhere give a double date, or even a Babylonian date. Others date from the 18th year of Josiah, when Hilkiah discovered the book of the Law (supposed to be a jubilee year): this would give B.C. 594 as the 30th year, but there is no other instance in Ezekiel of reckoning from this year.

*the captives*] Not in confinement, but restricted to the place of their settlement.

*the fourth month*] *Month* is not expressed in the original. This is the common method. Before the Captivity the months were described not by proper names but by their order, *the first, the second, &c.*; the first month corresponding nearly with our *April*. After the Captivity the Jews brought back with them the proper names of the months, *Nisan &c.* (probably those used in Chaldaea).

*Chebar*] The modern *Khabour* rises near

Nisibis and flows into the Euphrates near *Kerkesiah*, 200 miles north of Babylon.

*visions of God*] The exposition of the fundamental principles of the existence and nature of a Supreme God, and of the created Angels, was called by the Rabbis "*the Matter of the Chariot*" (cp. 1 Chr. xxviii. 18) in reference to the form of Ezekiel's vision of the Almighty; and the subject was deemed so mysterious as to call for special caution in its study. The vision must be compared with other manifestations of the Divine glory (Ex. iii., xxiv. 10; Isai. vi. 1; Dan. vii. 9; Rev. iv. 2). Each of these visions has some of the outward signs or symbols here recorded. If we examine these symbols we shall find them to fall readily into two classes, (1) those which we employ in common with the writers of all ages and countries. *Gold, sapphire, burnished brass, the terrible crystal* are familiar images of majestic glory, *thunders, lightnings and the rushing storm* of awful power. But (2) we come to images to our minds strange and almost grotesque. That the "*Four Living Creatures*" had their groundwork in the Cherubim there can be no doubt. And yet their shapes were very different. Because they were symbols not likenesses, they could yet be the same though their appearance was varied.

Of what are they symbolical? They may, according to the Talmudists, have symbolized orders of Angels and not persons; according to others they were figures of the Four Gospels actuated by one spirit spread over the four quarters of the globe, upon which, as on pillars, the Church is borne up, and over whom the Word of God sits enthroned. The general scope of the vision gives the best interpretation of the meaning.

Ezekiel saw *the likeness of the glory of God*. Here His glory is manifested in the works of creation; and as light and fire, lightning and cloud, are the usual marks which in inanimate creation betoken the Presence of God (Ps. xviii. 6-14)—so the four living ones symbolize animate creation. The forms are typical, *the lion and the ox* of the beasts of

<sup>a</sup> 2 Kin. 21.  
12, 16.

<sup>c</sup> 1 Kin. 18. 46.  
<sup>b</sup> ch. 3. 14.  
<sup>d</sup> Jer. 23. 19.  
<sup>e</sup> Jer. 1. 14.  
<sup>f</sup> 4. 6.

<sup>g</sup> Rev. 4. 6.  
<sup>h</sup> ch. 10. 8.

3 which was the fifth year of <sup>a</sup>king Jehoiachin's captivity, the word of the LORD came expressly unto <sup>1</sup>Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and <sup>e</sup>the hand of the LORD was there upon him. ¶ And I looked, and, behold, <sup>f</sup>a whirlwind came <sup>g</sup>out of the north, a great cloud, and a fire <sup>h</sup>infoling itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. <sup>i</sup>Also out of the midst thereof came the likeness of four living creatures. And <sup>j</sup>this was their

<sup>1</sup> Heb. *Jehzekel*.

<sup>2</sup> Heb. *catching itself*.

the field (wild and tame), the eagle of the birds of the air, while man is the rational being supreme upon the earth. And the human type predominates over all, and gives character and unity to the four, who thus form one creation. Further, these four represent the constitutive parts of man's nature:—the ox (the animal of sacrifice), his faculty of suffering; the lion (the king of beasts), his faculty of ruling; the eagle (of keen eye and soaring wing), his faculty of imagination; the man, his spiritual faculty, which actuates all the rest. Christ is the Perfect Man, so these four in their perfect harmony typify Him Who came to earth to do His Father's will; and as man is lord in the kingdom of nature, so is Christ Lord in the kingdom of grace. The wings represent the power by which all creation rises and falls at God's will; the one spirit, the unity and harmony of His works; the free motion in all directions, the universality of His Providence. The number four is the symbol of the world with its four quarters; the *coiled* bodies, the inability of all creatures to stand in the Presence of God; the *note of the wings*, the testimony borne by creation to God (Ps. xix. 1-3); the *wheels* connect the vision with the earth, the wings with heaven, while above them is the throne of God in heaven. As the eye of the seer is turned upward, the lines of the vision become less distinct. It is as if he were struggling against the impossibility of expressing in words the object of his vision: yet on the summit of the throne is He Who can only be described as, in some sort, the form of a man. That Jehovah, the eternal God, is spoken of, we cannot doubt; and such passages as Col. i. 15; Heb. i. 3; John i. 14, xii. 41, justify us in maintaining that the revelation of the Divine glory here made to Ezekiel has its consummation or fulfilment in the person of Christ, the only-begotten of God (cp. Rev. i. 17, 18).

The vision in the opening chapter of Ezekiel is in the most general form—the manifestation of the glory of the living God. It is repeated more than once in the course of the Book (cp. viii. 2, 4; ix. 3; x.; xi. 22; xi. 3). The person manifested is always the same, but the form of the vision is modified according to special circumstances of time and place.

2. The Jewish date. This verse and v. 3, which seem rather to interrupt the course of the narrative, may have been added by the prophet when he revised and put together the whole Book. The word *captivity* (as in v. 1) refers to the *transportation* of the king and others from their native to a foreign soil. This policy of settling a conquered people in lands distant from their home, begun by the Assyrians, was continued by the Persians and by Alexander the Great. The Jews were specially selected for such settlements, and this was no doubt a Providential preparation for the Gospel, the dispersed Jews carrying with them the knowledge of the true God and the sacred Scriptures, and thus paving the way for the messengers of the kingdom of Christ.

3. *came expressly*] The phrase marks that it was in truth a heaven-sent vision.

*the hand of the Lord*] A phrase in all prophecy implying a *constraining* power, because the spirit *constrains* the prophet independently of his own will.

4. *out of the north*] From this quarter the Assyrian conquerors came upon the Holy Land. The vision, though seen in Chaldæa, had reference to Jerusalem, and the seer is to contemplate judgment as it is coming upon the Holy Land. Others consider the words expressive of the special seat of the power of Jehovah. The high mountain range of Lebanon that closed in the Holy Land on the North naturally connected to the inhabitants of that country the northern region with the idea of height reaching to heaven, from which such a vision as this might be supposed to come.

*infoling itself*] Forming a circle of light—flames moving round and round and following each other in rapid succession, to be as it were the framework of the glorious scene.

*amber*] The original word occurs only in Ezekiel. The LXX. and the Vulgate have *electrum*, a substance composed by a mixture of silver and gold, which corresponds very well to the Hebrew word. The brightness, therefore, is that of shining metal, not of a transparent gum. Render, *out of the midst thereof, like (& v. 7) burnished gold out of the midst of fire*.

5. *living creatures*] The Hebrew word answers very nearly to the English "beings," and denotes those who live, whether Angels,

6 appearance; they had <sup>a</sup>the likeness of a man. And every one  
 7 had four faces, and every one had four wings. And their feet  
 were <sup>1</sup>straight feet; and the sole of their feet was like the sole  
 of a calf's foot: and they sparkled <sup>1</sup>like the colour of burnished  
 8 brass. <sup>m</sup>And they had the hands of a man under their wings on  
 their four sides; and they four had their faces and their wings.  
 9 <sup>n</sup>Their wings were joined one to another; <sup>o</sup>they turned not  
 10 when they went; they went every one straight forward. As  
 for <sup>p</sup>the likeness of their faces, they four <sup>q</sup>had the face of a  
 man, <sup>r</sup>and the face of a lion, on the right side: <sup>s</sup>and they four  
 had the face of an ox on the left side; <sup>t</sup>they four also had the  
 11 face of an eagle. Thus were their faces: and their wings were  
<sup>2</sup>stretched upward; two wings of every one were joined one to  
 12 another, and <sup>u</sup>two covered their bodies. And <sup>v</sup>they went every  
 one straight forward: <sup>w</sup>whither the spirit was to go, they went;  
 13 and <sup>x</sup>they turned not when they went. As for the likeness of  
 the living creatures, their appearance was like burning coals of  
 fire, <sup>y</sup>and like the appearance of lamps: it went up and down  
 among the living creatures; and the fire was bright, and out  
 14 of the fire went forth lightning. And the living creatures  
<sup>b</sup>ran and returned <sup>c</sup>as the appearance of a flash of lightning.

<sup>k</sup> ver. 10.  
<sup>ch.</sup> 10. 14.

<sup>1</sup> Dan. 10. 6.  
<sup>Rev.</sup> 1. 15.  
<sup>m</sup> ch. 10. 8.

<sup>n</sup> ver. 11.  
<sup>o</sup> ver. 12.  
<sup>ch.</sup> 10. 11.  
<sup>p</sup> Rev. 4. 7.  
<sup>q</sup> Num. 2. 10.  
<sup>r</sup> Num. 2. 3.  
<sup>s</sup> Num. 2. 18.  
<sup>t</sup> Num. 2. 26.

<sup>u</sup> Isai. 6. 2.  
<sup>v</sup> ver. 9.  
<sup>ch.</sup> 10. 12.  
<sup>w</sup> ver. 20.  
<sup>x</sup> ver. 9. 17.  
<sup>y</sup> Rev. 4. 5.

<sup>b</sup> Zech. 4. 10.  
<sup>c</sup> Matt. 24. 27.

<sup>1</sup> Heb. *a straight foot.*

<sup>2</sup> Or, *divided above.*

men (in whom is the breath of life), or inferior creatures.

6. In the Revelation of St. John each "beast" has its own distinctive character, here each unites in itself the four characters; there each has six wings, like the Seraphim (Isai. vi. 2), here only four. See p. 322.

7. The "foot" seems here to mean the lower part of the leg, including the knee, and this was *straight*, i.e. upright like a man's. The "sole" is the foot as distinguished from the leg, the leg terminated in a solid calf's hoof. This was suitable for a being which was to present a front on each of its four sides. Ezekiel was living in a country on the walls of whose temples and palaces were those strange mixed figures, human heads with the bodies of lions and the feet of calves, and the like, which we see in the Babylonian and Assyrian monuments. These combinations were of course symbolical, and the symbolism must have been familiar to Ezekiel. But the prophet is not constructing his Cherubim in imitation of these figures, the Spirit of God is revealing forms corresponding to the general rules of eastern symbolism.

8. Or, "They had the hands of a man under their wings on all four sides, just as they had wings and faces on all four sides."

9. Two of the wings were in the act of flying, so stretched out that the extremity of each touched a wing of a neighbouring living creature, similarly stretched out. This was only when they were in motion. See v. 24.

*they went every one straight forward*] The

four together formed a square, and never altered their relative position. From each side two faces looked straight out, one at each corner—and so all moved together towards any of the four quarters, towards which each one had one of its four faces directed; in whatsoever direction the whole moved the four might be said all to go *straight forward*.

10. Each living creature had four faces, in front the face of a man, that of a lion on the right side, that of an ox on the left side, and that of an eagle behind, and the "chariot" would present to the beholder two faces of a man, of a lion, of an eagle, and of an ox, according to the quarter from which he looked upon it.

11. Thus &c.] Rather, **And their faces and their wings were separated above.** All four formed a whole, yet the upper parts of each, the heads and the wings (though touching), rose distinct from one another. Two wings of each, as in the case of Isaiah's Seraphim, were folded down over the body; and two were in their flight (v. 9) "stretched upward" (parted) so as to meet, each a wing of the neighbouring living creature, just as the wings of the Cherubim touched one another over the mercy-seat of the Ark.

12. The "chariot," though composed of distinct parts, was to be considered as a whole. There was one spirit expressive of one conscious life pervading the whole, and guiding the motions of the whole in perfect harmony.

13. *lamps*] like the appearance of flames. Omit the *and* before *like*. The *bright flames* resembled coals of fire.

*it went up*] i.e. *fire went up*.



- <sup>a</sup> ch. 10. 9. 15 ¶ Now as I beheld the living creatures, behold <sup>a</sup>one wheel upon  
<sup>a</sup> ch. 10. 9. 16 the earth by the living creatures, with his four faces. <sup>a</sup>The  
 / Dan. 10. 6. appearance of the wheels and their work was <sup>1</sup>like unto the  
 colour of a beryl: and they four had one likeness: and their  
 appearance and their work was as it were a wheel in the middle  
 17 of a wheel. When they went, they went upon their four sides:  
<sup>a</sup> ver. 12. 18 <sup>a</sup>and they turned not when they went. As for their rings, they  
 were so high that they were dreadful; and their <sup>1</sup>rings were  
<sup>a</sup> ch. 10. 12. 19 <sup>a</sup>full of eyes round about them four. And <sup>a</sup>when the living  
 Zech. 4. 10. creatures went, the wheels went by them: and when the living  
<sup>a</sup> ch. 10. 16. creatures were lifted up from the earth, the wheels were lifted  
<sup>a</sup> ver. 12. 20 up. <sup>a</sup>Whithersoever the spirit was to go, they went, thither  
 was their spirit to go; and the wheels were lifted up over  
<sup>a</sup> ch. 10. 17. against them: <sup>1</sup>for the spirit <sup>2</sup>of the living creature was in the  
<sup>a</sup> ver. 19. 20. 21 wheels. <sup>a</sup>When those went, these went; and when those stood,  
 ch. 10. 17. these stood; and when those were lifted up from the earth, the  
 wheels were lifted up over against them: for the spirit <sup>2</sup>of the  
<sup>a</sup> ch. 10. 1. 22 living creature was in the wheels. ¶ And the likeness of the  
 firmament upon the heads of the living creature was as the  
 colour of the terrible crystal, stretched forth over their heads  
 23 above. And under the firmament were their wings straight, the  
 one toward the other: every one had two, which covered on this  
 side, and every one had two, which covered on that side, their  
<sup>a</sup> ch. 10. 5. 24 bodies. <sup>a</sup>And when they went, I heard the noise of their wings,  
<sup>a</sup> ch. 49. 2. <sup>1</sup>like the noise of great waters, as <sup>a</sup>the voice of the Almighty,  
 Dan. 10. 6. the voice of speech, as the noise of an host: when they stood,  
 Rev. 1. 15. 25 they let down their wings. And there was a voice from the  
<sup>a</sup> Job 37. 4. Ps. 29. 3, 4.

<sup>1</sup> Or, strokes.<sup>2</sup> Or, of life.<sup>3</sup> Or, of life.

15. Translate, *one wheel upon the earth* by each of the living creatures on his four sides (i.e. on the four sides of each of the living creatures). There was a wheel to each of the living creatures: it was set by, i.e. immediately beneath the feet of the living creature, and was constructed for direct motion in any of the four lines in which the creatures themselves moved. Their work or make, i.e. their construction, was a wheel in the middle of a wheel; the wheel was composed of two circumferences set at right angles to each other, like the equator and meridian upon a globe. A wheel so placed and constructed did its part alike on each side of the living creature beneath which it stood. The ten bases of the Temple (1 K. vii. 27-36) were constructed with lions, oxen, and Cherubim, between the ledges and wheels at the four corners attached beneath so as to move like the wheels of a chariot.

17. upon their four sides] i.e. straight in the direction towards which their faces looked. As the four quarters express all directions, the construction of the living creatures was such that they could move in each direction alike.

18. rings] The fellows or circumference of the wheels: they were both high and terrible. The eyes may have been no more than dazzling spots adding to their brilliancy.

But it seems more likely that they had a symbolical meaning expressing either the universal fulfilment of God's will through His creation (2 Chr. xvi. 9; cp. x. 12), or the constant and unceasing praise which His works are ever rendering to Him (Rev. iv. 8). The power of nature is no blind force, it is employed in the service of God's Providence, and the stamp of reason is impressed all over it. It is this very thing that makes the power of nature terrible to him who is at enmity with God.

20. Whithersoever the spirit of the four living creatures was to go, the wheels went—thither was the spirit of the wheels to go. All four creatures together with their wheels are here called the living creature, because they formed a whole, one in motion, and in will, for one spirit was in them.

22. The colour (Heb. "eye") of the terrible crystal refers to the dazzling brightness of the firmament, a clear bright expanse between the throne and the living creatures, separating heaven from earth.

23. every one had two, which covered &c.] Or, each one had two wings covering his body on either side.

24. the voice of the Almighty] Thunder. the voice of speech] Rendered in Jer. xi. 16 a great tumult. Some take it to describe the rushing of a storm.

25. a voice from the firmament] Cp. iii.

## EZEKIEL. I. II.

- firmament that *was* over their heads, when they stood, and had  
 26 let down their wings. <sup>r</sup>And above the firmament that *was* <sup>r</sup> ch. 10. 1.  
 over their heads *was* the likeness of a throne, <sup>Ex. 24. 10.</sup> *as* the appearance  
 of a sapphire stone: and upon the likeness of the throne *was*  
 27 the likeness as the appearance of a man above upon it. <sup>ch. 1. 2.</sup> *And*  
*I saw as the colour of amber, as the appearance of fire round*  
*about within it, from the appearance of his loins even upward,*  
*and from the appearance of his loins even downward, I saw as*  
*it were the appearance of fire, and it had brightness round about.*  
 28 *As the appearance of the bow that is in the cloud in the day* <sup>r</sup> Rev. 4. 3.  
*of rain, so was the appearance of the brightness round about.* & 10. 1.  
<sup>¶</sup> *This was the appearance of the likeness of the glory of the*  
 LORD. And when I saw it, <sup>ch. 3. 23.</sup> *I fell upon my face, and I heard a*  
 2. voice of one that spake. AND he said unto me, Son of man, & 8. 4.  
<sup>¶</sup> *stand upon thy feet, and I will speak unto thee. ¶ And <sup>ch. 3. 23.</sup> the  
 spirit entered into me when he spake unto me, and set me Dan. 8. 17.  
 3 upon my feet, that I heard him that spake unto me. And he Acts 9. 4.  
 said unto me, Son of man, I send thee to the children of Israel, Rev. 1. 17.  
 to a rebellious <sup>a</sup> nation that hath rebelled against me: <sup>a</sup> they and Dan. 10. 11.  
 their fathers have transgressed against me, *even unto this very* ch. 3. 24.  
 4 day. <sup>a</sup> For *they are* <sup>a</sup> impudent children and stiff-hearted. I do  
 send thee unto them; and thou shalt say unto them, Thus  
 5 saith the Lord GOD. <sup>a</sup> And they, whether they will hear, or  
 whether they will forbear, (for they *are* a rebellious house,) yet ch. 3. 11.  
 6 <sup>a</sup> shall know that there hath been a prophet among them. And 26. 27.  
 thou, son of man, <sup>a</sup> be not afraid of them, neither be afraid of ch. 33. 33.  
 their words, though <sup>a</sup> <sup>a</sup> briars and thorns *be* with thee, and thou Jer. 1. 8.  
 dost dwell among scorpions: <sup>a</sup> be not afraid of their words, nor Luke 12. 4.  
 be dismayed at their looks, <sup>a</sup> though they *be* a rebellious house. Isai. 9. 13.  
Jer. 6. 28.  
Mic. 7. 4.  
ch. 3. 9.  
1 Pet. 3. 14.  
ch. 3. 9.*

<sup>1</sup> Heb. *nations*.

<sup>2</sup> Heb. *hard of face*.

<sup>3</sup> Or, *rebels*.

12; in the midst of the tumult, are heard articulate sounds declaring the glory of God.

26. *sapphire*] Clear heavenly blue.  
*the appearance of a man*] Deeply significant is the form of this manifestation. Here is no Angel conveying God's message to man, but the glory of the Lord Himself. We recognise in this vision the prophetic annunciation of the Holy Incarnation. We are told little of the extent to which the human form was made evident to the prophet. For the vision was rather to the mind than to the bodily eye, and even inspired language was inadequate to convey to the hearer the glory which eye hath not seen or ear heard, and which only by special revelation it hath entered into the heart of man to conceive.

28. The rainbow is not simply a token of glory and splendour. The cloud and the day of rain point to its original message of forgiveness and mercy, and this is specially suited to Ezekiel's commission, which was first to denounce judgment, and then promise restoration.

II., III. In these two chapters is contained the direct commission conveyed to Ezekiel in connexion with the vision just

recorded. The commission was repeated more than once, at what intervals of time we are not told. The communication is from without, the vision and the words are from God.

1. *Son of man*] This phrase (which occurs elsewhere in Scripture) is applied especially to Ezekiel and Daniel, the prophets of the Captivity. Ezekiel is thus reminded of his humanity, at the time when he is especially permitted to have intercourse with God.

2. *the spirit*] i.e. *the Spirit of God*.  
*nation*] Lit. as in marg.—the word which usually distinguishes the heathen from God's people. Here it expresses that Israel is cast off by God; and the plural is used to denote that the children of Israel are not even one nation, but scattered and disunited.

3, 4. Translate:—*I send thee to the children of Israel, the rebellious nation that have rebelled against Me (they and their fathers have transgressed against Me, even to this very day), and the children impudent and stiff-hearted: I do send thee unto them.*

5. *a rebellious house*] A phrase employed continually by Ezekiel in bitter irony, in the place of *house of Israel*, as much as to say, "House no longer of Israel, but of rebellion." Cp. Isai. xxx. 9.

<sup>1</sup> Jer. 1. 7.  
= ver. 5.

<sup>1</sup> Rev. 10. 9.  
<sup>2</sup> ch. 8. 3.  
Jer. 1. 9.  
<sup>3</sup> ch. 3. 1.

<sup>4</sup> ch. 2. 8, 9.

<sup>5</sup> Rev. 10. 9.  
See Jer. 15.  
16.  
<sup>6</sup> Ps. 19. 10

<sup>7</sup> Matt. 11.  
21, 23.

<sup>8</sup> John 15. 20  
f ch. 2. 4.

<sup>9</sup> Isai. 50. 7.  
Jer. 1. 19.  
Mic. 3. 8.  
<sup>10</sup> Jer. 1. 8.  
ch. 2. 6.

<sup>11</sup> ch. 2. 5, 7.  
ver. 27.

<sup>12</sup> ch. 8. 3  
See 1 Kin  
18. 12.  
Acts 8. 39.

7 <sup>1</sup> And thou shalt speak my words unto them, <sup>2</sup> whether they will hear, or whether they will forbear: for they are <sup>3</sup> most rebellious.

8 ¶ But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and

9 <sup>4</sup> eat that I give thee. And when I looked, behold, <sup>5</sup> an hand was sent unto me; and, lo, <sup>6</sup> a roll of a book was therein; and

10 he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe.

CHAP. 3. MOREOVER he said unto me, Son of man, eat that thou findest; <sup>7</sup> eat this roll, and go speak unto the house of Israel.

2 So I opened my mouth, and he caused me to eat that roll. And

3 he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I <sup>8</sup> eat it; and

4 it was in my mouth <sup>9</sup> as honey for sweetness. ¶ And he said unto me, Son of man, go, get thee unto the house of Israel, and

5 speak with my words unto them. For thou art not sent to a people <sup>10</sup> of a strange speech and of an hard language, but to the

6 house of Israel; not to many people <sup>11</sup> of a strange speech and of an hard language, whose words thou canst not understand.

<sup>12</sup> Surely, <sup>13</sup> had I sent thee to them, they would have hearkened unto thee. But the house of Israel will not hearken unto thee;

<sup>14</sup> for they will not hearken unto me: <sup>15</sup> for all the house of Israel are <sup>16</sup> impudent and hardhearted. Behold, I have made thy face

strong against their faces, and thy forehead strong against their foreheads. <sup>17</sup> As an adamant harder than flint have I made thy forehead: <sup>18</sup> fear them not, neither be dismayed at their looks,

10 though they be a rebellious house. ¶ Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive

11 in thine heart, and hear with thine ears. And go, get thee to them of the captivity, unto the children of thy people, and

12 speak unto them, and tell them, <sup>19</sup> Thus saith the Lord God; whether they will hear, or whether they will forbear. Then

<sup>20</sup> the spirit took me up, and I heard behind me a voice of a great

<sup>1</sup> Heb. rebellion.

<sup>2</sup> Heb. deep of lip, and heavy of tongue; and so ver. 6.

<sup>3</sup> Heb. deep of lip, and heavy of language.

<sup>4</sup> Or, if I had sent thee, &c., would they not have

hearkened unto thee?

<sup>5</sup> Heb. stiff of forehead, and hard of heart.

9. was sent] Rather, was put forth. a roll of a book] The book was one of the ancient kind written on skins rolled up together. Hence our English volume (Ps. xl. 7). The writing was usually on one side, but in this case it was written within and without, on both sides, the writing as it were running over, to express the abundance of the calamities in store for the devoted people. To eat the book signifies to be thoroughly possessed with its contents (cp. iii. 10; Jer. xv. 16). There should be no break between v. 10 and ch. iii.

III. 1. Before, there was a direct commission, now there is a symbolical action. St. John has the same vision (Rev. x. 8, seq.), but there that is expressed, which is here left to be inferred, viz. that as soon as he had eaten it his belly was bitter. The sweetness in the mouth denoted that it was good to be a messenger of the Lord (cp. marg. ref.), but the bitterness which accompanied it, de-

noted that the commission brought with it much sorrow.

6. to many people] To various nations using diverse languages.

Surely] The thought is that expressed by our Saviour Himself (marg. ref.). Some render, "but I have sent thee unto these; they can hearken" &c.

8. I have made... thy forehead strong] I have given thee a strength superior to theirs; a metaphor taken from horned animals.

9. adamant] Or, diamond (Jer. xvii. 1), which was employed to cut flint. Ezekiel's firmness being that of a diamond, he should cut a stroke home to the hardened hearts of a rebellious people. For though read for.

11. thy people] God's people.

12. I heard behind me] The commission having been given, and the prophet transported to the place of his ministry, the chariot of the vision passes away with the

rushing, saying, Blessed be the glory of the LORD from his place:  
 13 I heard also the noise of the wings of the living creatures that  
 touched one another, and the noise of the wheels over against  
 14 them, and a noise of a great rushing. So the spirit lifted me  
 up, and took me away, and I went <sup>2</sup>in bitterness, in the <sup>1</sup>heat  
 of my spirit; but <sup>3</sup>the hand of the LORD was strong upon me.  
 15 ¶ Then I came to them of the captivity at Tel-abib, that dwelt  
 by the river of Chebar, and <sup>4</sup>I sat where they sat, and remained  
 16 there astonished among them seven days. And it came to pass  
 at the end of seven days, that the word of the LORD came unto  
 17 me, saying, <sup>5</sup>Son of man, I have made thee <sup>6</sup>a watchman unto  
 the house of Israel: therefore hear the word at my mouth, and  
 18 give them warning from me. When I say unto the wicked,  
 Thou shalt surely die; and thou givest him not warning, nor  
 speakest to warn the wicked from his wicked way, to save his  
 life; the same wicked <sup>7</sup>man shall die in his iniquity; but his  
 19 blood will I require at thine hand. Yet if thou warn the  
 wicked, and he turn not from his wickedness, nor from his  
 wicked way, he shall die in his iniquity; <sup>8</sup>but thou hast de-  
 20 livered thy soul. Again, When a <sup>9</sup>righteous man doth turn  
 from his <sup>10</sup>righteousness, and commit iniquity, and I lay a  
 stumblingblock before him, he shall die: because thou hast not  
 given him warning, he shall die in his sin, and his righteous-

<sup>1</sup> ver. 12.<sup>2</sup> 2 Kin. 3. 15.<sup>3</sup> Job 2. 13.  
<sup>4</sup> Is. 137. 1.<sup>5</sup> ch. 33. 7.  
<sup>6</sup> Isai. 62. 8.  
<sup>7</sup> Jer. 6. 17.<sup>8</sup> ch. 33. 6.  
<sup>9</sup> John 8. 21.<sup>10</sup> Isai. 49. 4.  
<sup>11</sup> Acts 20. 26.  
<sup>12</sup> ch. 18. 24.  
<sup>13</sup> & 33. 12.<sup>1</sup> Heb. *keved*.  
<sup>2</sup> Heb. *bitter*.<sup>3</sup> Heb. *hot anger*.  
<sup>4</sup> Heb. *righteousnesses*.

proper tokens (i. 24, 25). *A voice from above the firmament* is now heard proclaiming the Divine glory.

*from his place*] The place where the glory of the Lord had revealed itself in the vision. The words are to be joined to "saying:" put a comma after LORP.

13. *that touched*] Lit. *touching*. The living creatures in their flight raised their wings, so as to touch each other.

14. *lifted me up*] We are not to suppose that the prophet was miraculously transported from one place to another in the land of his Captivity. Cp. Matt. iv. 1; Acts viii. 39. He had been in an ecstatic vision (i. 1), and now guided by the Spirit he goes forth among his countrymen.

*the heat of my spirit*] Full of the righteous indignation, which God inspired, against the sin which he was to denounce.

*but the hand*] and *the hand*. The Lord strengthened him for his mission.

15. *Tel-abib*, on the river Chebar was the chief seat of the Jewish exiles in Babylonia. The name *Tel-abib* (*mount of ears of corn*) was probably given on account of its fertility.

*I sat where they sat*] Rather, "And I saw them sitting there and I sat there."

*astonished*] Rather, *silent*, with fixed and determined silence (cp. Ezra ix. 3, 4). *To be silent* was characteristic of mourners (Lam. iii. 28); *to sit* their proper attitude (Isai. iii. 26; Lam. i. 1); *seven days* the set time of mourning (Job ii. 13).

16. The Lord guards both Ezekiel and

his countrymen from dwelling exclusively on the national character of his mission. In the midst of the general visitations, each individual was to stand as it were alone before Him to render account of his doings, and to be judged according to his works.

*watchman*] The priests and ministers of the Lord were often so called. Ezekiel is especially distinguished by this title (xxxiii. 7). The duties of a watchman are twofold, (1) to wait and watch what God will order, (2) to watch over and superintend the people. Isaiah describes and censures unfaithful watchmen (Isai. lvi. 10).

18-21. This passage anticipates the great moral principle of Divine government (ch. xviii.) that each man is individually responsible for his own actions, and will be judged according to these and these alone.

20. *I lay a stumblingblock before him*] I bring him to trial by placing difficulties and temptations in his way (cp. vii. 19; xlv. 12 marg.; xiv. 3, 4). It is true that God tempts no man in order to his destruction, but in the course of His Providence He permits men to be tried in order that their faith may be approved, and in this trial some who seem to be righteous fall.

*because thou...his blood &c.*] So far as the prophet was concerned, the neglect of his duty is reckoned as the cause of the seemingly righteous man's fall.

*his righteousness...*] Or, *righteousnesses*, i.e. acts of righteousness. The *righteous man* here is one, who had hitherto done the *acts of righteousness* prescribed by the Law, but

neess which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous *man*, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

<sup>a</sup> ver. 14.  
ch. 1. 3.  
<sup>a</sup> ch. 8. 4.

<sup>a</sup> ch. 1. 28.  
<sup>a</sup> ch. 1. 1.  
<sup>a</sup> ch. 1. 28.  
<sup>a</sup> ch. 2. 2.

<sup>b</sup> ch. 4. 8.

<sup>a</sup> ch. 24. 27.  
Lukel. 20. 22.

<sup>a</sup> ch. 2. 5, 6.  
<sup>a</sup> ch. 24. 27.  
& 33. 23.

<sup>a</sup> ver. 11.  
<sup>a</sup> ver. 8. 26.  
ch. 12. 2, 3.

22 'And the hand of the LORD was there upon me; and he said unto me, Arise, go forth <sup>a</sup>into the plain, and I will there talk with thee. Then I arose, and went forth into the plain: and, behold, <sup>a</sup>the glory of the LORD stood there, as the glory which 24 I <sup>a</sup>saw by the river of Chebar: <sup>a</sup>and I fell on my face. Then <sup>a</sup>the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house. 25 But thou, O son of man, behold, <sup>b</sup>they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out 26 among them: and 'I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to 27 them <sup>1</sup>a reprovor: <sup>a</sup>for they are a rebellious house. <sup>b</sup>But when I speak with thee, I will open thy mouth, and thou shalt say unto them, <sup>c</sup>Thus saith the Lord God; He that heareth, let him hear; and he that forbeareth, let him forbear: <sup>d</sup>for they are a rebellious house.

CHAP. 4. THOU also, son of man, take thee a tile, and lay it before

<sup>1</sup> Heb. *a man reproving*.

when trial came was shewn to lack the *principle of righteousness*.

21. The repetition of the word *righteous* is to be noted. There seems to be an intimation that sin is alien to the character of a *righteous man*. Cp. 1 John iii. 7-9.

23. A fresh revelation of the glory of the Lord, to impress upon Ezekiel another characteristic of his mission. Now he is to learn that there is a *time to be silent* as well as a *time to speak*, and that both are appointed by God. This represents forcibly the authoritative character and Divine origin of the utterances of the Hebrew prophets.

24. "Shut" in the privacy of his own chamber he is to receive a message from Jehovah. This *shutting up*, however, and the *bands* (v. 25, used figuratively) were signs of the manner in which Ezekiel's countrymen would close their ears, hindering him as far as in them lay from delivering the message of the Lord.

With this verse commences a series of symbolical actions enjoined to the prophet in order to foretell the coming judgments of Jerusalem (chs. iv., v.). Generally speaking symbolical actions were either literal and public, or figurative and private. In the latter case they impressed upon the prophet's mind the truth which he was to enforce upon others by the description of the action as by a figure. Difficulties have arisen, because interpreters have not chosen to recognize the figurative as well as the literal mode of prophesying. Hence some, who would have all literal, have had to accept the most strange and unnecessary actions as real;

while others, who would have all figurative, have had arbitrarily to explain away the most plain historical statement. There may be a difference of opinion as to which class one or other figure may belong; but after all, the determination is not important, the whole value of the parabolic figure residing in the lesson which it is intended to convey.

25. *And I will make* Rather, *Then will I make*. One action is the consequence of the other. Because the people would silence the prophet, God to punish them will close his mouth (cp. Isai. vi. 9; Matt. xiii. 14).

27. *He that heareth &c.* The judicial blindness of which Ezekiel speaks had already fallen upon the great body of the nation (xiv. 4. Cp. Rev. ii. 7, xxii. 11).

IV., V. The coming siege of Jerusalem and dispersion of its inhabitants foretold under divers symbols. If the 5th year of Jehoiachins captivity be taken (as is most probable) for the year in which Ezekiel received this communication, it was a time at which such an event would, according to human calculation, have appeared improbable. It could scarcely have been expected that Zedekiah—the creature of the king of Babylon and ruling by his authority in the place of Jehoiachin—would have been so infatuated as to provoke the anger of the powerful Nebuchadnezzar. It is indeed to infatuation that the sacred historian ascribes the act (2 K. xxiv. 20).

1. *a tile* Rather, *a brick*. Sun-dried or kiln-burnt bricks were from very early times used for building walls throughout the plain of Mesopotamia. The bricks of Nineveh and

- 2 thee, and pourtray upon it the city, *even* Jerusalem: and lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set <sup>1</sup> *battering rams* against it round about. Moreover take thou unto thee <sup>2</sup> *an iron pan*, and set it *for* a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. <sup>a</sup> *This shall be* a sign to the house of Israel. ¶ Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: *according* to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. 5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: <sup>b</sup> *so* 6 shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and

<sup>a</sup> ch. 12. 6.  
<sup>b</sup> 21. 21.

<sup>b</sup> Num. 14. 31.

<sup>1</sup> Or, *chief leaders*, ch. 21. 22.

<sup>2</sup> Or, *a flat plate*, or, *slice*.

Babylon are sometimes stamped with what appears to be the device of the king in whose reign they were made, and often covered with a kind of enamel on which various scenes are portrayed. Among the subjects depicted on such bricks discovered at Nimroud are castles and forts.

2. *lay siege against it*] The prophet is represented as doing that which he portrays. The leading features of a siege are depicted. See Jer. vi. 6 note.

*the camp*] *encampments*. The word denotes various hosts in various positions around the city.

*fort*] It was customary in sieges to construct towers of vast height, sometimes of 20 stories, which were wheeled up to the walls to enable the besiegers to reach the battlements with their arrows; in the lower part of such a tower there was commonly a *battering-ram*. These towers are frequently represented in the Assyrian monuments.

*battering rams*] Better than the translation in the margin. Assyrian monuments prove that these engines of war are of great antiquity. These engines seem to have been beams suspended by chains generally in moveable towers, and to have been applied against the walls in the way familiar to us from Greek and Roman history. The name *ram* was probably given to describe their mode of operation; no Assyrian monument yet discovered exhibits the ram's head of later times.

3. *an iron pan*] Another figure in the coming siege. On Assyrian sculptures from Nimroud and Kouyunjik there are sieges of cities with *forts*, *mounts*, and *rams*; and together with these we see a kind of shield set up on the ground, behind which archers are shooting. Such a shield would be represented by the *flat plate* (marg.). Ezekiel was directed to take such a plate (part of his household furniture) and place it between him and the representation of the city.

*a sign to the house of Israel*] This sign was not necessarily acted before the people, but may simply have been described to them as

a vivid representation of the event which it foretold. *Israel* stands here for the kingdom of Judah (cp. iii. 7, 17, v. 4, viii. 6). After the Captivity of the ten tribes the kingdom of Judah represented the whole nation. Hence prophets writing after this event constantly address their countrymen as the house of Israel without distinction of tribes.

4. The siege being thus represented, the condition and suffering of the inhabitants is exhibited by the condition of one, who, bound as a prisoner or oppressed by sickness, cannot turn from his right side to his left. The prophet was in such a state.

*bear their iniquity*] The prophet was, in a figure, to bear their iniquities for a fixed period, in order to shew that, after the period thus foretold, the burden of their sins should be taken off, and the people be forgiven. Cp. Lev. xvi. 21, 22.

5. *according to the number of the days*] Or, "to be to thee as a number of days (even as)" &c. Cp. marg. ref. Some conceive that these "days" were the years during which Israel and Judah sinned, and date in the case of Israel from Jeroboam's rebellion to the time at which Ezekiel wrote (circ. 390 years); and in the case of Judah from Josiah's reformation. But it seems more in accordance with the other *signs*, to suppose that they represent not that which had been, but that which shall be. The whole number of years is 430 (rr. 5, 6), the number assigned of old for the affliction of the descendants of Abraham (Gen. xv. 13; Ex. xii. 40). The *forty years* apportioned to Judah (r. 6), bring to mind the *forty years* passed in the wilderness; and as these were years not only of punishment, but also of discipline and preparatory to restoration, so Ezekiel would intimate the difference between the punishments of Israel and of Judah to be this, that the one would be of much longer duration with no definite hope of recovery, but the other would be imposed with the express purpose of the renewal of mercy.

- thou shalt bear the iniquity of the house of Judah forty days:  
 7 I have appointed thee <sup>1</sup>each day for a year. Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm  
 \* ch. 3. 25. 8 shall be uncovered, and thou shalt prophesy against it. "And, behold, I will lay bands upon thee, and thou shalt not turn thee <sup>2</sup>from one side to another, till thou hast ended the days of  
 9 thy siege. ¶ Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and <sup>3</sup>fitches, and put them in one vessel, and make thee bread thereof, according to the number of the days that thou shalt lie upon thy side, three hundred and  
 10 ninety days shalt thou eat thereof. And thy meat which thou shalt eat shall be by weight, twenty shekels a day: from time to  
 11 time shalt thou eat it. Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink.  
 12 And thou shalt eat it as barley cakes, and thou shalt bake it  
 13 with dung that cometh out of man, in their sight. And the LORD said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.  
 \* Hos. 9. 3. \* Acts 10. 14. ¶ Then said I, "Ah Lord God! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten  
 / Ex. 22. 31. of <sup>4</sup>that which dieth of itself, or is torn in pieces; neither came  
 Lev. 11. 40. 15 there <sup>5</sup>abominable flesh into my mouth. Then he said unto me,

<sup>1</sup> Heb. a day for a year, a day for a year.

<sup>2</sup> Heb. from thy side to thy side.

<sup>3</sup> Or, spelt.

7. Therefore thou shalt set thy face] Or, "And &c." i.e., direct thy mind to that subject.

thine arm shall be uncovered] A sign of the execution of vengeance [Isai. lii. 10].

8. I will lay bands upon thee] Contrast marg. ref. The Lord will put constraint upon him, to cause him to exercise his office. In the retirement of his house, figuratively bound and under constraint, he shall not cease to proclaim the doom of the city.

[th: days of thy siege] Those during which he should thus foretell the approaching calamity.

9. Two things are prefigured in the remainder of this chapter, (1) the hardships of exile, (2) the straitness of a siege. To the people of Israel, separated from the rest of the nations as holy, it was a leading feature in the calamities of their exile that they must be mixed up with other nations, and eat of their food, which to the Jews was a defilement (cp. v. 13; Amos vii. 17; Dan. i. 8.)

[fitches] A species of wheat with shorn ears. in one vessel] To mix all these varied seeds was an indication that the people were no longer in their own land, where precautions against such mixing of seeds were prescribed.

three hundred and ninety days] The days of Israel's punishment; because here is a figure of the exile which concerns all the tribes, not of the siege which concerns Judah alone.

10. meat] A general term for food, which

in this case consists of grain. Instead of measuring, it was necessary in extreme scarcity to weigh it (Lev. xxvi. 26; Rev. vi. 6).

twenty shekels a day] The shekel contained about 220 grains, so that 20 shekels would be about  $\frac{1}{2}$  of a lb.

from time to time] Thou shalt receive and eat it at the appointed interval of a day.

11. water by measure] This probably corresponds to the water of affliction (1 K. xxii. 27; Isai. xxx. 20). The measure of the hin is variously estimated by Jewish writers. The sixth part of a hin will be according to one estimate about  $\frac{1}{10}$ ths, according to another  $\frac{2}{10}$ ths of a pint. The lesser estimate is more suitable here.

12. In eastern countries where fuel is scarce the want is supplied by dried cow-dung laid up for the winter. Barley cakes were (and are) baked under hot ashes without an oven. The dung here is to be burnt to ashes, and the ashes so employed.

13. The ceremonial ordinances in relation to food were intended to keep the nation free from idolatrous usages; everywhere among the heathen idol feasts formed a leading part in their religious services, and idol meats were partaken of in common life. Dispersion among the Gentiles must have exposed the Jews to much which they regarded as common and unclean. In Ezekiel's case there was a mitigation (v. 15) of the defilement, but still legal defilement remained, and the chosen people in exile were subjected to it as to a degradation.

14. abominable flesh] Flesh that had be-

Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith. ¶ Moreover he said unto me, Son of man, behold, I will break the <sup>a</sup>staff of bread in Jerusalem: and they shall <sup>b</sup>eat bread by weight, and with care; and they shall <sup>c</sup>drink water by measure, and with astonishment: 17 that they may want bread and water, and be astonished one with another, and <sup>d</sup>consume away for their iniquity.

CHAP. 5. AND thou, son of man, take thee a sharp knife, take thee a barber's razor, <sup>e</sup>and cause it to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide 2 the hair. <sup>f</sup>Thou shalt burn with fire a third part in the midst of the city, when <sup>g</sup>the days of the siege are fulfilled: and thou shalt take a third part, and smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out 3 a sword after them. <sup>h</sup>Thou shalt also take thereof a few in 4 number, and bind them in thy skirts. Then take of them again, and <sup>i</sup>cast them into the midst of the fire, and burn them in the fire; <sup>j</sup>for thereof shall a fire come forth into all the 5 house of Israel. ¶ Thus saith the Lord God; This is Jerusalem: I have set it in the midst of the nations and countries that are 6 round about her. And she hath changed my judgments into wickedness more than the nations, and my statutes more than

<sup>a</sup> Deut. 14. 3.

Isai. 66. 4.

<sup>b</sup> Lev. 20. 26.

Ps. 106. 18.

<sup>c</sup> ver. 10.

ch. 12. 19.

<sup>d</sup> ver. 11.

<sup>e</sup> Lev. 26. 30.

ch. 24. 23.

<sup>f</sup> Isai. 7. 20.

ch. 44. 20.

<sup>g</sup> ver. 12.

<sup>h</sup> ch. 4. 1.

<sup>i</sup> ch. 4. 8.

<sup>j</sup> Jer. 40. 6.

& 52. 16.

<sup>k</sup> Jer. 41. 1.

& 44. 14.

<sup>1</sup> Heb. wings.

come corrupt and foul by overkeeping. Cp. Lev. xix. 7.

16. the staff of bread] Bread is so called because it is that on which the support of life mainly depends.

with astonishment] With dismay and anxiety at the calamities which are befalling them.

V. 1. Translate, take thee a sharp sword, for a barber's razor thou shalt take it thee. Even if the action were literal, the use of an actual sword would best enforce the symbolical meaning. The head represents the chief city, the hair the inhabitants—its ornament and glory,—the hair cut from the head the exiles cast forth from their homes. It adds to the force of the representation that to shave the head was a token of mourning (Job i. 20), and was forbidden to the priests (Lev. xxi. 5). Thus in many ways this action of Ezekiel the priest is significant of calamity and ruin. The sword indicates the avenging power; the shaving of the head the removal of grace and glory; the scales and weights the determination of divine justice. Cp. Zech. xiii. 8, 9.

2. The third part burnt in the midst of the city represents those who perished within the city during the siege; the third part smitten about it (the city) with the sword, those who were killed about the city during the same period: the third part scattered to the wind those who after the siege were dispersed in foreign lands.

in the midst of the city] The prophet is in exile, and is to do this in the midst of Jerusalem. His action being ideal is fitly assigned to the place which the prophecy concerns.

when the days of the siege are fulfilled] i.e., "when the days of the figurative representation of the siege are fulfilled."

3, 4. Of the third part a few are yet to be taken and kept in the fold of the garment (representing those still to remain in their native land), and yet even of those few some are to be cast into the fire. Such was the fate of those left behind after the destruction of Jerusalem (Jer. xl. xli.). The whole prophecy is one of denunciation.

4. thereof] Or, from thence, out of the midst of the fire. Omit For.

5. I have set it in the midst of the nations] It was not unusual for nations to regard the sanctuary, which they most revered, as the centre of the earth. In the case of the Holy Land this was both natural and appropriate. Egypt to the South, Syria to the North, Assyria to the East and the Isles of the Gentiles in the Great Sea to the West, were to the Jew proofs of the central position of his land in the midst of the nations (cp. Jer. iii. 19). The habitation assigned to the chosen people was suitable at the first for separating them from the nations; then for the seat of the vast dominion and commerce of Solomon; then, when they learnt from their neighbours idol-worship, their central position was the source of their punishment. Midway between the mighty empires of Egypt and Assyria the Holy Land became a battle-field for the two powers, and suffered alternately from each as for the time the one or the other became predominant.



- the countries that *are* round about her: for they have refused my judgments and my statutes, they have not walked in them.
- 7 Therefore thus saith the Lord God; Because ye multiplied more than the nations that *are* round about you, and have not walked in my statutes, neither have kept my judgments, <sup>7</sup>neither have done according to the judgments of the nations that *are* round about you; therefore thus saith the Lord God; Behold, I, even I, *am* against thee, and will execute judgments in the midst of thee in the sight of the nations. <sup>8</sup>And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations. Therefore the fathers <sup>9</sup>shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I <sup>10</sup>scatter into all the winds.
- 11 Wherefore, *as* I live, saith the Lord God; Surely, because thou hast <sup>11</sup>defiled my sanctuary with all thy <sup>12</sup>detestable things, and with all thine abominations, therefore will I also diminish thee; <sup>13</sup>neither shall mine eye spare, neither will I have any pity.
- 12 <sup>14</sup>A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and <sup>15</sup>I will scatter a third part into all the winds, and <sup>16</sup>I will draw out a sword after them. Thus shall mine anger <sup>17</sup>be accomplished, and I will <sup>18</sup>cause my fury to rest upon them, <sup>19</sup>and I will be comforted: <sup>20</sup>and they shall know that I the LORD have spoken <sup>21</sup>it in my zeal, when I have accomplished my fury in them.
- 14 Moreover <sup>22</sup>I will make thee waste, and a reproach among the nations that *are* round about thee, in the sight of all that pass by. So it shall be a <sup>23</sup>reproach and a taunt, an instruction and an astonishment unto the nations that *are* round about thee, when I shall execute judgments in thee in anger and in fury and in <sup>24</sup>furious rebukes. I the LORD have spoken <sup>25</sup>it. When I shall <sup>26</sup>send upon them the evil arrows of famine, which shall be for <sup>27</sup>their destruction, and which I will send to destroy you: and I will increase the famine upon you, and will break your <sup>28</sup>staff of bread: so will I send upon you famine and <sup>29</sup>evil beasts, and they shall bereave thee; and <sup>30</sup>pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the LORD have spoken <sup>31</sup>it.

CHAP. 6. AND the word of the LORD came unto me, saying, Son

6. *they*] The inhabitants of Jerusalem.

7. *Because ye multiplied*] Some prefer: "Because ye have ragged tumultuously," *neither have done according to the judgments* (or, ordinances) *of the nations*] The reproach is that the Israelites have not even been as faithful to their one true God as the nations have been to their false gods (cp. 2 K. xvii. 33).

8. *execute judgments*] As upon the false gods of Egypt (Ex. xii. 12; Num. xxxiii. 4).

9. Cp. Matt. xxiv. 21. The calamities of the Babylonian were surpassed by the Roman siege, and these again were but a foreshadowing of still more terrible destruction at the last day.

12-17. The judgments of *famine, pestilence, and the sword*, were precisely those

which attended the coming siege of Jerusalem (Jer. xv. 2, seq.). The *drawing out the sword after them* indicates that the anger of God will follow them even to the land of their exile (cp. Jer. xlii. 19-22; Lev. xxvi. 25), and that the horrors of the Babylonian siege are but the beginning of the sorrows of the nation.

13. *comforted*] In the sense of *consoling one's self* and *feeling satisfaction in punishing*; hence to *avenge one's self*.

The fury is to *rest* upon them, abide, so as not to pass away. The *accomplishment* of the Divine anger is not the *completion* in the sense of bringing it to a close, but in the sense of carrying it out to the full.

VI. The former prophecies concerned the city of Jerusalem and the inhabitants of

2 of man, <sup>a</sup>set thy face toward the <sup>b</sup>mountains of Israel, and  
 3 prophesy against them, and say, ¶ Ye mountains of Israel, hear  
 the word of the Lord God; Thus saith the Lord God to the  
 mountains, and to the hills, to the rivers, and to the valleys;  
 Behold, I, <sup>c</sup>even I, will bring a sword upon you, and <sup>d</sup>I will  
 4 destroy your high places. And your altars shall be desolate,  
 and your <sup>e</sup>images shall be broken: and <sup>f</sup>I will cast down your  
 5 slain <sup>g</sup>men before your idols. And I will <sup>h</sup>lay the dead carcases  
 of the children of Israel before their idols; and I will scatter  
 6 your bones round about your altars. In all your dwellingplaces  
 the cities shall be laid waste, and the high places shall be  
 desolate; that your altars may be laid waste and made desolate,  
 and your idols may be broken and cease, and your images may  
 7 be cut down, and your works may be abolished. And the slain  
 shall fall in the midst of you, and <sup>i</sup>ye shall know that I <sup>j</sup>am the  
 8 LORD. ¶ Yet will I leave a remnant, that ye may have <sup>k</sup>some  
 that shall escape the sword among the nations, when ye shall be  
 9 scattered through the countries. And they that escape of you  
 shall remember me among the nations whither they shall be  
 carried captives, because <sup>l</sup>I am broken with their whorish heart,  
 which hath departed from me, and <sup>m</sup>with their eyes, which go a  
 whoring after their idols: and <sup>n</sup>they shall lothe themselves for  
 the evils which they have committed in all their abominations.  
 10 And they shall know that I <sup>o</sup>am the LORD, <sup>p</sup>and that I have not  
 11 said in vain that I would do this evil unto them. ¶ Thus saith  
 the Lord God; Smite <sup>q</sup>with thine hand, and stamp with thy  
 foot, and say, Alas for all the evil abominations of the house of  
 Israel! <sup>r</sup>for they shall fall by the sword, by the famine, and by  
 12 the pestilence. He that is far off shall die of the pestilence;  
 and he that is near shall fall by the sword; and he that remaineth  
 and is besieged shall die by the famine: <sup>s</sup>thus will  
 13 I accomplish my fury upon them. Then <sup>t</sup>shall ye know that I  
 am the LORD, when their slain <sup>u</sup>men shall be among their idols  
 round about their altars, <sup>v</sup>upon every high hill, <sup>w</sup>in all the tops  
 of the mountains, and <sup>x</sup>under every green tree, and under every  
 thick oak, the place where they did offer sweet savour to all

<sup>1</sup> Or, *sun images*, and so ver. 6.

<sup>2</sup> Heb. *give*.

Judaea. The present is addressed to the whole land and people of Israel, which is to be included in a like judgment. The ground of the judgment is *idolatry*, and the whole rests on Deut. xii. The prophecy is against the *mountains* of Israel, because the mountains and valleys were the seats of idol-worship. It is also the proclamation of the final judgment of Israel. It is the picture of the future judgment of the world.

3. *rivers*] Or, *ruines*, which were, like the mountains, favourite seats of idol-rites (2 K. xxiii. 10).

4. *images*] See marg. and marg. ref., and viii. 16 note.

*idols*] The Phœnicians were in the habit of setting up *heaps* or *pillars* of stone in honour of their gods, which renders the use of the word more appropriate.

7. The force of the words is, "When the slain shall fall in the midst of you, then at last ye shall know that I am the Lord."

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So in v. 10 where the knowledge implies a recognition of the merciful intent of Jehovah's dispensations, and therefore a hope of restoration.

9. *I am broken* &c.] Translate: *because I have broken their whorish heart, which hath departed from me, and their eyes* &c. Since Ezekiel is addressing the Church of God through Israel, we are to note here that the general principle of the Divine administration is laid down. Sin leads to judgment, judgment to repentance, repentance to forgiveness, forgiveness to reconciliation, reconciliation to a knowledge of communion with God.

11-14. The gleam of hope is but transitory. Darkness again gathers round, for as yet the prophet is predicting judgment.

11. *Smite...stamp*] Well-known modes of expressing grief.

13. *sweet savour*] Cp. Gen. viii. 21. Words, applied to the smell of sacrifices accepted

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- <sup>a</sup> *Isai. 5. 25.* 14 their idols. So will I <sup>1</sup>stretch out my hand upon them, and make the land desolate, yea, <sup>1</sup>more desolate than the wilderness toward <sup>2</sup>Diblath, in all their habitations: and they shall know that I *am* the LORD.

<sup>a</sup> *Num. 33. 46.*  
<sup>b</sup> *Jer. 48. 22.*

**CHAP. 7. MOREOVER** the word of the LORD came unto me, say-

<sup>a</sup> *Amos 8. 2.*  
<sup>b</sup> *Matt. 24. 6.*

<sup>b</sup> *ver. 8. 9.*

<sup>c</sup> *ch. 5. 11.*  
<sup>d</sup> *& 8. 18.*

<sup>e</sup> *ch. 6. 7.*  
<sup>f</sup> *& 12. 20.*

<sup>g</sup> *ver. 10.*  
<sup>h</sup> *ver. 12.*  
<sup>i</sup> *Zeph. 1. 14.*

<sup>j</sup> *ch. 20. 8.*

<sup>k</sup> *ver. 3.*

<sup>l</sup> *ver. 4.*

<sup>m</sup> *ver. 4.*

<sup>n</sup> *ver. 7.*

<sup>o</sup> *Jer. 6. 7.*

<sup>p</sup> *Jer. 16. 5.*  
<sup>q</sup> *ch. 24. 16.*  
<sup>r</sup> *ver. 7.*

2 ing, Also, thou son of man, thus saith the Lord God unto the land of Israel; ¶ <sup>1</sup>An end, the end is come upon the four corners 3 of the land. Now <sup>1</sup>is the end <sup>2</sup>come upon thee, and I will send mine anger upon thee, and <sup>3</sup>will judge thee according to thy ways, and will <sup>4</sup>recompense upon thee all thine abominations. 4 And <sup>5</sup>mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: <sup>6</sup>and ye shall know that I *am* the 5 LORD. ¶ Thus saith the Lord God; An evil, an only evil, 6 behold, is come. An end is come, the end is come: it <sup>7</sup>watcheth 7 for thee; behold, it is come. <sup>8</sup>The morning is come unto thee, O thou that dwellest in the land: <sup>9</sup>the time is come, the day of trouble <sup>10</sup>is near, and not the <sup>11</sup>sounding again of the mountains. 8 Now will I shortly <sup>12</sup>pour out my fury upon thee, and accomplish mine anger upon thee: <sup>13</sup>and I will judge thee according to thy ways, and will recompense thee for all thine abominations. And <sup>14</sup>mine eye shall not spare, neither will I have pity: I will recompense <sup>15</sup>thee according to thy ways and thine abominations that are in the midst of thee; <sup>16</sup>and ye shall know that 10 I *am* the LORD that smiteth. ¶ Behold the day, behold, it is come: <sup>17</sup>the morning is gone forth; the rod hath blossomed, 11 pride hath budded. <sup>18</sup>Violence is risen up into a rod of wickedness: none of them <sup>19</sup>shall remain, nor of their <sup>20</sup>multitude, nor of 12 any of <sup>21</sup>theirs: <sup>22</sup>neither shall there be wailing for them. <sup>23</sup>The time is come, the day draweth near: let not the buyer rejoice,

Or, desolate from the wilderness

<sup>2</sup> Heb. give.

<sup>3</sup> Heb. avareth against thee.

<sup>4</sup> Or, echo.

<sup>5</sup> Heb. upon thee.

<sup>6</sup> Or, tumult.

<sup>7</sup> Or, their tumultuous persons.

by God, applied here to idol-sacrifices in irony.

14. toward *Diblath*] Or, *Diblathaim*, the *Diblathan* of the Moabite stone, one of the double cities of Moab (see xxv. 9) to the East of which lay the great desert of Arabia. Some read "unto Riblah" (Jer. lii. 9) and take the marg. rendering.

VII. A dirge. Supposing the date of the prophecy to be the same as that of the preceding, there were now but four, or perhaps three, years to the final overthrow of the kingdom of Judah by Nebuchadnezzar.

3, 4. A kind of refrain, repeated in *vv.* 8, 9, as the close of another stanza.

5. *an only evil*] An evil singular and remarkable above all others.

6. *the end is come: it watcheth for thee*] The end (personified) so long slumbering now awakes and comes upon thee.

7, 10. *The morning*] Rather, *The conclusion*: a whole series (lit. circle) of events is being brought to a close. Others render, *Fate*.

*the day of trouble &c.*] Or, *The day is near; a tumult* (Zech. xiv. 13), and not

*the echo of* (or, shouting on) *the mountains*. The contrast is between the wild tumult of war and the joyous shouts of such as keep holiday.

10. *rod*] Used here for tribe (Ex. xxxi. 2). The people of Judah have blossomed into proud luxuriance. In *v.* 11 it means the rod to punish wickedness. The meaning of the passage is obscure, owing to the brief and enigmatic form of the utterance. We may adopt the following explanation. The Jews had ever exulted in their national privileges—everything great and noble was to be from them and from theirs; but now Jehovah raises up the rod of the oppressor to confound and punish the rod of His people. The furious Chaldean has become an instrument of God's wrath, endued with power emanating not from the Jews or from the multitude of the Jews, or from any of their children or people; nay, the destruction shall be so complete that none shall be left to make lamentation over them.

12. *the day*] Either of temporal or final judgment.

12. 13. It was grievous for an Israelite to

nor the seller mourn: for wrath *is* upon all the multitude  
 13 thereof. For the seller shall not return to that which is sold,  
 'although they were yet alive: for the vision *is* touching the  
 whole multitude thereof, *which* shall not return; neither shall  
 14 any strengthen himself 'in 'the iniquity of his life. They have  
 blown the trumpet, even to make all ready; but none goeth  
 to the battle: for my wrath *is* upon all the multitude thereof.  
 15 ¶<sup>1</sup>The sword *is* without, and the pestilence and the famine  
 within: he that *is* in the field shall die with the sword; and he  
 16 that *is* in the city, famine and pestilence shall devour him. But  
 'they that escape of them shall escape, and shall be on the  
 mountains like doves of the valleys, all of them mourning, every  
 17 one for his iniquity. All 'hands shall be feeble, and all knees  
 18 shall 'be weak *as* water. They shall also 'gird themselves with  
 sackcloth, and 'horror shall cover them; and shame *shall be*  
 19 upon all faces, and baldness upon all their heads. They shall  
 cast their silver in the streets, and their gold shall be 'removed:  
 their 'silver and their gold shall not be able to deliver them in  
 the day of the wrath of the LORD: they shall not satisfy their  
 souls, neither fill their bowels: 'because it is 'the stumbling-  
 20 block of their iniquity. As for the beauty of his ornament, he  
 set it in majesty: 'but they made the images of their abomi-  
 nations *and* of their detestable things therein: therefore have I  
 21 'set it far from them. And I will give it into the hands of the  
 strangers for a prey, and to the wicked of the earth for a spoil;  
 22 and they shall pollute it. My face will I turn also from them,  
 and they shall pollute my secret *place*: for the 'robbers shall  
 23 enter into it, and defile it. ¶ Make a chain: for 'the land is  
 24 full of bloody crimes, and the city is full of violence. Where-  
 fore I will bring the worst of the heathen, and they shall possess  
 their houses: I will also make the pomp of the strong to cease;

<sup>1</sup> Deut. 32. 25.  
 Isa. 1. 20.  
 ch. 5. 12.

<sup>2</sup> ch. 6. 8.

<sup>3</sup> Isa. 13. 7.  
 Jer. 6. 24.  
 ch. 21. 7.  
<sup>4</sup> Isa. 3. 24.  
 Jer. 49. 37.  
 Amos 8. 10.  
<sup>5</sup> Ps. 55. 5.  
<sup>6</sup> Prov. 11. 4.  
 Zeph. 1. 18.

<sup>7</sup> ch. 14. 3.  
 & 14. 12.

<sup>8</sup> Jer. 7. 30.

<sup>9</sup> 2 Km. 21. 16.  
 ch. 9. 9.

<sup>1</sup> Heb. *though their life*  
*were yet among the living.*

<sup>2</sup> Or, *whose life is in his*  
*iniquity.*

<sup>3</sup> Heb. *his iniquity.*

<sup>4</sup> Heb. *go (melt) into water.*

<sup>5</sup> Heb. *for a separation, or,*  
*misdoings.*

<sup>6</sup> Or, *because their iniquity*

*is their stumblingblock.*

<sup>7</sup> Or, *made it unto them an*  
*unclean thing.*

<sup>8</sup> Or, *burglars.*

part with his land. But now the seller need  
 not mourn his loss, nor the buyer exult in  
 his gain. All should live the pitiful lives of  
 strangers in another country.

13. *although they were yet alive*] Though  
 they be yet among the living.

*which shall not return &c.*] He (*i.e.* the  
 seller) shall not return, and, every man  
 living in his iniquity, they shall gather  
 no strength. Exile being the punishment  
 of iniquity, the exiles were said to live in  
 their iniquity.

16. As doves whose natural abode is the  
 valleys moan lamentably when driven by  
 fear into the mountains, so shall the rem-  
 nant, who have escaped actual death, moan  
 in the land of their exile.

18. Various signs of mourning common  
 in eastern countries. *Baldness* was for-  
 bidden to the Israelites (Deut. xiv. 1). They  
 seem, however, in later times to have  
 adopted the custom of foreign nations in  
 this matter, not without permission. Cp.  
 Isa. xxii. 12.

19. *shall be removed*] Lit. "shall be an  
 unclean thing" (Lev. xv. 21); their gold  
 shall be unclean and abominable in their  
 eyes.

*the stumblingblock of their iniquity*] See  
 iii. 20. Their gold and silver used in making  
 images was the occasion of their sin.

20. Or, *And the beauty of his ornament, he*  
*(the people) turned it to pride.*

*have I set it far from them*] Rather, as in  
 marg.—therefore have I made it their de-  
 filement and their disgrace.

22. *my secret place*] The inner sanctuary,  
 hidden from the multitude, protected by  
 the Most High.

23. *Make a chain*] Forge the chain,  
 the chain of imprisonment determined for  
 them.

24. *the worst of the heathen*] The most  
 cruel and terrible of nations—the Chal-  
 deans.

*the pomp of the strong*] Cp. Lev. xxvi. 19  
*The strong are those who pride themselves*  
*in imaginary strength.*

- <sup>a</sup> Deut. 32, 23. <sup>25</sup> and <sup>1</sup>their holy places shall be defiled. <sup>2</sup>Destruction cometh; <sup>26</sup> and they shall seek peace, and *there shall be none*. <sup>a</sup>Mischief shall come upon mischief, and rumour shall be upon rumour: <sup>b</sup>then shall they seek a vision of the prophet; but the law shall <sup>27</sup> perish from the priest, and counsel from the ancients. The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and <sup>3</sup>according to their deserts will I judge them; and they shall know that I *am* the LORD.
- <sup>c</sup> ver. 4.

**CHAP. 8.** AND it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that <sup>b</sup>the hand of the LORD God <sup>2</sup> fell there upon me. <sup>c</sup>Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance <sup>3</sup> of brightness, <sup>d</sup>as the colour of amber. And he put forth the form of an hand, and took me by a lock of mine head; and <sup>e</sup>the spirit lifted me up between the earth and the heaven, and <sup>f</sup>brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; <sup>h</sup>where *was* the seat of the image of jealousy, which <sup>g</sup>provoketh to jealousy. <sup>4</sup> And, behold, the glory of the God of Israel *was* there, according <sup>5</sup> to the vision that I <sup>k</sup>saw in the plain. ¶ Then said he unto me,

<sup>1</sup> Or, *they shall inherit their holy places*. <sup>2</sup> Heb. *Cutting off*. <sup>3</sup> Heb. *with their judgments*.

*their holy places*] What elsewhere is called *God's Holy Place* is here *their holy places*, because God disowns the profaned sanctuary. In the marginal rendering *they* must mean *the worst of the heathen*.

VIII.—XIX. The prophecies contained in these chapters fall within eleven months (cp. v. 1 with xx. 1). Although they were not all delivered on the same day, they may be regarded as a whole. They contain in fact a review of the condition of the people of Judah, including those who were still in the Holy Land, and those who were with the prophet exiles in Chaldaea. This is first represented by a vision (viii.—xi.) in which the seer is transported in spirit to the Temple of Jerusalem; and next—the prophet having again taken his stand as a man among men—by symbolical act, parables, figures, &c., addresses his fellow-exiles.

1. *the elders of Judah*] The prophet's fellow-exiles are no longer unwilling to hear him (ch. ii.). They sit as mourners. The message here is not as in vi. 2, but distinctly to *Judah*, that portion of the people whose exile Ezekiel shared.

2. *the appearance of fire*] In marg. ref., seen as the *appearance of a man* enthroned upon the Cherubim. Here He stands apart from the throne revealing Himself to His servant. Cp. Dan. iii. 25 note.

*amber*] See marg. ref. note.

3. *in the visions of God*] Ezekiel was not transported in the body, but rapt in spirit, while he still sat amidst the elders of Judah.

*the inner gate*] Or, *the gate of the inner court*. This gate, leading from the outer to the inner court (the court of the priests), is called (c. 5) *the gate of the altar*, because it was from this side that the priests approached the brazen altar. The prophet is on the *outside* of this gate, so that the *image of jealousy* was set up in the outer or people's court over against the northern entrance to the priest's court. This image was the image of a false god provoking Jehovah to *jealousy* (Deut. xxvii. 16, 21; 1 K. xiv. 22). It may be doubted whether the scenes described in this chapter are intended to represent what actually occurred. They may be ideal pictures to indicate the idolatrous corruption of priests and people. And this is in accordance with the symbolical character of the number *four*; the four idolatries representing the idolatries in all the four quarters of the world. The false gods of heathendom are brought into the Temple in order that they may be detected and exposed by being brought face to face with the God of revelation. Still history proves that the ideal picture was supported by actual facts which had occurred and were occurring.

4. The glory of the LORD having departed from His seat between the Cherubims in the Holy of Holies (see ix. 3) rents in the threshold of the Temple, to execute vengeance before it quits the house altogether (x. 18). *The there* is the inner court, which was full of the brightness of the LORD's glory (x. 4), and at the gate of which Ezekiel stands.

Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the 6 entry. He said furthermore unto me, Son of man, seest thou what they do? *even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary?* but turn thee yet again, *and thou shalt see greater abominations.* ¶ And he brought me to the door of the court; and 7 when I looked, behold a hole in the wall. Then said he unto me, Son of man, dig now in the wall: and when I had digged 8 in the wall, behold a door. And he said unto me, Go in, and 9 behold the wicked abominations that they do here. So I went in and saw; and behold every form of creeping things, and 10 abominable beasts, and all the idols of the house of Israel, 11 pourtrayed upon the wall round about. And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Juazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense 12 went up. Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, 'the LORD 13 seeth us not; the LORD hath forsaken the earth. ¶ He said also unto me, Turn thee yet again, *and thou shalt see greater abominations* that they do. Then he brought me to the door of the gate of the LORD's house which *was* toward the north; and, 14 behold, there sat women weeping for Tammuz. Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet

<sup>1</sup> ch. 9. 2.

7. *the door of the court*] The seer is brought to another spot. In Ezekiel's time there were sundry buildings on the space around the inner court which formed a court or courts, not improbably inclosed by a wall. The idolatries here were viewed as taking place in secret, and it is more in accordance with the Temple arrangements to suppose that such chambers as would give room for those rites should belong to the outer than to the inner court. The seer is now outside the wall of the outer court, by the door which leads from it out of the Temple-boundary. By breaking through the wall he enters into a chamber which stands in the outer court against the wall near the gate.

10. There is clearly a reference to the idolatry of Egypt. Many subterranean chambers in rocks upon the shores of the Nile exhibit ornamentation and hieroglyphical characters, some of which are representative of the objects of idolatrous worship. Such chambers fitted them for the scene of the ideal picture by which Ezekiel represented Egyptian idolatry. The Egyptian worship of animals is well known.

11. *seventy men*] Cp. Ex. xxiv. 9, 10. The vision may have pointed to the contrast between the times. The number *seventy* is symbolical of the Covenant between Jehovah and His people, and so the *seventy men* exhibit forcibly the breach of the

Covenant. It is a figure of the covert idolatry of the whole people.

12. *in the dark*] Hidden in the secret places which the seer dug through the wall to discover.

*chambers of his imagery*] i. e., chambers painted with images.

14. The seer is now brought back to the same gate as in v. 3.

It is not certain that this verse refers to any special act of Tammuz-worship. The month in which the vision was seen, the sixth month (September), was not the month of the Tammuz-rites. But that such rites had been performed in Jerusalem there can be little doubt. Women are mentioned as employed in the service of idols in Jer. vii. 18. There is some reason for believing that the weeping of women for Tammuz passed into Syria and Palestine from Babylonia, Tammuz being identified with Duv-zi, whose loss was lamented by the goddess Ishtar. The festival was identical with the Greek *Adoniae*. The worship of Adonis had its head-quarters at Byblos, where at certain periods of the year the stream, becoming stained by mountain floods, was popularly said to be red with the blood of Adonis. From Byblos it spread widely over the East and was thence carried to Greece. The intercourse of Zedekiah with heathen nations (Jer. xxvii. 3) may very well have led to the introduction of an idolatry which at this time was especially popular

- again, and thou shalt see greater abominations than these.
- 16 ¶ And he brought me into the inner court of the LORD's house, and behold, at the door of the temple of the LORD, <sup>a</sup>between the porch and the altar, <sup>a</sup>were about five and twenty men, <sup>a</sup>with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped <sup>b</sup>the sun toward the east.
- 17 Then he said unto me, Hast thou seen *this*, O son of man? <sup>c</sup>Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have <sup>c</sup>filled the land with violence, and have <sup>c</sup>returned to provoke me to anger: and, lo, they put the branch to their nose. <sup>d</sup>Therefore will I also deal in fury: mine <sup>d</sup>eye shall not spare, neither will I have pity: and though they <sup>d</sup>cry in mine ears with a loud voice, <sup>d</sup>yet will I not hear them.
- CHAP. 9.** HE cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even 2 every man with his destroying weapon in his hand. And, behold,

<sup>1</sup> Or, *Is there any thing lighter than to commit.*

among the Eastern nations. This solemnity was of a twofold character, first, that of mourning, in which the death of Adonis was bewailed with extravagant sorrow; and then, after a few days, the mourning gave place to wild rejoicings for his restoration to life. This was a revival of nature-worship under another form—the death of Adonis symbolized the suspension of the productive powers of nature, which were in due time revived. Accordingly the time of this festival was the summer solstice, when in the East nature seems to wither and die under the scorching heat of the sun, to burst forth again into life at the due season. At the same time there was a connexion between this and the sun-worship, in that the decline of the sun and the decline of nature might be alike represented by the death of Adonis. The excitement attendant upon these extravagances of alternate wailing and exultation were in complete accordance with the character of nature-worship, which for this reason was so popular in the East, especially with women, and led by inevitable consequence to unbridled license and excess. Such was in Ezekiel's day one of the most detestable forms of idolatry.

16. *the inner court*] The court of the priests,

*about five and twenty men*] Rather, as it were five &c. This was the number of the heads of the twenty-four courses with the High Priest presiding over them. These then were the representatives of the priests, as the seventy were of the people. In the Temple the seat of the Divine Majesty was at the West, perhaps appointed for this very purpose, to guard against the idolatrous adoration of the rising sun. Therefore the idolatrous priests must in worshipping the false sun-god turn their backs upon the True. The worship of the heavenly bodies was one of the earliest forms of idolatry (Job

xxxi. 26, 27) and was expressly forbidden in the Law (Deut. xvii. 3). In its earliest form, it was conducted without the intervention of images, the adoration being addressed to the heavenly bodies themselves: this form, continued among the Persians, seems to have been introduced afresh into Jerusalem at the time of Ezekiel. Cp., also, 2 K. xxiii. 11, 12. The *images* (cp. vi. 4, 6) were probably columns set up in honour of the sun, not images in human form. This simpler mode of sun-worship was soon changed. The sun, or the god supposed to preside over it, was represented as a person, whose image was set up and adored.

17. *Violence* represents sin against man, *abominations* sins against God. These went hand in hand in Jerusalem.

*and have returned*] After the reformation effected for a time by Josiah's zeal, they have gone back to their old state.

*they put the branch to their nose*] An allusion to a then familiar practice, of which we find no clear traces elsewhere. Ezekiel is describing the attitude usual in such devotions, the branch held before the mouth, but wishing to represent it in contemptuous and derogatory terms, he substitutes the word *nose* for *mouth*.

IX. The punishment of the dwellers in Jerusalem.

1. *them that have charge*] The Angels who have charge to execute God's sentence. *every man*] Angels, not men.

2. *six men*] Angels of wrath—figurative of destruction. They come from the North, the quarter from which invading armies entered the Holy Land. These *six* Angels, with the *one among them*, a superior over the six, make up the number *seven*, a number symbolical of God's Covenant with His people.

six men came from the way of the higher gate, <sup>1</sup>which lieth toward the north, and every man <sup>2</sup>a slaughter weapon in his hand; <sup>3</sup>and one man among them was clothed with linen, with a writer's inkhorn <sup>4</sup>by his side: and they went in, and stood beside the brasen altar. And <sup>5</sup>the glory of the God of Israel was gone up from the cherub, wherupon he was, to the threshold of the house. And he called to the man clothed with linen, which <sup>6</sup>had the writer's inkhorn by his side; and the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and <sup>7</sup>set a mark upon the foreheads of the men <sup>8</sup>that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in <sup>9</sup>mine hearing, Go ye after him through the city, and smite: <sup>10</sup>let not your eye spare, neither have ye pity: <sup>11</sup>slay utterly old and young, both maids, and little children, and women: but <sup>12</sup>come not near any man upon whom is the mark; and <sup>13</sup>begin at my sanctuary. <sup>14</sup>Then they began at the ancient men which were before the house. And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went

<sup>a</sup> Lev. 16. 4.  
ch. 10. 2, 6.  
Rev. 15. 6.  
<sup>b</sup> ch. 10. 4, 18.

<sup>c</sup> Ex. 12. 7.  
Rev. 7. 3.  
& 20. 4.  
<sup>d</sup> Jer. 13. 17.  
<sup>e</sup> 2 Pet. 2. 8.  
<sup>f</sup> ch. 5. 11.  
<sup>g</sup> 2 Chr. 36. 17.  
<sup>h</sup> Rev. 9. 4.  
<sup>i</sup> Jer. 25. 29.  
<sup>j</sup> 1 Pet. 4. 17.  
<sup>k</sup> ch. 8. 11.

<sup>1</sup> Heb. which is turned.

<sup>2</sup> Heb. a weapon of his breaking in pieces.

<sup>3</sup> Heb. upon his loins.

<sup>4</sup> Heb. mark a mark.

<sup>5</sup> Heb. mine ears.

<sup>6</sup> Heb. to destruction.

the higher gate] The North gate of the court of the priests. The Temple rose by platforms; as there was a North gate to the outer and also to the inner court, the latter was probably distinguished as the higher gate. It was built by Jotham (2 K. xv. 35).

clothed with linen] The priestly garment (Ex. xxviii. 6, 8; Lev. xvi. 4). This One Man (Cp. Dan. x. 5; Rev. i. 13) was the Angel of the Covenant, the great High Priest, superior to those by whom He was surrounded, receiving direct communication from the Lord, taking the coals of vengeance from between the Cherubim (x. 2), but coming with mercy to the contrite as well as with vengeance to the impenitent;—these are attributes of Jesus Christ (John v. 30; Luke ii. 34; Matt. ix. 13; John vi. 39).

a writer's inkhorn] Usually a flat case about nine inches long, by an inch and a quarter broad, and half an inch thick, the hollow of which serves to contain the reed pens and penknife. At one end is the ink-vessel which is twice as heavy as the shaft. The latter is passed through the girdle and prevented from slipping through by the projecting ink-vessel. The whole is usually of polished metal, brass, copper or silver. The man with the inkhorn has to write in the Book of Life the names of those who shall be marked. The metaphor is from the custom of registering the names of the Israelites in public rolls. (Cp. Ex. xxxii. 33; Ps. lxi. 28; Isai. iv. 3; Philip. iv. 3; Rev. iii. 5).

3. cherub] The singular is put collectively for the Cherubim, which were upon the mercy-seat of the Ark in the Holy of Holies, the proper seat of the glory of the Lord in the midst of Israel. God is represented as arising from between the Cherubim to scatter His enemies (Num. x. 35).

4. Mercy precedes judgment. So in the case of Sodom (Gen. xix.), and in the last day (Luke xxi. 18, 28; Rev. vii. 1). This accords with the eschatological character of the predictions in this chapter (see Introduction, p. 323).

a mark] Lit. Tau, the name of the last letter of the Hebr. alphabet. The old form of the letter was that of a cross. The Jews have interpreted this sign variously, some considering that Tau, being the last of the Hebrew letters, and so closing the alphabet, denoted completeness, and thus the mark indicated the completeness of the sorrow for sin in those upon whom it was placed. Others again observed that Tau was the first letter of Torah (the Law) and that the foreheads were marked as of men obedient to the Law. Christians, noting the resemblance of this letter in its most ancient form to a cross, have seen herein a reference to the cross with which Christians were signed. The custom for heathen gods and their votaries to bear certain marks furnishes instances, in which God was pleased to employ symbolism, generally in use, to express higher and Diviner truth. The sign of the cross in Baptism is an outward sign of the designation of God's elect, who at the last day shall be exempted from the destruction of the ungodly (Matt. xxiv. 22, 31).

6. begin at my sanctuary] The first to be punished were those who had brought idolatry nearest to the Holy Place. The "ancient men," i.e., the twenty-five men who had stood with their backs to the altar (viii. 16) were the first to be slain.

7. Defile the house] By filling the Temple and its courts with the bodies of the slain. See Num. xix. 11.



- <sup>a</sup> Num. 14. 5.  
<sup>i</sup> ch. 11. 13.
- <sup>m</sup> 2 Kin. 21. 16.  
<sup>n</sup> ch. 8. 17.  
<sup>o</sup> ch. 8. 12.  
<sup>p</sup> Ps. 10. 11.  
<sup>q</sup> Isai. 29. 15.  
<sup>r</sup> ch. 5. 11.  
<sup>s</sup> ch. 11. 21.
- <sup>t</sup> ch. 1. 22.
- <sup>b</sup> ch. 9. 2, 3.
- <sup>c</sup> ch. 1. 13.
- <sup>d</sup> See Rev. 8. 5.
- <sup>e</sup> See ver. 18, ch. 1. 28.
- <sup>f</sup> 1 Kin. 8. 10, 11.  
<sup>g</sup> ch. 43. 5.  
<sup>h</sup> ch. 1. 24.  
<sup>i</sup> Ps. 29. 3.
- <sup>j</sup> ch. 1. 8.  
<sup>k</sup> ver. 21.  
<sup>l</sup> ch. 1. 15.
- <sup>m</sup> ch. 1. 16.
- 8 forth, and slew in the city. ¶ And it came to pass, while they were slaying them, and I was left, that I <sup>k</sup>fell upon my face, and cried, and said, 'Ah Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?' 9 ¶ Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and <sup>n</sup>the land is <sup>1</sup>full of blood, and the city full of <sup>2</sup>perverseness: for they say, <sup>m</sup>'The LORD hath forsaken the earth, and <sup>o</sup>'the LORD seeth not. And as for me also, mine <sup>p</sup>eye shall not spare, neither will I have pity, <sup>q</sup>but <sup>r</sup>I will recompense their way upon their head. And, behold, the man clothed with linen, which <sup>s</sup>had the inkhorn by his side, <sup>t</sup>reported the matter, saying, I have done as thou hast commanded me.
- CHAP. 10.** THEN I looked, and, behold, in the "firmament that was above the head of the cherubins there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne. <sup>b</sup>And he spake unto the man clothed with linen, and said, Go in between the wheels, <sup>c</sup>even under the cherub, and fill <sup>d</sup>thine hand with <sup>e</sup>coals of fire from between the cherubins, and <sup>f</sup>scatter <sup>g</sup>them over the city. And he went in in my sight. Now the cherubins stood on the right side of the house, when the <sup>h</sup>man went in; and the cloud filled the inner court. <sup>i</sup>Then the glory of the LORD <sup>j</sup>went up from the cherub, and <sup>k</sup>stood over the threshold of the house; and <sup>l</sup>the house was filled with the cloud, and the court was full of the brightness of the LORD's <sup>m</sup>glory. And the <sup>n</sup>sound of the cherubins' wings was heard <sup>o</sup>even to the outer court, as <sup>p</sup>the voice of the Almighty God when <sup>q</sup>he speaketh. ¶ And it came to pass, <sup>r</sup>that when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubins; then he went <sup>s</sup>in, and stood beside the wheels. And <sup>t</sup>one cherub <sup>u</sup>stretched forth his hand from between the cherubins unto the fire that <sup>v</sup>was between the cherubins, and took <sup>w</sup>thereof, and put <sup>x</sup>it into the hands of <sup>y</sup>him that was clothed with linen: who took <sup>z</sup>it, and <sup>aa</sup>went out. <sup>ab</sup>And there appeared in the cherubins the form of a <sup>ac</sup>man's hand under their wings. ¶ <sup>ad</sup>And when I looked, behold the four wheels by the cherubins, one wheel by one cherub, and another wheel by another cherub: and the appearance of <sup>ae</sup>the wheels was as the colour of a <sup>af</sup>beryl stone. And <sup>ag</sup>as for their

<sup>1</sup> Heb. filled with.<sup>2</sup> Or, wresting of judgment.<sup>3</sup> Heb. returned the word.

Heb. the hollow of thine hand.

<sup>4</sup> Heb. was lifted up.<sup>5</sup> Heb. sent forth.

8. left] The prophet was left alone, all who had been around him were slain.

X. As in ch. i., the vision of the glory of the Lord, the particulars given identifying the two visions.

2. he spake] The person enthroned. the cherub] The particular cherub who was to hand the coals to destroy (Ps. cxv. 4; Isai. x. 16; Rev. xv. 8).

3. on the right side] On the South (xlvi. 2). The idolatries had been seen on the North side. On the South stood the Cherubim ready to receive and bear away the glory of the Lord.

4. A repetition of ix. 3. Now the glory of the Lord had gone up from the cherub to the threshold of the house. Verses 4—

6 describe what had occurred before the man went in (v. 3).

5. the Almighty God] El Shaddai; cp. Gen. xvii. 1 note.

7. one cherub] The cherub who stood next the wheel by the side of which the man stood. The representative of the priestly office now gives up his post of reconciliation, and becomes simply a minister of wrath; another sign that God will turn from Jerusalem.

8. An explanation following upon the mention of the hand. It is characteristic of this chapter that the narrative is interrupted by explanatory comments. The narrative is contained in vv. 1—3, 6, 7, 13, 15 (first clause), 18, 19; the other verses contain the interpolated explanations.

## EZEKIEL. X.

appearances, they four had one likeness, as if a wheel had been  
 11 in the midst of a wheel. "When they went, they went upon " ch. 1. 17.  
 their four sides; they turned not as they went, but to the place  
 whither the head looked they followed it; they turned not as  
 12 they went. And their whole 'body, and their backs, and their  
 hands, and their wings, and "the wheels, *were* full of eyes round " ch. 1. 18.  
 13 about, *even* the wheels that they four had. As for the wheels,  
 14 "it was cried unto them in my hearing, O wheel. "And every " ch. 1. 6, 10.  
 one had four faces: the first face *was* the face of a cherub, and  
 the second face *was* the face of a man, and the third the face of  
 15 a lion, and the fourth the face of an eagle. And the cherubims  
 were lifted up. This is "the living creature that I saw by the " ch. 1. 5.  
 16 river of Chebar. "And when the cherubims went, the wheels " ch. 1. 10.  
 went by them: and when the cherubims lifted up their wings  
 to mount up from the earth, the same wheels also turned not  
 17 from beside them. "When they stood, *these* stood; and when " ch. 1. 12,  
 they were lifted up, *these* lifted up themselves *also*: for the spirit 20, 21.  
 18 "of the living creature *was* in them. ¶ Then "the glory of the " ver. 4.  
 LORD 'departed from off the threshold of the house, and stood " Hos. 9. 12.  
 19 over the cherubims. And "the cherubims lifted up their wings,  
 and mounted up from the earth in my sight: when they went  
 out, the wheels also *were* beside them, and *every one* stood at  
 20 the door of the east gate of the LORD's house; and the glory of  
 the God of Israel *was* over them above. ¶ "This is the living " ch. 1. 22.  
 ver. 15.

<sup>1</sup> Heb. *fash.*

<sup>2</sup> Or, *they were called in my hearing, wheel, or, galgal.*

<sup>3</sup> Or, *of life.*

11. *the head*] Either "the leading wheel which the others followed," or more probably, the head of a cherub (one for all), the description passing from the wheels to the Cherubim (c. 12).

13. According to the marginal rendering the present verse refers back to *vv.* 2 and 6, and tells us that the name *galgal*, a *rolling thing* (cp. Isai. xvii. 13), was given to the wheels in the seer's hearing. But taking *v.* 14 as a description, and reading *v.* 15 immediately after *v.* 13, the meaning is clear. In the hearing of the seer a voice calls upon the wheels, and, obedient to the call, the Cherubim are lifted up and the wheels roll on. The word *galgal* would be better rendered "chariot" instead of *wheel*; "chariot" representing very well the collection of *wheels*.

14. *the first face* ] The face of the first was the face of the cherub, and the face of the second was the face of a man, and the third the face of a lion, and the fourth the face of an eagle. Of the four faces of each cherub, the seer names only one—the face looking in the direction in which that cherub leads the motion of the chariot. The face of the cherub which presented itself to the seer was that of an *ox*. When he looking northward first saw the chariot the *ox-face* was on the left side (i. 10). This would make the *ox-face* look eastward, and it is not unlikely that the man might approach the chariot from the south-eastern part of the inner court.

16, 17 are a repetition of the general

description of the nature and connexion of the various parts of the vision, and this is the more appropriate as shewing why they were regarded as *one living creature* (c. 15). The attributes here assigned to them shew that they were pervaded by one will—the *spirit of the living creature* (others, as in margin, the *spirit of life*) *was* in them.

19. The Cherubim (or chariot) had stood first on the threshold of the Temple-door, and there received the glory of the Lord. They then lifted their wings, rose, and left the Temple by the *East gate* of the outer court at the *entrance* of which they now for a time stood. It was by the *East gate* of the outer court that the glory of the Lord returned to the new Temple (xliii. 4).

*and every one stood*] Or, *and they stood*. The Cherubim and wheels are viewed as *one living creature*.

20. In this departure of the glory of the Lord from the Temple, the seer recognizes for the first time the full meaning of the vision which he had seen on the banks of Chebar (ch. i.). What he had seen there did indeed imply that Jehovah had forsaken His house; but now this is made clear. The Glory has left the Holy of Holies, has appeared in the court, has been enthroned on the Living Four, and with them has departed from the Temple. It is now clear that these Four (in form similar to, yet differing from, the Cherubim of the Temple) are indeed the Cherubim, in the midst of whom the Lord dwelleth.

\* ch. 1. 1.  
\* ch. 1. 6.  
ver. 14.  
\* ch. 1. 8.  
ver. 8.  
\* ch. 1. 10.  
\* ch. 1. 12.

\* ch. 3. 12.  
\* ch. 3.  
\* ch. 10. 19.  
\* See ch. 8.  
16.

\* ch. 12. 22.  
\* Pet. 3. 4.  
\* See Jer. 1.  
13.  
\* ch. 2. 2.  
\* ch. 24.

\* ch. 7. 23.  
\* 22. 3, 4.

\* ch. 24. 3.  
Mic. 3. 3.  
\* ver. 9.

\* ch. 5. 8.  
\* 2 Kin. 25.  
19, 20, 21.  
Jer. 39. 6.  
\* 1 Kin. 8.  
65.  
\* Ps. 9. 16.  
ch. 6. 7.  
\* See ver. 3.

creature that I saw under the God of Israel \*by the river of 21 Chebar; and I knew that they *were* the cherubims. \*Every one had four faces apiece, and every one four wings; \*and the 22 likeness of the hands of a man *was* under their wings. And <sup>b</sup>the likeness of their faces *was* the same faces which I saw by the river of Chebar, their appearances and themselves: \*they went every one straight forward.

CHAP. 11. MOREOVER <sup>a</sup>the spirit lifted me up, and brought me unto <sup>b</sup>the east gate of the LORD's house, which looketh eastward: and behold <sup>c</sup>at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah 2 the son of Benaiah, princes of the people. Then said he unto me, Son of man, these *are* the men that devise mischief, and 3 give wicked counsel in this city. Which say, <sup>1</sup>*It is not* <sup>d</sup>near; let us build houses: \*this city *is* the caldron, and we be the 4 flesh. Therefore prophesy against them, prophesy, O son of man. 5 ¶ And <sup>e</sup>the Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, *every* 6 *one* of them. <sup>o</sup>Ye have multiplied your slain in this city, and 7 ye have filled the streets thereof with the slain. Therefore thus saith the Lord GOD; <sup>a</sup>Your slain whom ye have laid in the midst of it, they *are* the flesh, and this city *is* the caldron: <sup>1</sup>but 8 I will bring you forth out of the midst of it. Ye have feared the sword; and I will bring a sword upon you, saith the Lord 9 GOD. And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and <sup>1</sup>will execute judgments 10 among you. <sup>1</sup>Ye shall fall by the sword; I will judge you in <sup>a</sup>the border of Israel; <sup>a</sup>and ye shall know that I *am* the LORD. 11 <sup>o</sup>This city shall not be your caldron, neither shall ye be the flesh in the midst thereof; *but* I will judge you in the border of

<sup>1</sup> Or, It is not for us to build houses near.

XI. 1. *the gate*] The gate of the Temple-court. The gate was the place of judgment. *five and twenty men*] Not the same men as in viii. 16. There they were representatives of the *priests*, here of the *princes*. The number is, no doubt, symbolical, made up, probably, of twenty-four men and the king. The number twenty-four points to the tribes of undivided Israel.

*Jaazaniah . . . Pelatiah*] We know nothing more of these men. The former name was probably common at that time (viii. 11). In these two names there is an allusion to the false hopes which they upheld. *Jaazaniah* (Jehovah listeneth) son of Azur (the Helper); *Pelatiah* (God rescueth) son of Benaiah (Jehovah buildeth). In the latter case death (v. 13) turned the allusion into bitter irony.

3. *It is not near*] In contradiction to vii. 2.

*let us build houses*] *To build houses* implies a sense of security. Jeremiah bade the exiles *build houses* in a foreign land because they would not soon quit it (Jer. xxix. 5; xxxv. 7). These false counsellors promised to their countrymen a sure and permanent

abode in the city which God had doomed to destruction. No need, they said, to go far for safety; you are perfectly safe at home. The Hebrew, however, is difficult: lit. it means, *It is not near to build houses*, which may be explained as spoken in mockery of such counsel as that of Jeremiah: matters have not gone so far as to necessitate *house-building* in a foreign land. The same idea is expressed by the image of the *caldron* - whatever devastation may rage around the city, we are safe within its walls, as flesh within a caldron is unburnt by the surrounding fire (cp. xxiv. 6).

7. All that shall remain in the city are the buried dead. Bloodshed and murder were at this time rife in Jerusalem, and these were among the chief crimes that were bringing down judgment upon the city. All the inhabitants that should yet survive were destined to be carried away into exile.

10. *in the border of Israel*] Hamath was the northern border of Israel (marg. ref.). At Riblah in Hamath the king of Babylon judged and condemned Zedekiah and the princes of Judah (Jer. lii. 9, 10).

- 12 Israel: and ye shall know that I am the LORD: <sup>1</sup>for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that are round about you. ¶ And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. Then I fell I down upon my face, and cried with a loud voice, and said, Ah Lord God! wilt thou make a full end of the remnant of Israel? ¶ Again the word of the LORD came unto me, saying, Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD: unto us is this land given in possession. Therefore say, Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. Therefore say, Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God. But as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord God. ¶ Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above. And the glory of the LORD went up from the midst of the city, and stood upon the mountain which is on the east side of the

<sup>2</sup> ver. 10.

<sup>3</sup> Lev. 18. 3.

Dout. 12.

30, 31.

ch. 3. 10.

<sup>4</sup> ver. 1.

Acta 5. 5.

ch. 9. 8.

<sup>5</sup> Ps. 90. 1.

& 91. 2.

Isai. 8. 14.

<sup>6</sup> Jer. 24. 6.

ch. 28. 25.

<sup>7</sup> ch. 37. 23.

<sup>8</sup> Jer. 32. 39.

ch. 36. 24.

See Zeph.

3. 9.

<sup>9</sup> Ps. 51. 10.

Jer. 31. 33.

ch. 18. 31.

<sup>10</sup> Zech. 7. 12.

<sup>11</sup> Ps. 105. 45.

<sup>12</sup> Jer. 24. 7.

ch. 36. 23.

<sup>13</sup> ch. 9. 10.

& 22. 31.

<sup>14</sup> ch. 1. 19.

<sup>15</sup> ch. 8. 4.

<sup>16</sup> See Zech.

14. 4.

<sup>17</sup> ch. 43. 2.

<sup>1</sup> Or, which have not walked.

13. The death of Pelatiah was communicated in this vision, which represented ideally the idolatry in which Pelatiah had actually been foremost.

15. *thou kindred*] The original word is derived from a root, suggesting the ideas of *redeeming* and *avenging* as connected with the bond of *kindred*. The word, therefore, conveys here a special reproach to the proud Jews, who have been so ready to cast off the claims of blood-relationship, and at the same time a hope of restoration to those who have been rudely thrown aside.

16. *as a little sanctuary*] Rather, I will be to them for a little while a sanctuary. The blessing was provisional, they were to look forward to a blessing more complete. For a little while they were to be satisfied with God's special Presence in a foreign land, but they were to look forward to a renewal of His Presence in the restored Temple of Jerusalem. *Sanctuary* means here strictly the Holy Place, the Tabernacle of the Most High; Jehovah will Himself be to the exiles in the place of the local sanctuary, in

which the Jews of Jerusalem so much prized themselves (cp. marg. refl.). Here is the germ from which is developed xl.—xlviii., the picture of the kingdom of God in its new form.

19-21. Cp. Rev. xxi. The identity of thought and language in Ezekiel, predicting the new kingdom of Israel, and in St. John, foretelling the kingdom of heaven, forces upon us the conclusion that the prophecy of Ezekiel has an ultimate reference to that climax which St. John plainly indicates.

19. *one heart*] So long as the Israelites were distracted by the service of many gods, such unity was impossible; but now, when they shall have taken away the *abominations* from the land, they shall be united in heart to serve the true God.

*stony heart...heart of flesh*] The heart unnaturally hardened, and the heart re-awakened to feelings proper to man.

23. *the mountain which is on the east side of the city*] The Mount of Olives. The Rabbis commenting on this passage said

<sup>a</sup> ch. 2. 3.

24 city. ¶ Afterwards <sup>a</sup>the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me. Then I spake unto them of the captivity all the things that the LORD had shewed me.

<sup>a</sup> ch. 2. 3.<sup>b</sup> Isai. 6. 9.

Jer. 5. 21.

Matt. 13.

13. 14.

<sup>c</sup> ch. 2. 5.

CHAP. 12. THE word of the LORD also came unto me, saying,

2 ¶ Son of man, thou dwellest in the midst of <sup>a</sup>a rebellious house, which <sup>b</sup>have eyes to see, and see not; they have ears to hear,

3 and hear not: <sup>c</sup>for they are a rebellious house. Therefore, thou son of man, prepare thee <sup>d</sup>stuff for removing, and remove

by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider,

4 though they be a rebellious house. Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, <sup>e</sup>as they that go forth into

5 captivity. <sup>f</sup>Dig thou through the wall in their sight, and carry 6 out thereby. In their sight shalt thou bear it upon thy shoulders, and carry it forth in the twilight: thou shalt cover thy

face, that thou see not the ground: <sup>g</sup>for I have set thee for a 7 sign unto the house of Israel. ¶ And I did so as I was com-

manded: I brought forth my stuff by day, as stuff for captivity, and in the even I <sup>h</sup>digged through the wall with mine

hand; I brought it forth in the twilight, and I bare it upon my 8 shoulder in their sight. ¶ And in the morning came the word of

9 the LORD unto me, saying, Son of man, hath not the house of Israel, <sup>i</sup>the rebellious house, said unto thee, /What doest thou?

10 Say thou unto them, Thus saith the Lord God; This <sup>j</sup>burden concerneth the prince in Jerusalem, and all the house of Israel

11 that are among them. Say, <sup>k</sup>I am your sign: like as I have done, so shall it be done unto them: <sup>l</sup>they shall remove and go

12 into captivity. And <sup>m</sup>the prince that is among them shall bear

<sup>d</sup> Isai. 8. 18.

ch. 4. 3.

<sup>e</sup> ch. 2. 5.<sup>f</sup> ch. 17. 12.<sup>g</sup> Mal. 1. 1.<sup>h</sup> ver. 6.<sup>i</sup> 2 Km. 25.

4, 5, 7.

<sup>j</sup> Jer. 39. 4.<sup>1</sup> Or, *instruments.**of captivity.*<sup>2</sup> Heb. *as the gongs forth*<sup>3</sup> Heb. *Dig for thee.*<sup>4</sup> Heb. *digged for me.*<sup>5</sup> Heb. *by removing go into captivity.*

the Shechinah retired to this Mount, and there for three years called in vain to the people with human voice that they should repent. On that mountain Christ stood, when He wept over the fair city so soon to be utterly destroyed. From that mountain He descended, amid loud Hosannas, to enter the city and Temple as a Judge.

XII. 2. Cp. Deut. i. 26; marg. ref.; Rom. x. 21. The repetition of such words from age to age, shows that the prophet's words are intended to reach beyond the generation in which he lived.

3. *stuff*] Raiment, vessels, and the like. The removing was to be of the kind that accompanied exile. The whole account of this transaction marks it as a real act. The prophet was to be a sign to his countrymen, and the exiles as well as those that remained in Judea had need to be taught this lesson, for though themselves far away, they looked to Jerusalem as their home, and were scarcely less eager for its safety than the inhabitants themselves.

4. The particulars which Ezekiel here foretold actually occurred (cp. 2 K. xxv.

4; Jer. xxxix. 4); but at this time Zedekiah seemed to be prosperous, and the Jews at Jerusalem expected, it is clear, a long continuance of his prosperity (see xvii. 1 note).

The prophetic character of the passage is undoubted (the prophet is declared to be a sign, v. 6)—the genuineness of the Book and of the position of the passage in the Book, are beyond dispute; in the historical event we have an exact fulfilment. The only legitimate inference is that the prophet received his knowledge from above.

6. *thou shalt cover thy face*] A sign of mourning (see xxiv. 17); also of Zedekiah's blindness (v. 12).

7. In the evening the prophet was to return to the wall, break through it, and transport the goods from the inside to the outside of the city.

10. *burden*] A word used to indicate a prediction of woe to be borne by some individual or people (Isai. xiii. 1 note). Ezekiel, bearing his *stuff* on his shoulder was a sign of the weight of calamity coming upon king and people.

## EZEKIEL. XII.

- upon *his* shoulder in the twilight, and shall go forth : they shall dig through the wall to carry out thereby : he shall cover his
- 13 face, that he see not the ground with *his* eyes. My 'net also will I spread upon him, and he shall be taken in my snare : and "I will bring him to Babylon to the land of the Chaldeans ; yet
- 14 shall he not see it, though he shall die there. And "I will scatter toward every wind all that *are* about him to help him, and all his bands ; and "I will draw out the sword after them.
- 15 "And they shall know that I *am* the LORD, when I shall scatter them among the nations, and disperse them in the countries.
- 16 "But I will leave <sup>1</sup>a few men of them from the sword, from the famine, and from the pestilence ; that they may declare all their abominations among the heathen whither they come ; and they
- 17 shall know that I *am* the LORD. ¶ Moreover the word of the LORD came to me, saying, ¶ "Son of man, 'eat thy bread with quaking, and drink thy water with trembling and with careful-
- 18 ness ; and say unto the people of the land, Thus saith the Lord God of the inhabitants of Jerusalem, *and* of the land of Israel ; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may 'be desolate from
- 19 <sup>2</sup>all that is therein, 'because of the violence of all them that dwell therein. And the cities that are inhabited shall be laid waste, and the land shall be desolate ; and ye shall know
- 20 that I *am* the LORD. ¶ And the word of the LORD came unto me, saying, ¶ "Son of man, what *is* that proverb that ye have in the land of Israel, saying, "The days are prolonged, and every
- 21 vision faileth ? Tell them therefore, Thus saith the Lord God ; I will make this proverb to cease, and they shall no more use it as a proverb in Israel ; but say unto them, "The days are at hand,
- 22 and the effect of every vision. For 'there shall be no more any 'vain vision nor flattering divination within the house of Israel.
- 23 For I *am* the LORD : I will speak, and "the word that I shall speak shall come to pass ; it shall be no more prolonged : for in your days, O rebellious house, will I say the word, and will
- 24 perform it, saith the Lord God. ¶ Again the word of the LORD came to me, saying, ¶ "Son of man, behold, *they* of the house of Israel say, The vision that he seeth *is* 'for many days to come,
- 25 and he prophesieth of the times *that are* far off. "Therefore say unto them, Thus saith the Lord God ; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God.

<sup>1</sup> Heb. *men of number*.

<sup>2</sup> Heb. *the fulness thereof*.

13. Cp. Jer. lili. 9 &c.  
 16. *few*] Lit. as in margin ; so few, that they can easily be counted [Isai. x. 19]. The few who should escape destruction should make known to all among whom they should dwell how great had been the wickedness of the people, how just their punishment.  
 18. Here the sign is the exhibition of such terror as the danger of a siege creates.  
 19. *the people of the land*] Chaldæa.  
*of the inhabitants*] In respect to the inhabitants.  
*desolate from all that is therein*] i. e. stripped of all its inhabitants and of all its wealth.

19, 20. At one and the same time, Jeremiah was prophesying in Jerusalem, and Ezekiel in Chaldæa ; the prophecies of the former were sent to the exiles, and those of Ezekiel to the dwellers at Jerusalem, that the guiding hand of One God in different places might be made clear (Jerome).  
 21-28. As in ch. vii., the nearness of the judgment is foretold.  
 22. *The land of Israel* is put generally for the land where the children of Israel dwelt, whether at home, or in exile. There was prevalent a disregard for the true prophets, which is ever followed by a recognition of the false. First, the true prophet is re-

<sup>1</sup> Job 19. 6.  
 Lam. 1. 13.  
 " 2 Kin. 25. 7.  
 ch. 17. 16.  
 " 2 Kin. 25.  
 4, 5.  
 ch. 5. 10.  
 " ch. 5. 2.  
 " Ps. 9. 16.  
 ch. 6. 7, 11.  
 " ch. 6. 8.

" ch. 4. 16.

" Zech. 7. 14.  
 " Ps. 107. 34.

" ver. 27.  
 ch. 11. 3.

" Joel 2. 1.  
 Zeph. 1. 14.  
 " ch. 13. 23.  
 " Lam. 2. 14.  
 " Isai. 55. 11.  
 Dan. 9. 12.  
 Luke 21. 33.

b ver. 22.

c 2 Pet. 3. 4.

d ver. 23, 25.

**CHAP. 13.** AND the word of the LORD came unto me, saying,  
 2 ¶ Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto <sup>a</sup>1 them that prophesy out of their  
 3 own <sup>b</sup>2 hearts, Hear ye the word of the LORD; Thus saith the  
 Lord GOD; Woe unto the foolish prophets, that <sup>c</sup>3 follow their  
 4 own spirit, <sup>d</sup>4 and have seen nothing! O Israel, thy prophets  
 5 are <sup>e</sup>5 like the foxes in the deserts. Ye <sup>f</sup>6 have not gone up into  
 the <sup>g</sup>7 gaps, neither <sup>h</sup>8 made up the hedge for the house of Israel  
 6 to stand in the battle in the day of the LORD. <sup>i</sup>9 They have seen  
 vanity and lying divination, saying, The LORD saith: and the  
 LORD hath not sent them: and they have made <sup>j</sup>10 others to hope  
 7 that they would confirm the word. Have ye not seen a vain  
 vision, and have ye not spoken a lying divination, whereas ye  
 8 say, The LORD saith <sup>k</sup>11 it; albeit I have not spoken? ¶ Therefore  
 thus saith the Lord GOD; Because ye have spoken vanity, and  
 seen lies, therefore, behold, I <sup>l</sup>12 am against you, saith the Lord  
 9 GOD. And mine hand shall be upon the prophets that see  
 vanity, and that divine lies: they shall not be in the <sup>m</sup>13 assembly  
 of my people, <sup>n</sup>14 neither shall they be written in the writing of  
 the house of Israel, <sup>o</sup>15 neither shall they enter into the land of  
 10 Israel; <sup>p</sup>16 and ye shall know that I <sup>q</sup>17 am the Lord GOD. ¶ Because,  
 even because they have seduced my people, saying, <sup>r</sup>18 'Peace;  
 and there was no peace; and one built up <sup>s</sup>19 a wall, and, lo,  
 11 others <sup>t</sup>20 daubed it with untempered mortar: say unto them  
 which daub <sup>u</sup>21 it with untempered mortar, that it shall fall: <sup>v</sup>22 there  
 shall be an overflowing shower; and ye, O great hailstones,  
 12 shall fall; and a stormy wind shall rend <sup>w</sup>23 it. Lo, when the wall

<sup>f</sup> Ezra 2.  
 59. 62.  
 Neh. 7. 5.  
 Ps. 69. 28.  
<sup>g</sup> ch. 20. 38.  
<sup>h</sup> ch. 11. 10,  
 12.  
<sup>i</sup> Jer. 6. 14.  
 & 8. 11.  
<sup>k</sup> ch. 22. 28.  
<sup>l</sup> ch. 38. 22.

<sup>1</sup> Heb. *them that are prophets out of their own hearts.*

<sup>2</sup> Heb. *wall, after.*

<sup>3</sup> Or, *and things which they have not seen.*

<sup>4</sup> Or, *breaches.*

<sup>5</sup> Heb. *hedged the hedge.*

<sup>6</sup> Or, *secret, or, council.*

<sup>7</sup> Or, *a slight wall.*

jected because it is thought that his prophecies fail. Then men persuade themselves that if the prophecy be true it respects some distant time, and that the men of the present generation need not disturb themselves about it. Cp. Jer. i. 11; Amos vi. 3; Matt. xxiv. 43; 1 Thess. v. 2; 2 Pet. iii. 4. Against both these delusions Ezekiel is commissioned to protest, and so to lead the way to his condemnation of his countrymen for their blind reliance on false prophets.

**XIII.** The identity of phrases and ideas of this chapter with Jer. xxiii. leads to the conclusion that Ezekiel took up a well-known prophecy to enforce and apply it to his companions in exile. They probably had read Jeremiah's words as referring to others than themselves.

**3. that follow...nothing]** Better in marg. A true prophet (like Ezekiel) spoke the word of the Lord, and declared what he had seen in the visions of God. These pretenders are stigmatized in scorn "prophets out of their own hearts," "seers of what they have not seen."

**4. in the deserts]** Foxes find a home among ruins &c. (Lam. v. 18). So the prophets find their profit in the ruin of their country.

**6. for]** Or, before. In a time of siege when

there are gaps or breaches in the walls, it is the part of the leaders to go up to defend them, and to throw up works to stop the inroad of the enemy. Jehovah is now assailing His people as an enemy (cp. Isai. lxiii. 10; Job xvi. 11-13), and where are those who claim to be prophets, leaders of the people?

**6. and they have made others &c.]** Rather, "and they hope for the confirmation of their word." They come to believe their own lies.

**9. assembly]** Here "the congregation of the people." These false prophets were to be struck off from "the writing" or, the rolls, in which the names of all Israelites were registered (cp. 1's. lxxxvii. 6; Ex. xxxii. 32); and therefore when the restoration (vi. 17) shall take place these men shall not have part in it.

**10. wall]** A partition wall; in v. 12, the word used is the usual word for the outer wall of a house or city. The fall of the partition wall would perhaps involve the fall of the whole house.

**untempered mortar]** Or, *whited plaster*, employed to patch up a wall, so as to give it an appearance (without the reality) of strength and beauty. Cp. Matt. xxiii. 27. In the original there is a play upon a word rendered "folly" in Jer. xxiii. 13.

- is fallen, shall it not be said unto you, Where *is* the daubing  
 13 wherewith ye have daubed *it*? Therefore thus saith the Lord  
 God; I will even rend *it* with a stormy wind in my fury; and  
 there shall be an overflowing shower in mine anger, and great  
 14 hailstones in *my* fury to consume *it*. So will I break down the  
 wall that ye have daubed with untempered *morter*, and bring it  
 down to the ground, so that the foundation thereof shall be dis-  
 covered, and it shall fall, and ye shall be consumed in the midst  
 15 thereof: <sup>a</sup>and ye shall know that I *am* the LORD. Thus will I <sup>a</sup>accomplish  
 my wrath upon the wall, and upon them that have  
 daubed it with untempered *morter*, and will say unto you, The  
 16 wall *is* no *more*, neither they that daubed it; *to wit*, the prophets  
 of Israel which prophesy concerning Jerusalem, and which <sup>a</sup>see  
 visions of peace for her, and *there is* no peace, saith the Lord God.  
 17 ¶ Likewise, thou son of man, <sup>a</sup>set thy face against the daugh-  
 ters of thy people, <sup>a</sup>which prophesy out of their own heart; and  
 18 prophesy thou against them, and say, Thus saith the Lord God;  
 Woe to the *women* that sew pillows to all <sup>a</sup>armholes, and make  
 kerchiefs upon the head of every stature to hunt souls! Will  
 ye <sup>a</sup>hunt the souls of my people, and will ye save the souls alive  
 19 *that come* unto you? And will ye pollute me among my people  
<sup>a</sup>for handfuls of barley and for pieces of bread, to slay the  
 souls that should not die, and to save the souls alive that should  
 not live, by your lying to my people that hear *your* lies?  
 20 ¶ Wherefore thus saith the Lord God; Behold, I *am* against  
 your pillows, wherewith ye there hunt the souls <sup>a</sup>to make them  
 fly, and I will tear them from your arms, and will let the souls  
 21 go, *even* the souls that ye hunt to make *them* fly. Your ker-  
 chiefs also will I tear, and deliver my people out of your hand,  
 and they shall be no more in your hand to be hunted; <sup>a</sup>and ye  
 22 shall know that I *am* the LORD. Because with lies ye have  
 made the heart of the righteous sad, whom I have not made

<sup>a</sup> ver. 9. 21.  
ch. 11. 8.

<sup>a</sup> Jer. 6. 14.  
& 23. 9.

<sup>a</sup> ch. 20. 46.  
& 21. 2.  
<sup>a</sup> ver. 2.

<sup>a</sup> 2 Pet. 2. 14.

<sup>a</sup> See Prov.  
23. 21.  
Mic. 3. 5.

<sup>a</sup> ver. 9.

<sup>1</sup> Or, *clowns*.

<sup>2</sup> Or, *into gardens*.

17-23. A rebuke to the false prophetesses, and a declaration that God will confound them, and deliver their victims from their snares. Women were sometimes inspired by the true God, as were Miriam, Deborah, Hannah, and Huldah; but an order of prophetesses was unknown among the people of God, and the existence of such a class in the last days of the kings of Judah was a fresh instance of declension into heathen usages.

rr. 18-21] Render thus:—*Woe to the women that put charms on every finger-joint, that set veils upon heads of every height to ensnare souls. Will ye ensnare the souls of my people, and keep your own souls alive, and will ye profane my name among my people for handfuls of barley and pieces of bread, to slay the souls that should not die, and to keep alive the souls that should not live, by lying to my people who listen to a lie! Wherefore thus saith the Lord God, Behold I will come upon your charms, where ye are ensnaring the souls like birds; and I will tear them from your arms and will let the souls go free, even*

*the souls which ye are ensnaring like birds. Your veils also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be ensnared; and ye shall know that I am the Lord.*

Most ancient interpreters and many modern have understood the *pillows* (or charms) and *kerchiefs* (or veils), as appliances to which the sorcerers had resort in order to attract notice. The veil was a conspicuous ornament in the East,—women whatever their “stature” (or, height) putting them on—and it was worn by magicians in order to seem more mysterious and awful.

19. *pollute me*] Profane Me by your false words, which ye pretend to be from Me.

*handfuls of barley*] Such were the gifts with which men used to approach a seer (cp. 1 Sam. ix. 7, 8; 1 K. xiv. 3).

20. *to make them fly*] If the marginal reading *into gardens* be adopted, it must mean, Ye entice men to the gardens or groves, where magical arts are practised. That groves were used for this purpose and for idolatrous rites is notorious.



- <sup>a</sup> Jer. 23. 14. sad; and <sup>a</sup>strengthened the hands of the wicked, that he should not return from his wicked way, <sup>12</sup>by promising him life:
- <sup>\* ch. 13. 24.</sup> 23 therefore <sup>13</sup>ye shall see no more vanity, nor divine divinations: <sup>Mic. 3. 6.</sup> for I will deliver my people out of your hand: <sup>ch. 14. 8.</sup> <sup>& 15. 7.</sup> and ye shall know that I am the LORD.
- <sup>a ch. 20. 1.</sup> **CHAP. 14.** THEN <sup>a</sup>came certain of the elders of Israel unto me, and 2 sat before me. And the word of the LORD came unto me, saying, Son of man, these men have set up their idols in their heart, and put <sup>b</sup>the stumblingblock of their iniquity before 4 their face: <sup>c</sup>should I be enquired of at all by them? Therefore speak unto them, and say unto them, Thus saith the Lord God; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the LORD will answer him 5 that cometh according to the multitude of his idols; that I may take the house of Israel in their own heart, because they are all 6 estranged from me through their idols. Therefore say unto the house of Israel, Thus saith the Lord God; Repent, and turn <sup>3</sup>yourselves from your idols; and turn away your faces from all 7 your abominations. For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the LORD will 8 answer him by myself: and <sup>d</sup>I will set my face against that man, and will make him a <sup>e</sup>sign and a proverb, and I will cut him off from the midst of my people; <sup>f</sup>and ye shall know that 9 I am the LORD. ¶ And if the prophet be deceived when he hath spoken a thing, I the LORD <sup>g</sup>have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from 10 the midst of my people Israel. And they shall bear the punishment of their iniquity: the punishment of the prophet shall be

<sup>d</sup> Lev. 17. 10.  
Jer. 44. 11.  
<sup>e</sup> Num. 26. 10.  
Deut. 24. 37.  
<sup>f</sup> ch. 6. 7.  
<sup>g</sup> Job 12. 16.  
Jer. 4. 10.  
2 Thess. 2. 11.

<sup>1</sup> Or, that I should save his life.

<sup>2</sup> Heb. by quickening him.

<sup>3</sup> Or, others.

**XIV. 1-11.** This prophecy is a reproof of those who consult the false prophets. Some of the chief exiles come to Ezekiel as to one who has authority; but he, endowed with the genuine prophetic spirit, sees deep into their hearts, and finds the idols of self-will and unsubmitiveness set up therein. The prophet warns them that God will not be inquired of in such a spirit as this.

1. *elders of Israel*] Some of the fellow-exiles of Ezekiel, among whom he ministered.

4. *Omit that cometh.*

*according to the multitude of his idols*] *i.e.* I will give him an answer as delusive as the idols which he serves. Cp. Micah's answer to Ahab (1 K. xxii. 15).

5. *that I may take &c.*] *i.e.* that I may take them, as in a snare, deceived by their own heart.

7. *the stranger*] They who sojourned among Israel, though they were not of Israel, were bound to abstain from idol-worship (Lev. xvii. 10, xx. 2).

*by myself*] Or, as in v. 4, *according to Myself*. He who comes to inquire with a

heart full of idolatry shall have his answer, (1) *according to the multitude of his idols*—in delusion, (2) *according to the holiness of God*—in punishment. The inquiry was hypocritical and unreal—but God will answer not by the mouth, but by the hand, not by word but by deed, not by speech but by a scourge.

8. *will make him*] Or, I will make him amazed (xxxii. 10); or, astonished, so as to be a sign and a proverb.

9. *I the Lord have deceived that prophet*] A deep truth lies beneath these words, viz., that evil as well as good is under God's direction. He turns it as He will, employing it to test the sincerity of men, and thus making it ultimately contribute to the purification of His people, to the confirmation of the righteous, to the increase of their glory and felicity. The case of the false prophets who deceived Ahab (1 K. xxii.) is a striking representation of this principle. The Lord sends forth an evil spirit to persuade Ahab to his ruin. Towards the close of the kingdom of Judah false

- 11 even as the punishment of him that seeketh unto him; that the house of Israel may <sup>a</sup>go no more astray from me, neither be polluted any more with all their transgressions; <sup>b</sup>but that they may be my people, and I may be their God, saith the Lord God. <sup>a</sup> 2 Pet. 2. 15. <sup>b</sup> ch. 11. 20.
- 12, 13 The word of the LORD came again to me, saying, Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the <sup>a</sup>staff of the bread thereof, and will send famine upon it, and <sup>b</sup>will cut off man and beast from it: <sup>c</sup>though these three men, Noah, Daniel, and Job, were in it, they should deliver *but* their <sup>d</sup>own souls <sup>e</sup>by their righteousness, saith the Lord God. ¶ If I cause <sup>f</sup>noisome beasts to pass through the land, and they <sup>g</sup>spoil it, so that it be desolate, that no man may pass through because <sup>h</sup>of the beasts: <sup>i</sup>though these three men <sup>j</sup>were <sup>k</sup>in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be <sup>l</sup>desolate. ¶ Or <sup>m</sup>if <sup>n</sup>I bring a sword upon that land, and say, Sword, go through the land; so that I <sup>o</sup>cut off man and beast <sup>p</sup>from it: <sup>q</sup>though these three men <sup>r</sup>were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters, but <sup>s</sup>they only shall be delivered themselves. ¶ Or <sup>t</sup>if I send <sup>u</sup>a pestilence into that land, and <sup>v</sup>pour out my fury upon it in blood, <sup>w</sup>to cut off from it man and beast: <sup>x</sup>though Noah, Daniel, and Job, <sup>y</sup>were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall *but* deliver their own souls <sup>z</sup>by their righteousness. ¶ For thus saith the Lord God; <sup>aa</sup>How much more when <sup>ab</sup>I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and <sup>ac</sup>the pestilence, to cut off from it man and beast? <sup>ad</sup>Yet, behold, <sup>ae</sup>therein shall be left a remnant that shall be brought forth, <sup>af</sup>both sons and daughters: behold, they shall come forth unto you, and

<sup>a</sup> Lev. 26. 26.

ch. 4. 10.

<sup>b</sup> Jer. 15. 1.<sup>c</sup> See Jer. 7. 16.<sup>d</sup> Prov. 11. 4.<sup>e</sup> Lev. 26. 22.

ch. 5. 17.

<sup>f</sup> ver. 14. 19.<sup>g</sup> Lev. 26. 25.

ch. 5. 12.

<sup>h</sup> ch. 25. 13.

Zeph. 1. 3.

<sup>i</sup> ver. 14.<sup>j</sup> 2 Sam. 24.

15.

ch. 34. 22.

<sup>k</sup> ch. 7. 8.<sup>l</sup> ver. 14.<sup>m</sup> ch. 5. 17.<sup>n</sup> 33. 27.<sup>o</sup> ch. 6. 8.<sup>1</sup> Or, *behave*.<sup>2</sup> Heb. *in the midst of it*.<sup>3</sup> Or, *also* when.

prophets were especially rife. The thoughts of men's hearts were revealed, the good separated from the bad, and the remnant of the people purged from the sins by which of late years the whole nation had been defiled.

11. "God," it has been said, "punishes sins by means of sins," but the end is the re-establishment of righteousness.

12-22. Jer. xiv. xv. is a remarkable parallel to this prophecy. Here, as elsewhere, Ezekiel is commissioned to deliver to the exiles the same message which Jeremiah conveys to the inhabitants of Judæa. The answer discovers the nature of the questions which had been expressed or implied. (1) Can God cast out a people who are holy unto Himself? (2) Is it just to punish them with utter desolation? The prophet answers (1) That when a people is so corrupt as to call down national judgment, individual piety shall save none but the individuals themselves. (2) The corrupt condition of the people shall be made so manifest, that none will question the

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justice of God in dealing thus severely with them.

12. Or, *When a land*—the case is first put in a general form, and then is brought with increased force home to Jerusalem—*sinneth against me by trespassing grievously, and I stretch out mine hand upon it, and break the staff of bread thereof, and send famine upon it and cut off man and beast:—though these three men &c.*

14. *Noah, Daniel, and Job* Three striking instances of men who, for their integrity, were delivered from the ruin which fell upon others. Some have thought it strange that Daniel, a contemporary, and still young, should have been classed with the two ancient worthies. But the account of him (Dan. ii.) shews, that by this time Daniel was a very remarkable man (cp. xxviii. 3), and the introduction of the name of a contemporary gives force and life to the illustration. There is in the order in which the names occur a kind of climax. Noah did not rescue the guilty world, but did carry forth with him his wife, sons, and

A A

\* ch. 20. 43.

\*ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, 23 even concerning all that I have brought upon it. And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done "without cause all that I have done in it, saith the Lord God.

\* Jer. 22. 8.

CHAP. 15. AND the word of the LORD came unto me, saying, Son of 2 man, What is the vine tree more than any tree, or *than* a branch 3 which is among the trees of the forest? Shall wood be taken thereof to do any work? or will *men* take a pin of it to hang 4 any vessel thereon? Behold, "it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is 5 burned. <sup>1</sup>Is it meet for *any* work? Behold, when it was whole, it was <sup>2</sup>meet for no work: how much less shall it be meet yet for *any* work, when the fire hath devoured it, and it is 6 burned? ¶ Therefore thus saith the Lord God; As the vine tree among the trees of the forest, which I have given to the fire 7 for fuel, so will I give the inhabitants of Jerusalem. And <sup>3</sup>I will set my face against them; <sup>4</sup>they shall go out from *one* fire, and *another* fire shall devour them; <sup>5</sup>and ye shall know that I 8 am the LORD, when I set my face against them. And I will make the land desolate, because they have <sup>6</sup>committed a trespass, saith the Lord God.

\* John 15. 6.

\* Lev. 17. 10.

ch 14. 8.

\* Isai. 24. 18.

\* ch. 6. 7.

\* ch. 20. 4.

CHAP. 16. AGAIN the word of the LORD came unto me, saying, 2 Son of man, "cause Jerusalem to know her abominations, and

<sup>1</sup> Heb. *Will it prosper?*<sup>2</sup> Heb. *made fit.*<sup>3</sup> Heb. *trespassed a trespass.*

sons' wives. Daniel raised only a few, but he did raise three of his countrymen with him to honour. To Job was spared neither son nor daughter.

22, 23. *ye shall be comforted &c.*] By a truer estimate of the dispensations of the Almighty. This visitation will be recognized as inevitable and just.

XV. 2. *the vine...*] The image is grounded on a well-known figure (Ps. lxxx. 8; Isai. v.). The comparison is not between the *vine* and other *trees*, but between the *wood* of the vine and the *wood* of other trees.

4. *Behold, it is cast into the fire*] The wood is in itself useless for any purpose; but what if it have been cast into the fire, and half burnt, what of it then?

7. *they shall go out &c.*] Rather, *they have gone forth from the fire, and the fire shall devour them.* The condition of the people is here depicted. The people of Israel—as a whole and as separate kingdoms—had become worthless. The branch torn from the living stem had truly been cast into the fire, which had devoured both ends of it; what remained was a brand plucked from the burning. Those who had escaped the general calamity were reserved for a like fate. Cp. John xv. 6.

XVI. Idolatry is frequently represented by the prophets under the figure of a wife's unfaithfulness to her husband. This image

is here so portrayed, as to exhibit the aggravation of Israel's guilt by reason of her origin and early history. The original abode of the progenitors of the race was the land of Canaan, defiled with idolatry and moral corruption. Israel itself was like a child born in a polluted land, abandoned from its birth, left by its parents in the most utter neglect to the chance regard of any passer-by. Such was the state of the people in Egypt (vv. 3-5). On such a child the Lord looked with pity, tended, and adopted it. Under His care it grew up to be comely and beautiful, and the Lord joined it to Himself in that close union, which is figured by the bonds of wedlock. The covenants made under Moses and Joshua represent this alliance (vv. 6-8). In the reigns of David and Solomon, Israel shone with all the glory of temporal prosperity (vv. 9-14). The remainder of the history of the people when divided is, in the prophet's eye, a succession of defection and degradation marked by the erection of high places (vv. 16-20); by unholy alliances with foreign nations (vv. 26-33). Such sins were soon to meet their due punishment. As an unfaithful wife was brought before the people, convicted, and stoned, so should the Lord make His people a gazing-stock to all the nations round about, deprive them of all their possessions and of their city, and

3 say, Thus saith the Lord God unto Jerusalem; Thy <sup>1</sup>birth <sup>2</sup>and thy nativity <sup>3</sup>is of the land of Canaan; <sup>4</sup>thy father was an Amorite, and thy mother an Hittite. And as for thy nativity, <sup>5</sup>in the day thou wast born thy navel was not cut, neither wast thou washed in water <sup>6</sup>to supple thee; thou wast not salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy person, in the 6 day that thou wast born. ¶ And when I passed by thee, and saw thee <sup>7</sup>polluted in thine own blood, I said unto thee when thou wast in thy blood, Live: yea, I said unto thee when thou wast in thy blood, Live. <sup>8</sup>I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to <sup>9</sup>excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked 8 and bare. Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and 9 thou becamest mine. Then washed I thee with water; yea, I thoroughly washed away thy <sup>10</sup>blood from thee, and I anointed thee with oil. I clothed thee also with brodered work, and shod thee with badgers' skin, and I girded thee about with fine linen, 11 and I covered thee with silk. I decked thee also with ornaments, and I <sup>12</sup>put bracelets upon thy hands, and a chain on thy neck. And I put a jewel on thy <sup>13</sup>forehead, and earrings in thine ears, and a beautiful crown upon thine head. Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and

<sup>1</sup> ch. 21. 30.<sup>2</sup> ver. 45.<sup>3</sup> Hos. 2. 3.<sup>4</sup> Ex. 1. 7.<sup>5</sup> Ruth 3. 9.<sup>6</sup> Ex. 19. 5.  
<sup>7</sup> Jer. 2. 2.<sup>8</sup> Gen. 24.<sup>9</sup> 22. 47.<sup>10</sup> Prov. 1. 9.<sup>1</sup> Heb. cutting out, or, habitation.<sup>2</sup> Or, trodden under foot.<sup>3</sup> Heb. made thee a nation.<sup>4</sup> Or, when I looked upon thee.<sup>5</sup> Heb. ornament of ornaments.<sup>6</sup> Heb. bloods.<sup>7</sup> Heb. nose: See Isai. 3. 21.

cast them forth as exiles to be spoiled and destroyed in a foreign land (rr. 35-43).

3. birth] See marg.; the word represents origin under the figure of cutting out stone from a quarry (cp. Isai. li. 1).

an Amorite] the Amorite, a term denoting the whole people. The Amorites, being a principal branch of the Canaanites, are often taken to represent the whole stock (Gen. xv. 16; 2 K. xxi. 11).

an Hittite] Cp. Gen. xxvi. 34. The main idea is that the Israelites by their doings proved themselves to be very children of the idolatrous nations who once occupied the land of Canaan. Cp. Deut. xx. 17.

4. to supple thee] i.e. to cleanse thee.

5. to the lothing of thy person] Or, "so abhorred was thy person."

6. Or, Then I passed by thee and I said. polluted] wallowing, "treading upon one's self."

in thy blood] may be connected either with I said or with Live. In the latter case, the state of blood and defilement is made the very cause of life, because it called forth the pity of Him Who gave life. As in the Mosaic Law blood was especially defiling, so was it also the special instrument of purification.

7. I caused thee to multiply as the bud

of the field, and thou didst increase and wax great, and thou didst come to excellent beauty; thy breasts were fashioned and thine hair was grown, yet wast thou naked and bare. The prophet has arrived at the time at which the child grew up to maturity. God preserved the life of the infant which must without His help have died (r. 6); and the child grew up to womanhood, but was still desolate and unprotected. This represents the sojourn in Egypt, during which the people increased, but were not bound, as a nation, to God by a covenant.

excellent ornaments] Lit. as in marg. Some render, "ornament of cheeks," i.e. beauty of face.

8. Now when &c.] Or, Then I passed by thee and behold. The espousal of the damsel represents God's entering into Covenant with the people in the wilderness at Mt. Sinai (Ex. xxxiv. 27).

9. The usual purifications for marriage.

10. badgers' skin] Probably the skin of the dolphin or dugong (Ex. xxv. 5 note).

silk] For a robe, a turban, or (as gauge) for a transparent veil; the derivation of the word in the original is much disputed.

12. a jewel on thy forehead] Lit. "a nose-ring on thy nostril" (Gen. xxiv. 22 note).

\* Deut. 32.  
13, 14.  
† Ps. 45. 2.  
= Lam. 2. 15.

\* See Deut.  
32. 15.  
Jer. 7. 4.  
Mic. 3. 11.  
\* Isai. 1. 31.  
ch. 23. 3, 8.  
Hos. 1. 2.  
† Hos. 2. 8.

\* Hos. 2. 8.

\* 2 Kin. 16. 3.  
Ps. 108. 37.  
Isai. 57. 5.  
Jer. 7. 31.  
ch. 20. 28.

\* Jer. 2. 2.  
Hos. 11. 1.  
† ver. 4, 5, 6.

. 31.

silk, and brodered work; \*thou didst eat fine flour, and honey, and oil: and thou wast exceeding 'beautiful, and thou didst prosper into a kingdom. And \*thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord GOD.  
15 ¶ "But thou didst trust in thine own beauty, 'and playedst the harlot because of thy renown, and pourest out thy fornications on every one that passed by; his it was. "And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: *the like things* shall 17 not come, neither shall it be so. Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images 'of men, and didst commit whoredom 18 with them, and tookest thy brodered garments, and coveredst . them: and thou hast set mine oil and mine incense before them.  
19 'My meat also which I gave thee, fine flour, and oil, and honey, *wherewith* I fed thee, thou hast even set it before them for <sup>2a</sup> 20 sweet savour: and *thus* it was, saith the Lord GOD. "Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them <sup>3</sup> to be 21 devoured. *Is this* of thy whoredoms a small matter, that thou hast slain my children, and delivered them to cause them to pass 22 through the fire for them? And in all thine abominations and thy whoredoms thou hast not remembered the days of thy 'youth, 'when thou wast naked and bare, and wast polluted in thy blood.  
23 ¶ And it came to pass after all thy wickedness, (woe, woe unto 24 thee! saith the Lord GOD;) that "thou hast also built unto thee

<sup>1</sup> Heb. of a male.

<sup>2</sup> Heb. a savour of rest.

<sup>3</sup> Heb. to devour.

3. *fine flour, and honey, and oil*] These were the choicest kinds of food.

[*into a kingdom*] This part of the description refers to the reigns of David and Solomon, when the kingdom of Israel (still undivided) attained its highest pitch of grandeur.

4. *perfect...my comeliness*] The comeliness was not natural, but the gift of God.

15. The prophet now describes the idolatries of the time of the Kings. The earlier offences in the time of the Judges are not noticed, that being an unsettled time. [The conduct of the people after they had prospered into a kingdom is to be described.]

*because of thy renown*] The marriages of Solomon with heathen wives, and his consequent idolatries, are a clear instance of such misuse of glory.

18. Cp. 2 K. xxiii. 7. Such decoration of idol-temples in the Holy Land shewed how the ungrateful people were devoting the wealth and energies which Jehovah had given them to the service of those false gods, in whose worship He was especially dishonoured.

*the like things shall not come &c.*] The abominations reached the very utmost — nothing would hereafter be so bad as these had been.

17. Possibly an allusion to the custom of

bearing about shrines. Cp. Amos v. 26; Acts vii. 43.

18. *mine oil and mine incense*] The oil was the produce of the land, the incense received in exchange for such produce. Both were the gifts of Jehovah and belonged to Him; yet the oil (Ex. xxv. 6, xxix. 40) and the incense (Ex. xxx. 34), prepared for the service of God, were used in idol-worship. In nature worship the worshippers were specially lavish in vegetable products like incense.

18, 19. Allusion is here made to some rite like the Roman *Lectisternia*, in which public tables were set forth for feasts in honour of idols.

20, 21. *borne unto me*] ME is emphatic. The children of JEHOVAH have been devoted to Moloch. The rites of Moloch were twofold: (1) The actual sacrifice of men and children as expiatory sacrifices to false gods. (2) The passing of them through the fire by way of purification and dedication. Probably the first is alluded to in v. 20; the two rites together in v. 21.

23. *after all &c.*] Besides these things, there was the introduction of other idolatrous rites from the nations with whom Israel had intercourse.

24. *that thou &c.*] Render, *after that thou didst build unto thee an eminent place, and didst make thee an high place*

- an 'eminent place, and 'hast made thee an high place in every  
 25 street. Thou hast built thy high place 'at every head of the  
 way, and hast made thy beauty to be abhorred, and hast opened  
 thy feet to every one that passed by, and multiplied thy whore-  
 26 doms. Thou hast also committed fornication with 'the Egypt-  
 ians thy 'neighbours, great of flesh; and hast increased thy  
 27 whoredoms, to provoke me to anger. Behold, therefore I have  
 stretched out my hand over thee, and have diminished thine  
 ordinary food, and delivered thee unto the will of them that  
 hate thee, 'the 'daughters of the Philistines, which are ashamed  
 28 of thy lewd way. 'Thou hast played the whore also with  
 the Assyrians, because thou wast unsatiable; yea, thou hast  
 played the harlot with them, and yet couldest not be satisfied.  
 29 Thou hast moreover multiplied thy fornication in the land of  
 Canaan 'unto Chaldea; and yet thou wast not satisfied here-  
 30 with. ¶ How weak is thine heart, saith the Lord GOD, seeing  
 thou doest all these things, the work of an imperious whorish  
 31 woman; 'in that 'thou buildest thine eminent place in the  
 head of every way, and makest thine high place in every street;  
 32 and hast not been as an harlot, in that thou scornest hire; but  
 as a wife that committeth adultery, which taketh strangers  
 33 instead of her husband! They give gifts to all whores: but  
 'thou givest thy gifts to all thy lovers, and 'hires them, that  
 they may come unto thee on every side for thy whoredom.  
 34 And the contrary is in thee from other women in thy whore-  
 doms, whereas none followeth thee to commit whoredoms: and  
 in that thou givest a reward, and no reward is given unto  
 35 thee, therefore thou art contrary. ¶ Wherefore, O harlot, hear  
 36 the word of the LORD: Thus saith the Lord GOD; Because thy

Pa. 57. 5.  
 Jer. 2. 20.  
 Prov. 9. 14.

ch. 8. 10.  
 & 20. 7. 8.

2 Chr. 28.  
 18, 19.  
 2 Chr. 28.  
 23.

Jer. 2. 18.  
 ch. 23. 12.

ch. 23. 14.

ver. 24. 30.

Isai. 30. 6.  
 Hos. 5. 9.

<sup>1</sup> Or, brothel house. <sup>2</sup> Or, cities. <sup>3</sup> Or, In thy daughters is thine, &c. <sup>4</sup> Heb. bribe.

in every street—after that thou didst build thy high place at the head of every way and didst make...it came to pass, that thou didst also commit fornication &c.

[an eminent place] Lit., "an arched building." Such places were used as brothels, and so the word is used metaphorically for a place of idol-worship.

26. Egyptian idolatry, a worship of the powers of nature, was eminently sensual. The idolatry here spoken of is not so much that which Israel brought with them from Egypt, as the idolatry introduced in the time of Solomon and Rehoboam.

27. have diminished thine ordinary food] As a husband lessens the things which minister to the luxury of an unfaithful wife, so did the Lord cut Israel short in consequence of her unfaithfulness.

[daughters] The small cities. The Philistines have left a permanent record of their supremacy in the name of the Holy Land—Palestine. It was a peculiar shame to be subjected to so small a power as that of Philistia (see Isai. xiv. 29); but the very Philistines were ashamed of Judah's unfaithfulness, and were themselves truer to their false gods than Judah was to Jehovah.

28. Cp. marg. reff. Idolatry, spiritual adultery, invariably accompanied these un-

holy alliances, and brought with it disaster and ruin.

29. in the land &c.] Probably used in the restricted sense of the low lands on the coast of the western sea; occupied by Phœnician colonies. The children of Israel were brought into contact at first with heathens residing within their own borders. Then they extended their intercourse to foreign nations, trading and forming alliances with Chaldaea, and in so doing were attracted by the idolatries of those with whom they carried on commerce. Some render, "with the merchants' land, even with Chaldaea." (cp. xvii. 4.)

31. Rather, didst build—didst make—wast not—scornest. In the marginal rendering, thy daughters must mean thy smaller cities or villages.

33. The picture is heightened by the contrast between one who as a prostitute receives hire for her shame, and one who as a wife is so utterly abandoned as to bestow her husband's goods to purchase her own dishonour. Cp. 2 K. xvi. 8.

35-43. Judah is now represented as undergoing the punishment adjudged to an adulteress and murderess. Only in her utter destruction shall the wrath of the Lord, the jealous God, cease.

filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by <sup>1</sup>the blood of thy children, which thou didst give unto them; behold, therefore <sup>2</sup>I will gather all thy lovers, with whom thou hast taken pleasure, and all *them* that thou hast loved, with all *them* that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness. And I will judge thee, <sup>3</sup>as <sup>4</sup>women that break wedlock and <sup>5</sup>shed blood are judged; and I will give thee blood in fury and jealousy. And I will also give thee into their hand, and they shall throw down <sup>6</sup>thine eminent place, and shall break down thy high places: <sup>7</sup>they shall strip thee also of thy clothes, and shall take <sup>8</sup>thy fair jewels, and leave thee naked and bare. <sup>9</sup>They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords. And they shall <sup>10</sup>burn thine houses with fire, and <sup>11</sup>execute judgments upon thee in the sight of many women: and I will cause thee to <sup>12</sup>cease from playing the harlot, and thou also shalt give no hire any more. So <sup>13</sup>will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry. ¶ Because <sup>14</sup>thou hast not remembered the days of thy youth, but hast fretted me in all these *things*; behold, therefore <sup>15</sup>I also will recompense thy way upon *thine* head, saith the Lord GOD: and thou shalt not commit this lowliness above all thine abominations. Behold, every one that useth proverbs shall use *this* proverb against thee, saying, As *is* the mother, so <sup>16</sup>is her daughter. Thou *art* thy mother's daughter, that lotheth her husband and her children; and thou *art* the sister of thy sisters, which lotheth their husbands and their children: <sup>17</sup>your mother *was* an Hittite, and your father an Amorite. And thine elder sister *is* Samaria, she and her daughters that dwell at thy left hand: and <sup>18</sup>thy younger sister, that dwelleth at thy right hand, *is* Sodom and her daughters. Yet hast thou not walked after their ways, nor done after their abominations: but, <sup>19</sup>as

<sup>1</sup> ver. 20.  
Jer. 2. 34.  
<sup>2</sup> Jer. 13.  
22. 26.  
Lam. 1. 8.  
Hos. 2. 10.  
Nab. 3. 5.

<sup>3</sup> Deut. 22. 32.  
<sup>4</sup> Gen. 9. 6.

<sup>5</sup> ver. 24, 31.  
<sup>6</sup> ch. 23. 26.  
Hos. 2. 3.

<sup>7</sup> ch. 23. 46.  
<sup>8</sup> John 8. 5.

<sup>9</sup> Deut. 13. 10.  
<sup>10</sup> Kin. 25. 9.  
Jer. 39. 8.

<sup>11</sup> ch. 5. 8.  
<sup>12</sup> ch. 23. 27.  
<sup>13</sup> ch. 5. 13.

<sup>14</sup> Ps. 78. 42.

<sup>15</sup> ch. 9. 10.  
& 11. 21.  
& 22. 31.

<sup>16</sup> ver. 3.

<sup>17</sup> Deut. 32. 32.  
Isai. 1. 10.

<sup>1</sup> Heb. *with judgments of.*  
<sup>2</sup> Heb. *instruments of thine*

*ornament.*  
<sup>3</sup> Heb. *lessor than thou.*

<sup>4</sup> Or, *that was loathed as a small thing.*

36. *filthiness*] Or, *brass*, *i.e.* money, is lavished. The Hebrews generally speak of money as *gold* (Isai. xlv. 6), but brass coins were not unknown in the time of the Maccabees. Cp. Matt. x. 9; Mark xii. 41. Ezekiel may here have put *brass* for *gold* contemptuously. Cp. Isai. i. 22-25, xlviii. 10.

38. *I will give thee blood in fury*] Rather, "I will make thee a bloody sacrifice to fury and jealousy." By the Law of Moses, death was the penalty for murder (Ex. xxi. 12), and for adultery (Lev. xx. 10; *e.g.* by stoning, *v.* 40). The circumstances of the siege of Jerusalem corresponded with the punishment of the adulteress; the company gathered round her were the surrounding armies, the fury of the jealous husband was the fury of the attacking army, the stripping off her ornaments the rapine of the siege, the stoning the battering-

rams, the bloody death the slaughter in the battle.

42. *So...rest*] Or, "My fury shall not rest till thou art utterly ruined."

43. *thou shalt not...abominations*] Others render, "I will not do wickedly because of all thine &c." *i.e.* by allowing Jerusalem to remain unpunished.

44. The Jews prided themselves on being under the especial protection of Jehovah. In the downfall of their neighbours, they found only additional grounds for confidence in their own security. Ezekiel now in severe rebuke places them on an equality with Sodom and Samaria. Alike have been their sins, except that Judah has had the preeminence in guilt. Alike shall be their punishment.

46. The Temple looked to the East. Samaria was on its left, and Sodom on its right hand.

if that were a very little thing, <sup>1</sup>thou wast corrupted more  
 48 than they in all thy ways. As I live, saith the Lord GOD,  
<sup>2</sup>Sodom thy sister hath not done, she nor her daughters, as  
 49 thou hast done, thou and thy daughters. Behold, this was the  
 iniquity of thy sister Sodom, pride, <sup>3</sup>fulness of bread, and  
 abundance of idleness was in her and in her daughters, nei-  
 50 ther did she strengthen the hand of the poor and needy. And  
 they were haughty, and <sup>4</sup>committed abomination before me:  
 51 therefore <sup>5</sup>I took them away as I saw good. Neither hath  
 Samaria committed half of thy sins; but thou hast multiplied  
 thine abominations more than they, and <sup>6</sup>hast justified thy  
 52 sisters in all thine abominations which thou hast done. Thou  
 also, which hast judged thy sisters, bear thine own shame for  
 thy sins that thou hast committed more abominable than they:  
 they are more righteous than thou: yea, be thou confounded  
 also, and bear thy shame, in that thou hast justified thy sisters.  
 53 ¶ When I shall bring again their captivity, <sup>7</sup>the captivity of  
 Sodom and her daughters, and the captivity of Samaria and  
 her daughters, then *will I bring again* the captivity of thy cap-  
 54 tives in the midst of them: that thou mayest bear thine own  
 shame, and mayest be confounded in all that thou hast done,  
 55 in that thou art <sup>8</sup>a comfort unto them. When thy sisters,  
 Sodom and her daughters, shall return to their former estate,  
 and Samaria and her daughters shall return to their former  
 estate, then thou and thy daughters shall return to your former  
 56 estate. For thy sister Sodom was not <sup>9</sup>mentioned by thy mouth  
 57 in the day of thy <sup>10</sup>pride, before thy wickedness was discovered,  
 as at the time of thy <sup>11</sup>reproach of the daughters of <sup>12</sup>Syria, and  
 all that are round about her, <sup>13</sup>the daughters of the Philistines,  
 58 which <sup>14</sup>despise thee round about. <sup>15</sup>Thou hast <sup>16</sup>borne thy lewd-  
 59 ness and thine abominations, saith the LORD. For thus saith  
 the Lord GOD; I will even deal with thee as thou hast done,  
 which hast <sup>17</sup>despised <sup>18</sup>the oath in breaking the covenant.  
 60 Nevertheless I will <sup>19</sup>remember my covenant with thee in the  
 days of thy youth, and I will establish unto thee <sup>20</sup>an everlasting  
 61 covenant. Then <sup>21</sup>thou shalt remember thy ways, and be ashamed,  
 when thou shalt receive thy sisters, thine elder and thy younger:  
 and I will give them unto thee for <sup>22</sup>daughters, <sup>23</sup>but not by thy  
 62 covenant. <sup>24</sup>And I will establish my covenant with thee; and

<sup>1</sup> 2 Kin. 21. 9.  
ch. 6. 6, 7.

<sup>2</sup> Matt. 10. 15.

<sup>3</sup> Gen. 13. 10.

<sup>4</sup> Gen. 13. 13.

<sup>5</sup> Gen. 19. 24.

<sup>6</sup> Jer. 3. 11.  
Matt. 12.  
41, 42.

<sup>7</sup> See Isai.  
1. 9.  
Jer. 20. 16.

<sup>8</sup> ch. 14. 22.

<sup>9</sup> 2 Kin. 16. 5.  
Isai. 7. 1.  
ver. 27.  
<sup>10</sup> ch. 23. 40.

<sup>11</sup> ch. 17. 13.  
<sup>12</sup> Deut. 29.  
12, 14.  
<sup>13</sup> Ps. 106. 45.  
<sup>14</sup> Jer. 32. 40.  
<sup>15</sup> ch. 20. 43.

<sup>16</sup> Isai. 54. 1.  
Gal. 4. 26.  
<sup>17</sup> Jer. 31.  
31, &c.  
<sup>18</sup> Hos. 2. 19.

<sup>1</sup> Heb. for a report, or,  
hearing.

<sup>2</sup> Heb. prides, or, excellencies.  
<sup>3</sup> Heb. draw.

<sup>4</sup> Or, spoil.  
<sup>5</sup> Heb. borne them.

50. as I saw good] Or, "as soon as I saw  
 it." Omit good. God saw and punished.  
 Cp. Gen. xviii. 21.

51. justified thy sisters] Made them ap-  
 pear just in comparison with thee.

53. A denunciation of hopeless ruin.  
 When Sodom shall be rebuilt and shall  
 flourish, when Samaria shall be again a  
 mighty people, then, but not till then, shall  
 Jerusalem be restored.

54. thou art a comfort unto them] The  
 degradation of Judah would be a kind of  
 consolation to others. Cp. Isai. xiv.

56. was not mentioned by thy mouth] Was  
 held in utter contempt.

57. thy reproach] Rather, the reproach.  
 In his march towards Jerusalem, Nebuchad-

nezzar attacked and overthrew Damascus  
 and other Syrian towns. The Jews ex-  
 ulted, not foreseeing that this was but a  
 precursor of that ruin which should dis-  
 cover their own wickedness.

60. The promise of restoration must  
 almost have sounded as strangely as the  
 threat of punishment, including as it did  
 those whom Judah hated and despised (v.  
 61). The Covenant of restoration was not  
 to be like the old Covenant. Not by thy  
 Covenant, but by My Covenant. The people's  
 Covenant was the pledge of obedience.  
 That had been found ineffectual. But the  
 Covenant of God was by promise (Gal. iii.  
 17). See marg. ref. r.



<sup>1</sup> ver. 61.<sup>2</sup> Rom. 3. 19.

63 thou shalt know that I *am* the LORD: that thou mayest <sup>1</sup>remember, and be confounded, <sup>2</sup>and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.

**CHAP. 17.** AND the word of the LORD came unto me, saying, Son of 2 man, put forth a riddle, and speak a parable unto the house of 3 Israel; and say, Thus saith the Lord GOD; <sup>a</sup>A great eagle with great wings, longwinged, full of feathers, which had <sup>1</sup>divers colours, came unto Lebanon, and <sup>2</sup>took the highest branch of 4 the cedar: he cropped off the top of his young twigs, and carried it into a land of traffick; he set it in a city of merchants. 5 He took also of the seed of the land, and <sup>2</sup>planted it in <sup>a</sup>a fruitful field; he placed *it* by great waters, and set it <sup>a</sup>as a low 6 tree. And it grew, and became a spreading vine <sup>c</sup>of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, 7 and shot forth sprigs. ¶ There was also another great eagle with great wings and many feathers: and, behold, <sup>1</sup>this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation. It was planted in a good <sup>3</sup>soil by great waters, that it might bring forth branches, and that it might bear fruit, that it 9 might be a goodly vine. ¶ Say thou, Thus saith the Lord GOD; Shall it prosper? <sup>a</sup>shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people 10 to pluck it up by the roots thereof. Yea, behold, *being* planted, shall it prosper? <sup>a</sup>shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew. 11 ¶ Moreover the word of the LORD came unto me, saying, Say

<sup>a</sup> See ver. 12, &c.<sup>b</sup> 2 Kin. 24. 12.<sup>c</sup> Deut. 8. 7.<sup>d</sup> Isai. 44. 4.<sup>e</sup> ver. 14.<sup>f</sup> ver. 15.<sup>g</sup> 2 Kin. 25. 7.<sup>h</sup> ch. 19. 12.  
Hos. 13. 16.<sup>1</sup> Heb. *embroidering*.<sup>2</sup> Heb. *put it in a field of seed*.<sup>3</sup> Heb. *field*.

XVII. Ezekiel, after describing by a figure the circumstances and conditions of the Jews and Zedekiah, the vassal of the Assyrian monarch, warns them of the delusive character of their hopes of help from Egypt, protests against the perfidy which must accompany such alliance, and points out that the restoration of the people of God will be effected by a very different son of David. The close of this chapter is a striking prediction of the kingdom of the Messiah.

3. *A great eagle...*] Probably the golden eagle, whose plumage has the variety of colour here depicted. The eagle (the king of birds) is a natural representative of monarchs (cp. Jer. xlviii. 40), and was an Assyrian emblem.

*with great wings, longwinged*] Lit., "great of wing, long of pinion," because he has swept victoriously over widely distant lands,—of *divers colours*, because his subjects are of various races and tongues. Jerusalem is here called *Lebanon* because Lebanon is the proper home of the cedar. The *highest branch* or *topshoot* is Jeconiah, the rightful king of Jerusalem, the *young*

*twigs* are his children and the princes carried by Nebuchadnezzar to Babylon.

4. *a land of traffick*] The land of Babylon.

5. *He took also of the seed of the land*] Zedekiah the king's uncle, not a Babylonian satrap, was made king.

6. *spreading*] On the ground, not trained to a pole, that it might have no other prop but Nebuchadnezzar. As a vine it was less majestic than a cedar (c. 3); but cp. Ps. lxxx. 10.

*whose branches &c.*] Rather, *in order that her branches should turn unto him, and that her roots should be under him*.

7. *another great eagle*] This is the king of Egypt, mighty indeed but not like the first.

*by the furrows of her plantation*] From the beds, where it was planted to bring forth fruit for another, it shot forth its roots to him *that he might water it*. Zedekiah was courting the favour of Egypt while he owed his very position to the bounty of Assyria.

8. *her spring*] Rather, *her growth*. *even without &c.*] Translate; *and not with great power or with much people is it to be raised up from its roots again*.

- 12 now to 'the rebellious house, Know ye not what these things mean? tell them, Behold, 'the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon; 'and hath taken of the king's seed, and made a covenant with him, 'and hath taken an oath of him: he hath also taken the mighty of the land: that the kingdom might be 'base, that it might not lift itself up, 'but that by keeping of his covenant it might stand.
- 15 But 'he rebelled against him in sending his ambassadors into Egypt, 'that they might give him horses and much people. 'Shall he prosper? shall he escape that doeth such things? or shall he break the covenant, and be delivered? As I live, saith the Lord GOD, surely 'in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die.
- 17 'Neither shall Pharaoh with his mighty army and great company make for him in the war, 'by casting up mounts, and building forts, to cut off many persons: seeing he despised the oath by breaking the covenant, when, lo, he had 'given his hand, and hath done all these things, he shall not escape.
- 19 Therefore thus saith the Lord GOD; As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head. And I will 'spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and 'will plead with him there for his trespass that he hath trespassed against me. And 'all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that I the LORD have spoken it. ¶ Thus saith the Lord GOD; I will also take of the highest 'branch of the high cedar, and will set it; I will crop off from the top of his young twigs 'a tender one, and will 'plant it upon an high mountain and
- 23 eminent: 'in the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and 'under it shall dwell all fowl of every wing: in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the LORD 'have brought

<sup>1</sup> Heb. brought him to an oath.

<sup>2</sup> Heb. to keep his covenant, to stand to it.

17. To cast up mounts and build forts was the business not of the relieving but of the besieging host. Translate; when men cast up mounts and build forts to destroy many persons.

22. A contrast between the dealings of Nebuchadnezzar and of Jehovah. Nebuchadnezzar cut off, Jehovah will set up the topshoot; Nebuchadnezzar carried it into a land of traffic, Jehovah will plant it in the mountain of the height of Israel. Nebuchadnezzar set his favourite as a vine, lowly though not poor, in the place where such trees as the humble willow grow and thrive. Jehovah's favourite is like the lofty cedar, eminent upon a high mountain, the highest branch of the high cedar. The rightful representative of the royal house of David, the Messiah.

tender one] The Messiah. This prophecy rests upon Isai. xi. 1, 10.

23. in the mountain of the height of Israel] The parallel passage (xx. 40) points to the mountain on which the Temple stood. But it is not here the actual Mount Moriah so much as the kingdom of which that mountain was the representative, the seat of the throne of the anointed Son of God (Pa. ii. 6; cp. xl. 2).

all fowl of every wing (or, of every kind) are those who flock from all lands to this kingdom. Cp. Matt. xiii. 32.

The prophet brings prominently forward the future exaltation of the king; and he furnishes us thereby with hope, encouragement, and consolation, at such times as we see the Church of Christ in like depression.

24. the trees of the field] The kingdoms of

<sup>a</sup> ch. 22. 14.  
<sup>a</sup> 21. 14.

down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: <sup>a</sup>I the LORD have spoken and have done it.

**CHAP. 18.** THE word of the LORD came unto me again, saying,

<sup>a</sup> Lam. 5. 7.

2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The <sup>a</sup>fathers have eaten sour grapes, and the

3 children's teeth are set on edge? *As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel.*

<sup>b</sup> ver. 20.  
 Rom. 6. 23.

4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: <sup>b</sup>the soul that sinneth, it shall die.

<sup>c</sup> ch. 22. 9.

5 ¶ But if a man be just, and do <sup>1</sup>that which is lawful and right,

6 <sup>c</sup>and hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath

<sup>d</sup> Lev. 18. 20.  
<sup>d</sup> Lev. 18. 19.  
<sup>d</sup> 20. 18.

<sup>d</sup> defiled his neighbour's wife, neither hath come near to <sup>a</sup>a

<sup>f</sup> Lev. 19. 15.

7 menstruous woman, and hath not <sup>f</sup>oppressed any, *but* hath restored to the debtor his <sup>e</sup>pledge, hath spoiled none by violence,

<sup>e</sup> Ex. 22. 26.  
 Deut. 24.

hath <sup>h</sup>given his bread to the hungry, and hath covered the

<sup>h</sup> Deut. 15.  
 12, 13.

8 naked with a garment; *he that hath not given forth upon <sup>i</sup>usury,*

<sup>i</sup> Deut. 15.  
 7, 8.

neither hath taken any increase, *that hath withdrawn his hand from iniquity, <sup>h</sup>hath executed true judgment between man and*

<sup>i</sup> Lam. 5. 7.  
 Ps. 15. 5.

9 man, hath walked in my statutes, and hath kept my judgments, to deal truly; *he is just, he shall surely <sup>1</sup>live, saith the Lord God.*

<sup>j</sup> Neh. 5. 7.

10 ¶ If he beget a son *that is a <sup>2</sup>robber, <sup>m</sup>a shedder of blood, and*

<sup>k</sup> Zech. 8. 16.  
<sup>l</sup> Amos 5. 4.  
<sup>m</sup> Gen. 9. 6.  
 Ex. 21. 12.

11 <sup>3</sup>that doeth the like to *any one of these things, and that doeth not any of those duties, but even hath eaten upon the mountains,*

12 and defiled his neighbour's wife, hath oppressed the poor and

<sup>1</sup> Heb. judgment and justice.

<sup>2</sup> Or, breaker up of an house.

<sup>3</sup> Or, that doeth to his brother besides any of these.

the world as contrasted with the kingdom of God. The truth here enunciated is a general one. God gives the promise, God fulfils it.

**XVIII.** The last verse of ch. xvii. gives occasion for a declaration of the principle upon which God's providential dispensations proceed, viz., that every individual shall be equitably dealt with—a principle that precludes the children from either presuming on the father's merits or despairing on account of the father's guilt. This chapter is an enlargement of Jer. xxxi. 29, and sets forth fully the doctrine of individual responsibility.

2. *concerning the land of Israel*] Rather, *in the land of Israel*, i.e. upon Israel's soil, the last place where such a heathenish saying should be expected. The saying was general among the people both in Palestine and in exile; and expressed the excuse wherewith they ascribed their miserable condition to anyone's fault but their own—to a blind fate such as the heathen recognized, instead of the discriminating judgment of an All-holy God.

4. *all souls are mine*] Man is not simply to ascribe his existence to earthly parents, but to acknowledge as his Father Him Who created man in His own image, and Who gave and gives him the spirit of life. The relation of father to son is merged in the

common relation of all (father and son alike) as sons to their Heavenly Father.

6. *eaten upon the mountains*] At the feast of idols, in contradiction to the command of Deut. xii. 17.

*idols of the house of Israel*] Idolatry was so popular that certain idols were counted as belonging to the people of Israel, of whom Jehovah was the true God.

8. *usury* is the profit exacted for the loan of money, *increase* that which is taken for goods; both are forbidden (Lev. xxv. 36; Deut. xxiii. 19). The placing out of capital at interest for commercial purposes is not taken into consideration. The case is that of money lent to a brother in distress.

9-13. *live...die*] In the writings of Ezekiel there is a development of the meaning of *life* and *death*. In the Holy Land the sanctions of Divine government were in a great degree temporal; so that the promise of *life* for *obedience*, the threatening of *death* for *disobedience*, in the Books of Moses, were regarded simply as temporal and national. In their exile this could not continue in its full extent, and the universality of the misfortune necessarily made men look deeper into the words of God. The word *soul* denotes a *person* viewed as an *individual*, possessing the *life* which God breathed into man when he became a *living*

- needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath \*committed abomination, <sup>a</sup> ch. 8. 6.
- 13 hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; <sup>b</sup> Lev. 20. 9. ch. 3. 18. Acts 18. 6.
- 14 ¶ Now, lo, if he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like, <sup>c</sup> ver. 0, &c.
- 15 <sup>d</sup> that hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled
- 16 his neighbour's wife, neither hath oppressed any, <sup>e</sup> ch. 3. 18.
- 17 hath not withholden the pledge, neither hath spoiled by violence, <sup>f</sup> Ex. 20. 5. Deut. 5. 9. 2 Kin. 23. 26.
- 18 hath given his bread to the hungry, and hath covered the naked with a garment, <sup>g</sup> ver. 4.
- 19 that hath taken off his hand from the poor, <sup>h</sup> Dent. 24. 16. 2 Kin. 14. 6. Jer. 31. 29. Isai. 3. 10. Rom. 2. 9. ver. 27. ch. 33. 12.
- 20 that hath not received usury nor increase, hath executed my judgments, <sup>i</sup> ch. 33. 16.
- 21 hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live. <sup>j</sup> ver. 32. 1 Tim. 2. 4. 2 Pet. 3. 9. ch. 33. 12.
- 22 As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even <sup>k</sup> he shall die in his iniquity. <sup>l</sup> Yet say ye, Why? <sup>m</sup> doth not the son bear the iniquity of the father? <sup>n</sup> When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. <sup>o</sup> The soul that sinneth, it shall die.
- 23 The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: <sup>p</sup> the righteousness of the righteous shall be upon him, <sup>q</sup> and the wickedness of the wicked shall be upon him. <sup>r</sup> But <sup>s</sup> if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.
- 24 All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. <sup>t</sup> Have I any pleasure at all that the wicked should die? saith the Lord God: <sup>u</sup> and not that he should return from his ways, and live? <sup>v</sup> But <sup>w</sup> when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? <sup>x</sup> All his righteousness that he hath done shall not be mentioned: in his trespass that he hath transgressed, and in his sin that he hath sinned, in them shall he die.
- 25 ¶ Yet ye say, <sup>y</sup> The way of the Lord is not equal. <sup>z</sup> Hear now, O house of Israel: Is not my way equal? are not your ways unequal? <sup>aa</sup> When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for
- 27 his iniquity that he hath done shall he die. <sup>ab</sup> Again, <sup>ac</sup> when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall
- 28 save his soul alive. <sup>ad</sup> Because he <sup>ae</sup> considereth, and turneth away from all his transgressions that he hath committed, he shall
- 29 surely live, he shall not die. <sup>af</sup> ¶ Yet saith the house of Israel, <sup>ag</sup> ver. 25.

<sup>1</sup> Heb. bloods.<sup>2</sup> Heb. hath not pledged the pledge, or, taken to pledge.

soul (Gen. ii. 7); i.e. it distinguishes personality from nationality, and this introduces that fresh and higher idea of life and death, which is not so much life and death in a future state, as life and death as equivalent to communion with or separation from God—that idea of life and death which was explained by our Lord in the

Gospel of St. John (viii.), and by St. Paul in Rom. viii.

19. Why? &c.] Rather, "Why doth not the son bear the iniquity of the father?"

25. equal] Lit. "weighed out, balanced." Man's ways are arbitrary, God's ways are governed by a self-imposed Law, which makes all consistent and harmonious.

- The way of the LORD is not equal. O house of Israel, are not  
 30 my ways equal? are not your ways unequal? <sup>1</sup>Therefore I will  
 judge you, O house of Israel, every one according to his ways,  
 saith the Lord GOD. <sup>2</sup>Repent, and turn <sup>1</sup>*yourselves* from all  
 31 your transgressions: so iniquity shall not be your ruin. <sup>1</sup>Cast  
 away from you all your transgressions, whereby ye have trans-  
 gressed; and make you a <sup>2</sup>new heart and a new spirit: for why  
 32 will ye die, O house of Israel? For <sup>1</sup>I have no pleasure in the  
 death of him that dieth, saith the Lord GOD: wherefore turn  
<sup>2</sup>*yourselves*, and live ye.

- CHAP. 19.** MOREOVER <sup>1</sup>take thou up a lamentation for the  
 2 princes of Israel, and say, What *is* thy mother? A lioness: she  
 lay down among lions, she nourished her whelps among young  
 3 lions. And she brought up one of her whelps: <sup>1</sup>it became a  
 young lion, and it learned to catch the prey; it devoured men.  
 4 The nations also heard of him; he was taken in their pit, and  
 5 they brought him with chains unto the land of <sup>1</sup>Egypt. Now  
 when she saw that she had waited, *and* her hope was lost, then  
 she took <sup>1</sup>another of her whelps, *and* made him a young lion.  
 6 <sup>1</sup>And he went up and down among the lions, <sup>1</sup>he became a  
 young lion, and learned to catch the prey, *and* devoured men.  
 7 And he knew <sup>1</sup>their desolate palaces, and he laid waste their  
 cities; and the land was desolate, and the fulness thereof, by  
 8 the noise of his roaring. <sup>1</sup>Then the nations set against him on  
 every side from the provinces, and spread their net over him:  
 9 <sup>1</sup>he was taken in their pit. <sup>1</sup>And they put him in ward <sup>1</sup>in  
 chains, and brought him to the king of Babylon: they brought  
 him into holds, that his voice should no more be heard upon  
 10 <sup>1</sup>the mountains of Israel. ¶ <sup>1</sup>Thy mother *is* <sup>1</sup>like a vine <sup>1</sup>in thy  
 blood, planted by the waters: she was <sup>1</sup>fruitful and full of  
 11 branches by reason of many waters. And she had strong rods  
 for the sceptres of them that bare rule, and her <sup>1</sup>stature was

<sup>1</sup> Or, others  
<sup>2</sup> Or, others

<sup>3</sup> Or, *their widows*.  
<sup>4</sup> Or, *in hooks*.

<sup>5</sup> Or, *in thy quietness*, or,  
*in thy likeness*.

XIX. Ezekiel regarded Zedekiah as an interloper (xvii. 1 note), therefore he here passes over Jehoiakim and Zedekiah as mere creatures of Egypt and of Babylon, and recognizes Jehoahaz and Jehoiachin as the only legitimate sovereigns since the time of Josiah. This dirge is for them, while it warns the usurper Zedekiah of an approaching fate similar to that of the two earlier kings.

1. *princes of Israel*] Israel is the whole nation over which the king of Judah was the rightful sovereign. Cp. ii. 3, iii. 1, 7.

2. *thy mother*] The people represented by Judah. Cp. Gen. xlix. 9; Num. xxiii. 24.

3, 4. Cp. marg. ref. The short reign of Jehoahaz was marked by violence and idolatry, and was closed by Pharaoh-Necho's carrying him captive into Egypt.

4. *thy chains*] See marg. rendering to v. 9 and Isai. xxvii. 29 note.

5. *another*] Jehoiachin who soon shewed himself no less unworthy than Jehoahaz. The *waiting* of the people was during the absence of their rightful lord Jehoahaz, a

captive in Egypt while Jehoiakim, whom they deemed an usurper, was on the throne. It was not till Jehoiachin succeeded, that they seemed to themselves to have a monarch of their own (2 K. xxiv. 6).

7. *their desolate palaces*] Rather, *his palaces*, built upon the ground, whence he had ejected the former owners.

8. *The nations* are here the Chaldeans; see marg. ref.

10. *Thy mother*] Judah or Jerusalem. Jehoiachin is still addressed.

*Blood is equivalent to life* (Gen. ix. 4). The clause is equivalent to "Thy mother is a vine, living in thy blood," i.e. in the life of thee and of thy children. The excellency of a vine is in her fruitful branches; the glory of a mother in her noble children. Jeremiah was to write Jehoiachin childless (see on Jer. xxii. 30); Ezekiel here takes a general view of the king and princes of the blood royal.

11. *sceptres*] Gen. xlix. 10.

exalted among the thick branches, and she appeared in her  
 12 height with the multitude of her branches. But she was plucked  
 up in fury, she was cast down to the ground, and the east wind  
 dried up her fruit: her strong rods were broken and withered;  
 13 the fire consumed them. And now she is planted in the wilder-  
 14 ness, in a dry and thirsty ground. <sup>1</sup>And fire is gone out of a  
 rod of her branches, which hath devoured her fruit, so that she  
 hath no strong rod to be a sceptre to rule. <sup>2</sup>This is a lamentation,  
 and shall be for a lamentation.

<sup>a</sup> ch. 17. 10.  
<sup>b</sup> Hos. 13. 15.  
<sup>c</sup> Judg. 9. 15.  
<sup>d</sup> 2 Kin. 24. 20.  
<sup>e</sup> ch. 17. 18.  
<sup>f</sup> Lam. 4. 20.

CHAP. 20. AND it came to pass in the seventh year, in the fifth  
 month, the tenth day of the month, that certain of the elders of  
 2 Israel came to enquire of the LORD, and sat before me. Then  
 3 came the word of the LORD unto me, saying, Son of man, speak  
 unto the elders of Israel, and say unto them, Thus saith the  
 LORD God; Are ye come to enquire of me? <sup>1</sup>As I live, saith the  
 4 LORD God, <sup>2</sup>I will not be enquired of by you. Wilt thou <sup>3</sup>judge  
 them, son of man, wilt thou judge them? <sup>4</sup>cause them to know  
 5 the abominations of their fathers: and say unto them, Thus  
 saith the LORD God; In the day when <sup>1</sup>I chose Israel, and  
<sup>2</sup>lifted up mine hand unto the seed of the house of Jacob, and  
 made myself known unto them in the land of Egypt, when I  
 lifted up mine hand unto them, saying, <sup>3</sup>I am the LORD your  
 6 God; in the day that I lifted up mine hand unto them, <sup>4</sup>to bring  
 them forth of the land of Egypt into a land that I had espied  
 for them, flowing with milk and honey, <sup>5</sup>which is the glory of  
 7 all lands: then said I unto them, <sup>6</sup>Cast ye away every man  
<sup>7</sup>the abominations of his eyes, and defile not yourselves with  
 8 <sup>8</sup>the idols of Egypt: I am the LORD your God. But they  
 rebelled against me, and would not hearken unto me: they  
 did not every man cast away the abominations of their eyes,  
 neither did they forsake the idols of Egypt: then I said, I will  
<sup>9</sup>pour out my fury upon them, to accomplish my anger against  
 9 them in the midst of the land of Egypt. <sup>10</sup>But I wrought for my  
 name's sake, that it should not be polluted before the heathen,  
 among whom they were, in whose sight I made myself known

<sup>a</sup> ch. 8. 1.  
<sup>b</sup> & 14. 1.  
<sup>c</sup> ver. 31.  
<sup>d</sup> ch. 14. 3.  
<sup>e</sup> ch. 22. 2.  
<sup>f</sup> ch. 16. 2.  
<sup>g</sup> Ex. 6. 7.  
<sup>h</sup> Deut. 7. 6.  
<sup>i</sup> Ex. 3. 8.  
<sup>j</sup> Deut. 4. 34.  
<sup>k</sup> Ex. 20. 2.  
<sup>l</sup> Deut. 8. 7.  
<sup>m</sup> Jer. 32. 22.  
<sup>n</sup> Ps. 48. 2.  
<sup>o</sup> Dan. 8. 9.  
<sup>p</sup> Zech. 7. 14.  
<sup>q</sup> 1 Chr. 15. 8.  
<sup>r</sup> Lev. 17. 7.  
<sup>s</sup> Deut. 29.  
<sup>t</sup> 16, 17, 18.  
<sup>u</sup> ch. 7. 8.  
<sup>v</sup> See Ex. 32.  
<sup>w</sup> 12.  
<sup>x</sup> Num. 14.  
<sup>y</sup> 13, &c.

<sup>1</sup> Or, plead for them.

<sup>2</sup> Or, swear: and so ver. 6, &c. Ex. 6. 8.

the thick branches] Or, the clouds; so xxxi. 3, 10, 14.

12. This is a dirge; and therefore that which is foreseen by the prophet, the capture and burning of Jerusalem, is described as already accomplished.

14. fire is gone out] Cp. marg. ref. Zedekiah is regarded, like Abimelech, as an usurper and the ruin of his people.

XX.-XXIII. The prophecies of this section were delivered nearly a year after those of the former (viii. 1). Ezekiel in reply to other inquiries from the chieftains of the people, sets forth their national history, the national judgment, and the hope of divine mercy. This leads up to the prediction of the kingdom of the Messiah.

1. the elders of Israel] These were as in xiv. 1, some of Ezekiel's fellow-exiles, designated in general terms by the name of Israel, though more properly belonging to the kingdom of Judah.

3. enquire] As to the hope of deliverance from the Babylonians.

4. wilt thou judge them?] We should rather say, Wilt thou not judge them? i.e. wilt thou not pronounce sentence upon them? Cp. xxii. 2.

5-9. The children of Israel in Egypt were warned to abstain from the idolatry of the heathen. This purpose they lost sight of, yet God spared them and brought them into another state of probation.

5. lifted up mine hand] i.e. swore, because the hand was lifted up in adjuration.

8. idols of Egypt] These incidental notices shew the children of Israel in Egypt to have been addicted to idolatry. Cp. Josh. xxiv. 14.

9. I wrought for my name's sake] Lest it should appear to the Egyptians that Jehovah was a God Who would, but could not, save.

- unto them, in bringing them forth out of the land of Egypt.
- 10 ¶ Wherefore I <sup>1</sup>caused them to go forth out of the land of Egypt, and brought them into the wilderness. <sup>2</sup>And I gave them my statutes, and <sup>3</sup>shewed them my judgments, <sup>4</sup>which if a man do, he shall even live in them. Moreover also I gave them my <sup>5</sup>sabbaths, to be a sign between me and them, that they might know that I *am* the LORD that sanctify them. But the house of Israel <sup>6</sup>rebelled against me in the wilderness: they walked not in my statutes, and they <sup>7</sup>despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly <sup>8</sup>polluted: then I said, I would pour out my fury upon them in the <sup>9</sup>wilderness, to consume them. <sup>10</sup>But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out. ¶ Yet also <sup>11</sup>I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given *them*, flowing with milk and honey, <sup>12</sup>which is the glory of all lands; <sup>13</sup>because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for <sup>14</sup>their heart went after their idols. Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness. But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols: I *am* the LORD your God; <sup>15</sup>walk in my statutes, and keep my judgments, and do them; <sup>16</sup>and hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I *am* the LORD your God. Notwithstanding <sup>17</sup>the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, <sup>18</sup>which if a man do, he shall even live in them; they polluted my sabbaths: then I said, <sup>19</sup>I would pour out my fury upon them, to accomplish my anger against them in the wilderness. Nevertheless I withdrew mine hand, and <sup>20</sup>wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth. ¶ I lifted up mine hand unto them also in the wilderness, that <sup>21</sup>"I would scatter them among the heathen, and disperse them through the countries; <sup>22</sup>because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, <sup>23</sup>and <sup>24</sup>their eyes were after their father's idols. Wherefore <sup>25</sup>I gave them also statutes *that were* not good, and judgments
- <sup>1</sup> Ex. 13. 18.  
<sup>2</sup> Neh. 9. 13.  
<sup>3</sup> Ps. 147. 19.  
<sup>4</sup> Lev. 18. 5.  
<sup>5</sup> Rom. 10. 5.  
<sup>6</sup> Ex. 20. 8.  
<sup>7</sup> Deut. 5. 12.  
<sup>8</sup> Neh. 9. 14.  
<sup>9</sup> Num. 14. 22.  
<sup>10</sup> Ps. 78. 40.  
<sup>11</sup> Prov. 1. 25.  
<sup>12</sup> Ex. 16. 27.  
<sup>13</sup> Num. 14. 26.  
<sup>14</sup> ver. 9. 22.  
<sup>15</sup> Ps. 106. 26.  
<sup>16</sup> ver. 6.  
<sup>17</sup> ver. 13. 24.  
<sup>18</sup> Num. 15. 39.  
<sup>19</sup> Amos 5. 25.  
<sup>20</sup> Acts 7. 42.  
<sup>21</sup> Ps. 78. 33.  
<sup>22</sup> Deut. 5. 32.  
<sup>23</sup> Jer. 17. 22.  
<sup>24</sup> Num. 25. 1, 2.  
<sup>25</sup> Deut. 9. 23.  
<sup>26</sup> ver. 11. 13.  
<sup>27</sup> ver. 8. 13.  
<sup>28</sup> Ps. 78. 38.  
<sup>29</sup> ver. 9. 14.  
<sup>30</sup> Lev. 26. 33.  
<sup>31</sup> Ps. 106. 27.  
<sup>32</sup> Jer. 16. 4.  
<sup>33</sup> ver. 13. 16.  
<sup>34</sup> ch. 6. 9.  
<sup>35</sup> 2 Thess. 2. 11.

<sup>1</sup> Heb. made them to know.

10-26. The probation in the wilderness. The promise was forfeited by those to whom it was first conditionally made, but was renewed to their children.

11. The statutes were given on Mount Sinai, and repeated by Moses before his death (Ex. xx. 1 seq.; Deut. iv. 8).

*in them*] Or, through them: and in v. 13.

12. See Ex. xxxi. 13. The Sabbath was a sign of a peculiar people, commemorative of the work of creation, and hallowed to the honour of Jehovah, the Covenant-God. As man honoured God by keeping the Sabbath holy, so by the Sabbath, God sanctified Israel and marked them as a holy people.

Therefore to profane the Sabbath was to abjure their Divine Governor.

13. *my sabbaths they greatly polluted*] Not by actual non-observance of the sabbatical rest in the wilderness, but in failing to make the day holy in deed as well as in name by earnest worship and true heart service.

18. The book of Deuteronomy contains the address to the children of those who perished in the wilderness. The whole history of Israel was a repetition of this course. The Covenant was made with one generation, broken by them, and then renewed to the next.

26. The judgments whereby they should not

## EZEKIEL. XX.

- 26 whereby they should not live; and I polluted them in their own gifts, in that they caused to pass <sup>r</sup>through the fire all that openeth the womb, that I might make them desolate, to the end <sup>r</sup>2 Kin. 17. 17. & 21. 6. Jer. 32. 36. ch. 6. 7.
- 27 that they might know that I am the LORD. ¶ Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord God; Yet in this your fathers have 'blasphemed me, in that they have 'committed a trespass against me. <sup>r</sup> Rom. 2. 24.
- 28 For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then <sup>u</sup>they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their <sup>s</sup>sweet savour, and poured <sup>s</sup> Isai. 57. 5. ch. 6. 13.
- 29 out there their drink offerings. Then <sup>i</sup>I said unto them, What is the high place whereunto ye go? And the name thereof is <sup>r</sup>ch. 16. 19.
- 30 called Bamah unto this day. ¶ Wherefore say unto the house of Israel, Thus saith the Lord God; Are ye polluted after the manner of your fathers? and commit ye whoredom after their
- 31 abominations? For when ye offer <sup>v</sup>your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and <sup>s</sup>shall I be enquired of by you, O house of Israel? As I live, saith the Lord God, I will <sup>r</sup>ver. 26.
- 32 not be enquired of by you. And that <sup>s</sup>which cometh into your mind shall not be at all, that ye say, We will be as the heathen, <sup>s</sup>ver. 3.
- 33 as the families of the countries, to serve wood and stone. ¶ As I live, saith the Lord God, surely with a mighty hand, and <sup>s</sup>with a stretched out arm, and with fury poured out, will I rule <sup>o</sup>ch. 11. 5.
- 34 over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury <sup>b</sup>Jer. 21. 5.

<sup>1</sup> Heb. *trespassed a trespass.*    <sup>2</sup> Or, *I told them what the high place was, or, Bamah.*

*live* are those spoken of in v. 18, and are contrasted with the *judgments* in vv. 13, 21, laws other than Divine, to which God gives up those whom He afflicts with judicial blindness, because they have wilfully closed their eyes, (Ps. lxxxi. 12; Rom. i. 24).

26. *to pass through*] The word also means to *set apart*, as the firstborn to the Lord (Ex. xiii. 12). They were bidden to *set apart* their firstborn males to the Lord. They caused them to *pass through the fire* to Moloch. An instance of their perversion of God's Laws.

27-31. The probation in the land of Canaan for their entry to the day of Ezekiel.

27. *Yet in this*] It was an aggravation of their guilt that they defiled with idolatry the land given them for their glory.

29. *Bamah*] The Hebrew word for *high-place*. Another instance of the perversion of God's Laws. When the Israelites first entered Canaan they were to set up the *tabernacle* on a *high-place*, and upon this and upon no other they were to worship Jehovah (1 Sam. ix. 12, seq.; 1 K. iii. 4). But the Israelites followed the custom of the country, and set up idol-worship on every high hill, and the word *high-place* (*Bamah*, plural *Bamoth*) became a by-

word (cp. *Bamoth-Baal*, Josh. xiii. 17). *Bamoth* occurs on the Moabitic stone, which records the erection of high places in honour of Chemosh. The name *Bamah* was thus a brand of the Divine displeasure, and a memorial of the people's guilt.

30, 31. The present state of the people. Those who came to inquire were the representatives of the whole people, though belonging to the exiles.

32-44. God's future dealings with His people: (1) in judgment (v. 32-38); (2) in mercy (vv. 39-44).

32. The inquirers had thought that if Jerusalem were taken, and the whole people became sojourners in a foreign land, they would cease to be a separate nation. Some in their love for idolatry may have even desired this. But more probably they thought that this very consequence precluded the possibility of such a catastrophe. God answers that He will not allow them to become as the heathen, but this will only subject them to severer trial and stricter rule.

33. The expressions *a mighty hand, stretched out arm* carry back the thoughts to Egyptian bondage (Deut. iv. 34, v. 15); but then it was for deliverance, now for judgment with *fury poured out*.



\* Jer. 2. 9.  
ch. 17. 30.  
\* See Num.  
14. 31, &c.

\* Lev. 27. 32.  
Jer. 33. 13.  
/ ch. 34. 17.  
Matt. 25.  
32, 33.

\* Jer. 44. 14.  
\* ch. 6. 7.

\* Judg. 10. 14.  
Ps. 81. 12.  
Amos 4. 4.  
\* Isai. 1. 13.  
ch. 23. 38.  
/ ch. 17. 23.  
Mic. 4. 1.  
\* Isai. 50. 7.  
Zech. 8. 20.  
Mal. 3. 4.  
Rom. 12. 1.  
\* Eph. 5. 2.  
Phil. 4. 18.

\* ch. 36. 23.  
\* ch. 11. 17.  
\* ch. 18. 61.

\* Lev. 26. 39.  
Hos. 5. 15.  
\* ver. 33.  
ch. 24. 24.  
/ ch. 30. 22.

\* ch. 6. 2.  
& 21. 2.

35 poured out. And I will bring you into the wilderness of the  
36 people, and there <sup>1</sup>will I plead with you face to face. <sup>2</sup>Like as  
I pleaded with your fathers in the wilderness of the land of  
37 Egypt, so will I plead with you, saith the Lord GOD. And I  
will cause you to <sup>3</sup>pass under the rod, and I will bring you into  
38 <sup>4</sup>the bond of the covenant: and <sup>5</sup>I will purge out from among  
you the rebels, and them that transgress against me: I will  
bring them forth out of the country where they sojourn, and  
<sup>6</sup>they shall not enter into the land of Israel: <sup>7</sup>and ye shall  
39 know that I *am* the LORD. ¶ As for you, O house of Israel,  
thus saith the Lord GOD; <sup>8</sup>Go ye, serve ye every one his idols,  
and hereafter *also*, if ye will not hearken unto me: <sup>9</sup>but pollute  
ye my holy name no more with your gifts, and with your idols.  
40 For <sup>10</sup>in mine holy mountain, in the mountain of the height of  
Israel, saith the Lord GOD, there shall all the house of Israel,  
all of them in the land, serve me: there <sup>11</sup>will I accept them,  
and there will I require your offerings, and the <sup>12</sup>firstfruits of  
41 your oblations, with all your holy things. I will accept you  
with your <sup>13</sup>sweet savour, when I bring you out from the  
people, and gather you out of the countries wherein ye have  
been scattered; and I will be sanctified in you before the heathen.  
42 <sup>14</sup>And ye shall know that I *am* the LORD, <sup>15</sup>when I shall bring  
you into the land of Israel, into the country *for* the which I  
43 lifted up mine hand to give it to your fathers. And <sup>16</sup>there shall  
ye remember your ways, and all your doings, wherein ye have  
been defiled; and <sup>17</sup>ye shall lothe yourselves in your own sight  
44 for all your evils that ye have committed. <sup>18</sup>And ye shall know  
that I *am* the LORD, when I have wrought with you <sup>19</sup>for my  
name's sake, not according <sup>20</sup>to your wicked ways, nor according  
to your corrupt doings, O ye house of Israel, saith the Lord  
GOD.

45, 46 Moreover the word of the LORD came unto me, saying, <sup>21</sup>"Son

<sup>1</sup> Or, *a delivering*.

<sup>2</sup> Or, *chief*.

<sup>3</sup> Heb. *savour of rest*.

35. *the wilderness of the people*] A time of probation will follow, as before in the wilderness of Sin, so in the wilderness of the nations among whom they will sojourn (not the Babylonians) after that Captivity. This period of their probation is not over. The dispersion of the Jews did not cease with the return under Zerubbabel; but in our Saviour's time they were living as a distinct people in all the principal places in the civilized world; and so they live now. God is yet pleading with them *face to face*, calling them personally to embrace those offers which as a nation they disregarded.

37. *to pass under the rod*] i.e. to be gathered into the flock (Micah vii. 14). *the bond*] The shepherd collects the flock, and separates the sheep from the goats, which are rejected. Cp. Rom. xi. 7-11.

39. Strong irony. Some prefer another rendering: "Go ye, serve ye every one his idols, yet hereafter ye shall surely hearken unto me, and shall no more pollute My Holy Name &c." In this way this verse is introductory to what follows.

40. This points to the consummation indicated by the vision of the Temple.

*in the mountain of the height*] Or, *Upon a very high mountain* (xl. 2). (Cp. Isai. ii. 2, 3. *the house of Israel, all of them*) All the separation between Israel and Judah shall cease. This points to times yet future, when in Messiah's kingdom Jews and Gentiles alike shall be gathered into one kingdom—the kingdom of Christ. Jerusalem is the Church of Christ (Gal. iv. 26), into which the children of Israel shall at last be gathered, and so the prophecy shall be fulfilled (Rev. xxi. 2).

45-49. This paragraph is in the Hebrew text, LXX. and Vulg. the beginning of ch. xxi. to which it belongs, as it contains a prophecy delivered in a form which is there explained. It may, however, be regarded as a link between the foregoing and following prophecies, being a general introduction to seven words of judgment about to be pronounced in development of that which has just been delivered.

## EZEKIEL. XX. XXI.

- of man, set thy face toward the south, and drop *thy word* toward the south, and prophesy against the forest of the south field;  
 47 and say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD; Behold, <sup>a</sup>“I will kindle a fire in thee, and it shall devour <sup>b</sup>every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces <sup>c</sup>from the south to the north shall be burned therein. And all flesh shall see that I the LORD have kindled it: it shall not be quenched.  
 48 Then said I, Ah Lord GOD! they say of me, Doth he not speak parables?  
**CHAP. 21.** AND the word of the LORD came unto me, saying, <sup>a</sup>“Son of man, set thy face toward Jerusalem, and <sup>b</sup>drop *thy word* toward the holy places, and prophesy against the land of Israel,  
 3 and say to the land of Israel, Thus saith the LORD; Behold, I am against thee, and will draw forth my sword out of his sheath, and will cut off from thee <sup>c</sup>the righteous and the wicked.  
 4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath  
 5 against all flesh <sup>d</sup>from the south to the north: that all flesh may know that I the LORD have drawn forth my sword out of  
 6 his sheath: it <sup>e</sup>shall not return any more. <sup>f</sup>Sigh therefore, thou son of man, with the breaking of *thy* loins; and with  
 7 bitterness sigh before their eyes. And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings; because it cometh: and every heart shall melt, and  
 8 all hands shall be feeble, and every spirit shall faint, and all knees <sup>g</sup>shall be weak as water: behold, it cometh, and shall be brought to pass, saith the Lord GOD. <sup>h</sup>¶ Again the word of the LORD came unto me, saying, Son of man, prophesy, and say,  
 9 Thus saith the LORD; Say, <sup>i</sup>A sword, a sword is sharpened, and also furbished: it is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then make mirth?  
<sup>a</sup> Jer. 21. 14.  
<sup>b</sup> Luke 23. 31.  
<sup>c</sup> ch. 21. 4.  
<sup>d</sup> ch. 20. 46.  
<sup>e</sup> Deut. 32. 2.  
<sup>f</sup> Amos 7. 16.  
<sup>g</sup> Mic. 2. 6, 11.  
<sup>h</sup> Job 9. 22.  
<sup>i</sup> ch. 20. 47.  
<sup>j</sup> So Isai. 45. 27. & 55. 11.  
<sup>k</sup> Isai. 22. 4.  
<sup>l</sup> ch. 7. 17.  
<sup>m</sup> Deut. 32. 41.  
<sup>n</sup> ver. 15, 23.

<sup>1</sup> Heb. *shall go (melt) into water.*

46. In this verse occur three Hebrew synonyms for *South*, denoting (1) the region on the right, *Teman* (1 Sam. xxxiii. 24); (2) the region of dryness, *Negeb* (Josh. xv. 4); (3) the region of brightness, *Darom* (Deut. xxxiii. 23). The variety of terms helps the force of the application. Chebar is in the North of Babylonia; from the North the Chaldeans came upon Judæa (see i. 4 note).

47. *forest of the south*] The land of Israel. See xxi. 1, 2.

48. *parables*] Cp. xvii. 2. The meaning of the prophet was clear enough, if those whom he addressed had chosen to understand.

XXI. 1-7. The first word of judgment. Ezekiel speaks first to the people of Israel, shews the universality of the coming destructions, and indicates by a sign (that of *sighing*) the sadness of the calamity.

1, 2. The words and order of words are identical with xx. 45, 46, except that for *South*, there are substituted (1) *Jerusalem*; (2) *the Holy Place*, i.e. the Temple and its

various parts; (3) *the land of Israel*. No subterfuge is left for the people to pretend misunderstanding.

4. *The righteous and the wicked take the place of every green tree and every dry tree* (xx. 47); *all faces that of all flesh*: to shew the universality of the destructions. National judgment involves the innocent in the temporal ruin of the guilty. The equity of God is vindicated by the ruin being only temporal.

*from the south to the north*] From one end of the Holy Land to the other; the *seer* is in the North, and looks at once on the whole extent of the ruin.

6. The prophet was directed to let the people see him sighing and prostrate, as a sign of the sorrow and weakness about to come upon the people.

*the breaking of thy loins*] The prostration of strength; the loins being the seat of strength.

8-17. The second word of judgment: the glittering and destroying sword. The passage may be called the “*Lay of the Sword*.”

B B

- 11 <sup>1</sup>it contemneth the rod of my son, *as every tree*. And he hath given it to be furbished, that it may be handled: *this sword is sharpened*, and it is furbished, to give it into the hand of <sup>2</sup>the slayer. Cry and howl, son of man: for it shall be upon my people, it *shall be* upon all the princes of Israel: <sup>3</sup>terrors by reason of the sword shall be upon my people: <sup>4</sup>smite therefore upon *thy* thigh. <sup>5</sup>Because *it is* <sup>6</sup>a trial, and what if *the sword* contemn even the rod? <sup>7</sup>it shall be no *more*, saith the Lord God. Thou therefore, son of man, prophesy, and <sup>8</sup>smite *thine* hands together, and let the sword be doubled the third time, the sword of the slain: *it is* the sword of the great men that are slain, which entereth into their <sup>9</sup>privy chambers. I have set the <sup>10</sup>point of the sword against all their gates, that *their* heart may faint, and *their* ruins be multiplied: ah! <sup>11</sup>it is made bright, *it is* wrapped up for the slaughter. <sup>12</sup>Go thee one way or other, <sup>13</sup>either on the right hand, <sup>14</sup>or on the left, whithersoever thy face is set. I will also <sup>15</sup>smite mine hands together, and <sup>16</sup>I will cause my fury to rest: I the LORD have said it. <sup>17</sup>¶ The word of the LORD came unto me again, saying, Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose *it* at the head of the way to the city. Appoint a way, that the sword may come to <sup>18</sup>Rabbath of
- <sup>1</sup> ver. 19.  
<sup>2</sup> Jer. 31. 19.  
<sup>3</sup> Job 9. 23.  
<sup>4</sup> 2 Cor. 8. 2.  
<sup>5</sup> ver. 27.  
<sup>6</sup> Num. 24. 10.  
<sup>7</sup> ch. 6. 11.  
<sup>8</sup> 1 Kin. 20. 30.  
<sup>9</sup> ver. 10, 28.  
<sup>10</sup> ch. 14. 17.  
<sup>11</sup> ver. 14.  
<sup>12</sup> ch. 22. 13.  
<sup>13</sup> ch. 5. 13.  
<sup>14</sup> Jer. 49. 2.  
<sup>15</sup> ch. 25. 5.  
<sup>16</sup> Amos 1. 14.
- <sup>1</sup> Or, *it is the rod of my son, it despiseth every tree.*  
<sup>2</sup> Or, *they are thrust down to the sword with my people.*  
<sup>3</sup> Or, *When the trial hath been, what then? shall they not also belong to the despising rod?*  
<sup>4</sup> Heb. *hand to hand.*  
<sup>5</sup> Or, *glittering, or, fear.*  
<sup>6</sup> Or, *sharpened.*  
<sup>7</sup> Heb. *set thyself, take the left hand.*

it is written in the form of Hebrew poetry, with its characteristic parallelism.

10. *it contemneth the rod of my son, as every tree*] The rod is the sceptre of dominion, assigned to Judah (Gen. xlix. 10). The destroying sword of Babylon despises the sceptre of Judah; it despises every tree. Others render the verse, *Shall we make mirth* (saying), *the rod of my son* (the rod which corrects my people) *contemneth* (treats with scorn, utterly confounds) *every tree* (every other nation); or, the sceptre of my people *contemneth* (proudly despises) every other nation. Proud as the people are, they shall be brought to sorrow.

12. *terrors*] Better as in marg. *smite upon thy thigh*] A token of mourning (cp. marg. ref. note).

13. Or,  
 For it is put to the proof, and if it contemneth even the rod,  
 What shall not be? saith the Lord God.

i.e. What horrors will not arise when the sword shall cut down without regard the ruling sceptre of Judah!

14. *doubled the third time*] i.e., *thrice doubled* to express its violence and force, *the sword of the slain*] The sword whereby men are to be slain.

*of the great men &c.*] Or,  
 The sword of the mighty slain, which presseth hard upon them.

15. *the point of the sword*] The threaten-

ing sword or terror; as in Gen. iii. 24, *the flaming sword*.

*and their ruins be multiplied*] Lit. "to the multiplication of stumblingblocks," that is, so that the causes of their fall may be more numerous. [cp. Jer. xlvii. 16. *made bright &c.*] Or,

Ah! it is prepared for a lightning-flash,  
 Drawn for slaughter.

16. The prophet addresses the sword,  
 Gather thyself up, O sword, to the right or to the left.

Another rendering is: "Turn thee backwards! get thee to the right! Set thee forwards (!) get thee to the left! O whither is thy face appointed?"

17. The Lord smites together His hands in anger (marg. ref.), man in consternation.

18-32. The third word of judgment. The king of Babylon's march upon Judæa and upon the Ammonites. Destruction is to go forth not on Judah only, but also on such neighbouring tribes as the Ammonites (cp. Jer. xxvii. 2, 3).

19. *appoint thee*] *Set before thee.*  
*choose thou a place, choose it*] Rather, "mark a spot, mark it," as upon a map, at the head of the two roads, one leading to Jerusalem, the other to Ammon. These were the two roads by one or other of which an invading army must march from Babylon to Egypt.

- 21 the Ammonites, and to Judah in Jerusalem the defended. For the king of Babylon stood at the <sup>1</sup>parting of the way, at the head of the two ways, to use divination: he made <sup>2</sup>his arrows  
 22 bright, he consulted with <sup>3</sup>images, he looked in the liver: At his right hand was the divination for Jerusalem, to appoint <sup>4</sup>captains, to open the mouth in the slaughter, to <sup>5</sup>lift up the voice with shouting, <sup>6</sup>to appoint battering rams against the  
 23 gates, to cast a mount, and to build a fort. And it shall be unto them as a false divination in their sight, <sup>7</sup>to them that have sworn oaths: but he will call to remembrance the iniquity, that  
 24 they may be taken. ¶ Therefore thus saith the Lord God: Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, *I say*, that ye are come to re-  
 25 membrance, ye shall be taken with the hand. And thou, <sup>8</sup>profane wicked prince of Israel, "whose day is come, when iniquity  
 26 shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown: this shall not be the same: <sup>9</sup>exalt him  
 27 that is low, and abase him that is high. <sup>10</sup>I will overturn, overturn, overturn, it: <sup>11</sup>and it shall be no more, until he come
- <sup>1</sup> Heb. mother of the way. <sup>4</sup> Or, battering rams, ch. 13.  
<sup>2</sup> Or, knives. <sup>5</sup> 4. 2. <sup>7</sup> Heb. Perverted, perverted, into them.  
<sup>3</sup> Heb. teraphim. <sup>6</sup> Heb. rams. <sup>8</sup> 2 Chr. 36. 13.  
<sup>9</sup> Or, for the oaths made <sup>10</sup> 2 Chr. 36. 13.  
<sup>11</sup> 2 Chr. 36. 13.  
<sup>12</sup> Jer. 52. 2.  
<sup>13</sup> ch. 35. 5.  
<sup>14</sup> ch. 17. 24.  
<sup>15</sup> Luke 1. 52.  
<sup>16</sup> Luke 1. 32.  
<sup>17</sup> John 1. 49.

21. The Chaldean king is depicted standing at the entrance of the Holy Land from the North, meditating his campaign, using rites of divination that really belonged to the Accadians, a primitive race which originally occupied the plains of Mesopotamia. The Accadians and the Etruscans belong through the Finnish family to the Turanian stock; this passage therefore shews a characteristic mode of divination in use among two widely separated nations; and as the Romans acquired their divination from the conquered Etruscans, so the Chaldeans acquired the same art from the races whose soil they had occupied as conquerors.

he made his arrows bright] Rather, he shook his arrows; a mode of divination much in practice with the Arabians. It was usual to place in some vessel three arrows, on one of which was written, "My God orders me;" on the other, "My God forbids me;" on the third was no inscription. These three arrows were shaken together until one came out; if it was the first, the thing was to be done; if the second, it was to be avoided; if the third, the arrows were again shaken together, until one of the arrows bearing a decided answer should come forth.

images] Teraphim (Gen. xxxi. 19 note). he looked in the liver] It was the practice both of the Greeks and the Romans (derived from the Etruscans) to take omens from the inspection of the entrails (especially the liver) of animals offered in sacrifice.

22. the divination for Jerusalem] The lot fixing the campaign against Jerusalem.

23. it shall be unto them] The Jews in their vain confidence shall look upon the hopes gathered from the divinations by the Babylonians as false and groundless.

to them that have sworn oaths] According to some, "oaths of oaths are theirs;" i.e. they have the most solemn oaths sworn by God to His people, in these they trust, forgetful of the sin which broke the condition upon which these promises were given. More probably the allusion is to the oaths which the Jews had sworn to Nebuchadnezzar as vassals (xvii. 18, 19); therefore they trust he will not attack them, forgetting how imperfectly they had kept their oaths, and that Nebuchadnezzar knew this.

but he will call to remembrance the iniquity] The king of Babylon will by punishment remind them of their perjury (2 K. xxv. 6, 7; 2 Chr. xxxvi. 17).

25. profane] Rather, "wounded,"—not dead but—having a death-wound. The prophet, turning from the general crowd, addresses Zedekiah.

when iniquity shall have an end] i.e. at the time when iniquity shall be closed with punishment. So in r. 29.

26. The diadem (the mitre, the peculiar head-dress of the high priest) shall be removed, and the crown taken off (this shall not be as it is), the low exalted, and the high abased. Glory shall be removed alike from priest and king; the present glory and power attached to the government of God's people shall be quite removed.

27. it shall be no more] Or, "This also shall not be;" the present state of things shall not continue: all shall be confusion until

- 28 whose right it is; and I will give it *him*. ¶ And thou, son of man, prophesy and say, Thus saith the Lord God <sup>d</sup>concerning the Ammonites, and concerning their reproach; even say thou, <sup>e</sup>"The sword, the sword is drawn: for the slaughter it is furbished, to consume because of the glittering: whiles they <sup>f</sup>see vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of *them that are slain*, of the wicked, <sup>g</sup>"whose day is come, when their iniquity *shall have an end*. <sup>h</sup>"Shall I cause it to return into his sheath? <sup>i</sup>"I will judge thee in the place where thou wast created, <sup>j</sup>"in the land of thy nativity. 31 And I will <sup>k</sup>"pour out mine indignation upon thee, I will <sup>l</sup>"blow against thee in the fire of my wrath, and deliver thee into the 32 hand of <sup>m</sup>"brutish men, and skilful to destroy. Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; <sup>n</sup>"thou shalt be no more remembered: for I the LORD have spoken it.

- CHAP. 22. MOREOVER** the word of the LORD came unto me, saying, 2 Now, thou son of man, <sup>a</sup>wilt thou <sup>b</sup>judge, wilt thou judge <sup>c</sup>the 'bloody city? yea, thou shalt <sup>d</sup>shew her all her abominations. 3 Then say thou, Thus saith the Lord God, The city sheddeth blood in the midst of it, that her time may come, and maketh idols 4 against herself to defile herself. Thou art become guilty in thy blood that thou hast <sup>e</sup>'shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come *even* unto thy years: <sup>f</sup>"therefore have I made thee a reproach unto the heathen, and a mocking to all 5 countries. *Those that be near, and those that be far from thee,* 6 shall mock thee, *which art* <sup>g</sup>"infamous and much vexed. ¶ Behold, <sup>h</sup>"the princes of Israel, every one were in thee to their

<sup>a</sup> ch. 20. 4.  
<sup>b</sup> 23. 36.  
<sup>c</sup> ch. 24. 6, 9.  
<sup>d</sup> Nah. 3. 1.

<sup>e</sup> 2 Kin. 21. 16.

<sup>f</sup> Dcut. 23. 37.  
<sup>g</sup> 1 Kin. 9. 7.  
<sup>h</sup> Dan. 9. 16.

<sup>i</sup> Isai. 1. 23.  
<sup>j</sup> Mic. 3. 1, 2.  
<sup>k</sup> Zeph. 3. 3.

<sup>l</sup> Or, Cause it to return.  
<sup>m</sup> Or, burning.  
<sup>n</sup> Or, plead for.

<sup>a</sup> Heb. city of bloods?  
<sup>b</sup> Heb. make her know, ch. 18. 2.

<sup>c</sup> Heb. polluted of name, much in vexation.

*He come to Whom the dominion belongs of right. Not Zedekiah but Jeconiah and his descendants were the rightful heirs of David's throne. Through the restoration of the true line was there hope for Judah (cp. Gen. xlix. 10), the promised King in Whom all power shall rest—the Son of David—Messiah the Prince. Thus the prophecy of destruction ends for Judah in the promise of restoration (as in xx. 40 &c.).*

28. The burden of the Song of the Sword, also in the form of poetry, is again taken up, directed now against the Ammonites, who, exulting in Judah's destruction, fondly deemed that they were themselves to escape. For Judah there is yet hope, for Ammon irremediable ruin.

*their reproach*] The scorn with which they reproach Judah (marg. refl.).

*the sword...the glittering*] Or, *the sword is drawn for the slaughter; it is furbished that it may devour, in order that it may glitter.* In the LXX. (and Vulg.) the sword is addressed; e.g. LXX., "Arise that thou mayest shine."

29. *whiles...unto thee*] A parenthesis. The

Ammonites had their false diviners who deluded with vain hopes.

*to bring thee upon the necks of them that are slain*] To cast thee (Ammon) upon the heap of slaughtered men.

*shall have an end*] Shall have its final doom.

30. *Shall I cause it to return...]* Or, *Back to its sheath!* The work of the sword is over.

XXII. 1-18. The fourth word of judgment. The sins which have brought ruin upon Jerusalem are the sins which disgraced the heathen inhabitants of Canaan, whom the Israelites were to cast out (cp. Lev. xviii.). The commission of like sins would insure like judgment.

4. *thy days, i.e. of judgment; thy years, i.e. of visitation* (cp. xx. 25, 39).

*a reproach a mocking*] Judah shall be like the Ammonites (xxi. 28).

5. *i.e. Countries near and afar off shall mock thee, saying, "Ah! defiled in name; Ah! full of turbulence!"*

6. *Render, Behold the princes of Israel, each according to his might* (lit. "arm") *have been in thee in order to shed blood.* They looked to might not right.

- 7 <sup>1</sup>power to shed blood. In thee have they <sup>2</sup>set light by father and mother: in the midst of thee have they <sup>3</sup>dealt by <sup>4</sup>oppression with the stranger: in thee have they vexed the fatherless and the widow. Thou hast <sup>5</sup>despised mine holy things, and hast <sup>6</sup>profaned my sabbaths. In thee are <sup>7</sup>men that carry tales to shed blood: <sup>8</sup>and in thee they eat upon the mountains: 10 in the midst of thee they commit lewdness. In thee have they <sup>9</sup>discovered their fathers' nakedness: in thee have they humbled her that was <sup>10</sup>set apart for pollution. And <sup>11</sup>one hath committed abomination <sup>12</sup>with his neighbour's wife; and <sup>13</sup>another hath <sup>14</sup>lewdly defiled his daughter in law; and another in thee hath humbled his <sup>15</sup>sister, his father's daughter. In thee <sup>16</sup>have they taken gifts to shed blood; <sup>17</sup>thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and <sup>18</sup>hast forgotten me, saith the Lord God. ¶ Behold, therefore I have <sup>19</sup>smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee. <sup>20</sup>Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? <sup>21</sup>I the LORD have spoken <sup>22</sup>it, and will do <sup>23</sup>it. And <sup>24</sup>I will scatter thee among the heathen, and disperse thee in the countries, and <sup>25</sup>will consume thy filthiness out of thee. And thou <sup>26</sup>shalt take thine inheritance in thyself in the sight of the heathen, and <sup>27</sup>thou shalt know that I <sup>28</sup>am the LORD. ¶ And the word of the LORD came unto me, saying, Son of man, <sup>29</sup>the house of Israel is to me become dross: all they <sup>30</sup>are brass, and tin, and iron, and lead, in the midst of the furnace; they are <sup>31</sup>even the <sup>32</sup>dross of silver. 19 Therefore thus saith the Lord God; Because ye are all become dross, behold, therefore I will gather you into the midst of 20 Jerusalem. <sup>21</sup>As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt <sup>22</sup>it; so will I gather <sup>23</sup>you in mine anger and in my fury, and I will leave <sup>24</sup>you there, and melt you. Yea, I will gather you, and <sup>25</sup>blow upon you in the fire of my wrath, and <sup>26</sup>ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have <sup>27</sup>poured out my fury upon you. ¶ And the word of the LORD came unto 24 me, saying, Son of man, say unto her, Thou <sup>25</sup>art the land that is not cleansed, nor rained upon in the day of indignation. 25 <sup>26</sup>There is a conspiracy of her prophets in the midst thereof, like <sup>27</sup>a roaring lion ravening the prey; they <sup>28</sup>have devoured souls; <sup>29</sup>they have taken the treasure and precious things; they have 26 made her many widows in the midst thereof. <sup>30</sup>Her priests have

<sup>1</sup> Heb. *arm*.<sup>2</sup> Or, *deceit*.<sup>3</sup> Heb. *men of slanders*.<sup>4</sup> Or, *every one*.<sup>5</sup> Or, *every one*.<sup>6</sup> Or, *by lewdness*.<sup>7</sup> Or, *shall be profaned*.<sup>8</sup> Heb. *drosses*.<sup>9</sup> Heb. *According to the gathering*.<sup>1</sup> Deut. 27. 16.<sup>2</sup> Ex. 22. 21.<sup>3</sup> ver. 26.<sup>4</sup> Lev. 19. 30.<sup>5</sup> Ex. 23. 1.<sup>6</sup> Lev. 19. 16.<sup>7</sup> ch. 18. 6, 11.<sup>8</sup> Lev. 18. 7.<sup>9</sup> Lev. 20. 18.<sup>10</sup> Lev. 18. 20.<sup>11</sup> Jer. 5. 8.<sup>12</sup> Lev. 20. 12.<sup>13</sup> Lev. 18. 9.<sup>14</sup> Ex. 23. 8.<sup>15</sup> Deut. 16. 19.<sup>16</sup> Ex. 22. 25.<sup>17</sup> ch. 18. 13.<sup>18</sup> Deut. 32. 18.<sup>19</sup> Jer. 3. 21.<sup>20</sup> ch. 21. 17.<sup>21</sup> See ch.<sup>22</sup> 21. 7.<sup>23</sup> ch. 17. 24.<sup>24</sup> Deut. 4. 27.<sup>25</sup> ch. 12. 14.<sup>26</sup> ch. 23. 27.<sup>27</sup> Ps. 9. 16.<sup>28</sup> Isai. 1. 22.<sup>29</sup> Jer. 6. 28.<sup>30</sup> See Ps. 119. 119.<sup>31</sup> ch. 22. 20.<sup>32</sup> ch. 20. 8, 33.<sup>1</sup> Hos. 6. 9.<sup>2</sup> Matt. 23. 14.<sup>3</sup> Mic. 3. 11.<sup>4</sup> Zeph. 3. 3.<sup>5</sup> Mal. 2. 8.10. *set apart for pollution*] Or, "unclean by reason of impurity" (Lev. xii. 2).16. *thou shalt take &c.*] Better as in marg. Thou shalt by thine own fault forfeit the privileges of a holy nation.

17-23. The fifth word of judgment. The furnace. In the besieged city the people shall be tried and purged.

18. *dross*] A frequent metaphor which denotes not only the corruption of the people, who have become like base metal, but also a future purification whereby, the *dross* being burnt away, the remnant of good may appear.

23-31. The sixth word of judgment. The special sins of princes, priests, and people.

<sup>2</sup> Lev. 22. 2.  
<sup>1</sup> Sam. 2. 29.  
<sup>1</sup> Jer. 15. 19.

<sup>m</sup> Isai. 1. 23.  
 Mic. 3. 2, 3.  
 Zeph. 3. 3.  
<sup>n</sup> ch. 13. 10.  
<sup>o</sup> ch. 13. 6, 7.

<sup>p</sup> Jer. 5. 26.  
 ch. 18. 12.

<sup>q</sup> Ex. 22. 21.  
 Lev. 19. 33.  
 ch. 22. 7.

<sup>r</sup> Jer. 5. 1.  
<sup>s</sup> ch. 13. 5.  
<sup>t</sup> Ps. 106. 23.  
<sup>u</sup> ver. 22.

<sup>v</sup> ch. 9. 10.

<sup>a</sup> Jer. 3. 7.

ch. 16. 46.

<sup>b</sup> Lev. 17. 7.

Josh. 24. 14.

ch. 20. 8.

<sup>c</sup> ch. 16. 22.

<sup>d</sup> ch. 16. 8.

<sup>e</sup> 2 Kin. 15.

19.

<sup>f</sup> 10. 7.

Hos. 8. 9.

<sup>f</sup> ver. 3.

<sup>1</sup>violated my law, and have <sup>2</sup>profaned mine holy things: they have put no <sup>3</sup>difference between the holy and profane, neither have they shewed *difference* between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them. Her <sup>m</sup>princes in the midst thereof *are* like wolves, ravening the prey, to shed blood, *and* to destroy souls, to get dishonest gain. And <sup>n</sup>her prophets have daubed them with untempered mortar, <sup>o</sup>seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken. <sup>p</sup>The people of the land have used <sup>q</sup>oppression, and exercised robbery, and have vexed the poor and needy: yea, and they have <sup>r</sup>oppressed the stranger <sup>s</sup>wrongfully. <sup>t</sup>And I sought for a man among them, that should <sup>u</sup>make up the hedge, and <sup>v</sup>stand in the gap before me for the land, that I should not destroy it: but I found none. Therefore have I <sup>w</sup>"poured out mine indignation upon them; I have consumed them with the fire of my wrath: <sup>x</sup>their own way have I recompensed upon their heads, saith the Lord God.

**CHAP. 23.** THE word of the LORD came again unto me, saying, Son of man, there were <sup>a</sup>"two women, the daughters of one mother: 3 and <sup>b</sup>they committed whoredoms in Egypt; they committed whoredoms in <sup>c</sup>their youth: there were their breasts pressed, 4 and there they bruised the teats of their virginity. And the names of them *were* Aholah the elder, and Aholibah her sister: and <sup>d</sup>they were mine, and they bare sons and daughters. Thus *were* their names; Samaria is <sup>e</sup>Aholah, and Jerusalem <sup>f</sup>Aholibah. 5 ¶ And Aholah played the harlot when she was mine; and she 6 doted on her lovers, on <sup>g</sup>the Assyrians *her* neighbours, *which* <sup>h</sup>were clothed with blue, captains and rulers, all of them desirable 7 young men, horsemen riding upon horses. Thus she <sup>i</sup>committed her whoredoms with them, with all them *that were* <sup>j</sup>the chosen men of Assyria, and with all on whom she doted: with 8 all their idols she defiled herself. Neither left she her whoredoms <sup>k</sup>brought <sup>l</sup>from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their 9 whoredom upon her. Wherefore I have delivered her into the

<sup>1</sup> Heb. offered violence to.

<sup>2</sup> Or, decent.

<sup>3</sup> Heb. without right.

<sup>4</sup> That is, *His* tent, or,

tabernacle.

<sup>5</sup> That is, *My* tabernacle

in her, 1 Kin. 8. 29.

<sup>6</sup> Heb. bestowed her whore.

<sup>7</sup> doms upon them.

<sup>8</sup> Heb. the choice of the children of Ashur.

26. violated] Better as in marg.; to offer violence to the Law is to misinterpret it. It was the special office of the priests to keep up the distinction between *holy* and *unholy*, *clean* and *unclean* (Lev. x. 10).

28. See marg. ref. note.

30. The land might be said to perish for the lack of such interpositions as saved their forefathers when Moses stood in the gap. This was a proof of the general corruption, that there was not in the city sufficient righteousness to save it from utter destruction. Prince, prophet, priest, all fail.

XXIII. The seventh word of judgment. The allegory of Aholah and Aholibah.

2. of one mother] Israel and Judah were branches of the same stock.

4. Aholah...and Aholibah] More correctly

"Oholah" ("her own tent or tabernacle") and "Oholibah" ("My tent or tabernacle is in her"); names chosen to express that after the division Israel set up her own tabernacle in the place of the Temple in which God dwelt (1 K. xii. 32), while with Judah the Temple of God still remained. The Presence of God aggravated Judah's sins. In the times of the Captivity it was customary among the Jews to give their children names connected with the Temple or tabernacle.

6. The army of the Assyrians is described. War-horses formed an important part in the armies of Assyria and Egypt; Israel was deficient in this respect (Isai. xxxvi. 8).

9. For the cause which at last brought destruction on Israel, see marg. ref.

- hand of her lovers, into the hand of the <sup>o</sup> Assyrians, upon whom  
 10 she doted. These <sup>a</sup> discovered her nakedness: they took her  
 sons and her daughters, and slew her with the sword: and she  
 became <sup>1</sup> famous among women; for they had executed judgment  
 11 upon her. ¶ And <sup>q</sup> when her sister Aholibah saw <sup>this</sup>, <sup>2</sup> she was  
 more corrupt in her inordinate love than she, and in her whore-  
 12 doms <sup>3</sup> more than her sister in her whoredoms. She doted upon  
 the <sup>4</sup> Assyrians her neighbours, <sup>m</sup> captains and rulers clothed most  
 gorgeously, horsemen riding upon horses, all of them desirable  
 13 young men. Then I saw that she was defiled, <sup>that</sup> they took  
 14 both one way, and <sup>that</sup> she increased her whoredoms: for when  
 she saw men pourtrayed upon the wall, the images of the Chal-  
 15 deans pourtrayed with vermilion, girded with girdles upon their  
 loins, exceeding in dyed attire upon their heads, all of them  
 princes to look to, after the manner of the Babylonians of Chal-  
 16 dea, the land of their nativity: <sup>n</sup> and <sup>o</sup> as soon as she saw them  
 with her eyes, she doted upon them, and sent messengers unto  
 17 them into Chaldea. And the <sup>5</sup> Babylonians came to her into the  
 bed of love, and they defiled her with their whoredom, and she  
 was polluted with them, and <sup>o</sup> her mind was <sup>6</sup> alienated from them.  
 18 So she discovered her whoredoms, and discovered her nakedness:  
 then <sup>p</sup> my mind was alienated from her, like as my mind was  
 19 alienated from her sister. Yet she multiplied her whoredoms,  
 in calling to remembrance the days of her youth, <sup>q</sup> wherein she  
 20 had played the harlot in the land of Egypt. For she doted upon  
 their paramours, <sup>r</sup> whose flesh is as the flesh of asses, and whose  
 21 issue is like the issue of horses. Thus thou calledst to remem-  
 brance the lowdness of thy youth, in bruising thy teats by the  
 22 Egyptians for the paps of thy youth. ¶ Therefore, O Aholibah,  
 thus saith the Lord God; <sup>s</sup> Behold, I will raise up thy lovers  
 against thee, from whom thy mind is alienated, and I will bring  
 23 them against thee on every side; the Babylonians, and all the  
 Chaldeans, <sup>t</sup> Pekod, and Shoa, and Koa, <sup>and</sup> all the Assyrians  
 with them: <sup>u</sup> all of them desirable young men, captains and  
 rulers, great lords and renowned, all of them riding upon horses.

<sup>1</sup> Heb. a name.<sup>2</sup> Heb. she corrupted her inordinate love more than, &c.<sup>3</sup> Heb. more than the whoredoms of her sister.  
<sup>4</sup> Heb. at the sight of her eyes.<sup>5</sup> Heb. children of Babel.<sup>6</sup> Heb. loosed, or, dis-jointed.

10. famous] Or, infamous among women: lit. as in marg., i.e. a byword among women.

11. The idolatries of Manasseh's reign exceeded all that had gone before either in Israel or in Judah (2 K. xxi. 1-16; 2 Chr. xxxiii. 1-10).

14. After Israel's captivity Judah intrigned first with Assyria, then with Babylon, courting their monarchs, imitating their customs, and learning their idolatries. *pourtrayed upon the wall*] The monuments of Nineveh shew how the walls of its palaces were adorned with figures precisely answering to this description. There is evidence that these sculptures were highly coloured with vermilion, or rather, red ochre.

16. The sending of messengers refers to the act of Ahaz (2 K. xvi. 7).

17. After Josiah's death and the usurpa-

tion of dominion by the Egyptians, the Babylonians were no doubt welcomed as friends (2 K. xxiv. 1). But the Jews were soon tired of their alliance and disgusted with their friends, and this led to the rebellion of Jehoiakim and the first Captivity.

19. Egypt] The kings of Judah played alternately Egypt against Babylon, and Babylon against Egypt. Jehoahaz was displaced by Necho for Jehoiakim, who then turned to the Chaldeans, and afterwards rebelling sought aid from Egypt. So Zedekiah was continually meditating help from Egypt, against which Jeremiah and Ezekiel were continually protesting.

23. Pekod, and Shoa, and Koa] Possibly words expressive of rank, or names of small Chaldean tribes, selected for their resemblance to expressive Hebrew words.



- 24 And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people, *which* shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to 25 their judgments. And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire. <sup>a</sup>They shall also strip 27 thee out of thy clothes, and take away thy <sup>1</sup>fair jewels. Thus <sup>a</sup>will I make thy lewdness to cease from thee, and <sup>a</sup>thy whoredom brought from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.
- 28 ¶ For thus saith the Lord God: Behold, I will deliver thee into the hand of *them* <sup>a</sup>whom thou hatest, into the hand of *them* 29 <sup>b</sup>from whom thy mind is alienated: and they shall deal with thee hatefully, and shall take away all thy labour, and <sup>c</sup>shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.
- <sup>d</sup> ch. 6. 9. 30 I will do these *things* unto thee, because thou hast <sup>a</sup>gone a whoring after the heathen, *and* because thou art polluted with 31 their idols. Thou hast walked in the way of thy sister; therefore will I give her <sup>c</sup>cup into thine hand. Thus saith the Lord God; Thou shalt drink of thy sister's cup deep and large: <sup>c</sup>thou shalt be laughed to scorn and had in derision; it containeth 33 much. Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy 34 sister Samaria. Thou shalt <sup>e</sup>even drink it and suck *it* out, and thou shalt break the sherds thereof, and pluck off thine own 35 breasts: for I have spoken *it*, saith the Lord God. Therefore thus saith the Lord God; Because thou <sup>a</sup>hast forgotten me, and <sup>a</sup>cast me behind thy back, therefore bear thou also thy 36 lewdness and thy whoredoms. ¶ The Lord said moreover unto me; Son of man, wilt thou <sup>a2</sup>judge Aholah and Aholibah? yea, 37 <sup>1</sup>declare unto them their abominations; that they have committed adultery, and <sup>a</sup>blood *is* in their hands, and with their idols have they committed adultery, and have also caused their sons, <sup>a</sup>whom they bare unto me, to pass for them through *the* 38 *fire*, to devour *them*. Moreover this they have done unto me: they have defiled my sanctuary in the same day, and <sup>e</sup>have profaned my sabbaths. For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, <sup>a</sup>thus have they done in the midst of mine 40 house. And furthermore, that ye have sent for men <sup>a</sup>to come

<sup>1</sup> Heb. *instruments of thy decking*.<sup>2</sup> Or, *plead for*.<sup>3</sup> Heb. *coming*.

24. with chariots &c.] Better "with armour, horsemen, and chariot."

25. take away thy nose and thine ears] Alluding to the barbarous custom of mutilating prisoners in the East (Dan. ii. 5). An Egyptian law prescribed this punishment for an adulteress.

*fire*] A mode of capital punishment (Jer. xxix. 22; Dan. iii.)

37. blood] One of the chief sins of Manasseh was that he shed innocent blood (2 K. xxi. 16, xxiv. 4).

38. the same day] The day when they made their offerings. See v. 39.

39. Jehovah was placed as it were in the list of deities, not acknowledged as the One God. Idols and idol-temples were erected close to the House of God, and yet the Temple-service went on (Jer. xxxii. 34).

40, 41. The figure is that of a woman decked in all her beauty, sitting on a couch (not bed) at a banquet prepared for those whom she has invited. This further offence is not one of idolatry, but that of courting

from far, <sup>1</sup>unto whom a messenger *was sent*; and, lo, they came: for whom thou didst <sup>2</sup>wash thyself, <sup>3</sup>paintest thy eyes, and 41 deckedst thyself with ornaments, and satest upon a <sup>4</sup>'stately bed, and a table prepared before it, <sup>5</sup>"whereupon thou hast set 42 mine incense and mine oil. And a voice of a multitude being at ease *was* <sup>6</sup>with her: and with the men <sup>7</sup>of the common sort *were* brought <sup>8</sup>Sabeans from the wilderness, which put bracelets upon 43 their hands, and beautiful crowns upon their heads. Then said I unto her *that was* old in adulteries, Will they now commit 44 <sup>9</sup>whoredoms with her, and she *with them*? Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd 45 women. And the righteous men, they shall <sup>10</sup>judge them after the manner of adulteresses, and after the manner of women that shed blood; because they *are* adulteresses, and <sup>11</sup>'blood is in their 46 hands. For thus saith the Lord GOD; <sup>12</sup>'I will bring up a company upon them, and will give them <sup>13</sup>'to be removed and spoiled. 47 <sup>14</sup>'And the company shall stone them with stones, and <sup>15</sup>'dispatch them with their swords; <sup>16</sup>'they shall slay their sons and their 48 daughters, and burn up their houses with fire. Thus <sup>17</sup>'will I cause lewdness to cease out of the land, <sup>18</sup>'that all women may 49 be taught not to do after your lewdness. And they shall recompense your lewdness upon you, and ye shall <sup>19</sup>'bear the sins of your idols: <sup>20</sup>'and ye shall know that I *am* the Lord GOD.

CHAP. 24. AGAIN in the ninth year, in the tenth month, in the tenth day of the month, the word of the LORD came unto me, 2 saying, Son of man, write thee the name of the day, *even* of this same day: the king of Babylon set himself against Jerusalem

<sup>1</sup> Heb. *honourable*.

<sup>2</sup> Heb. *of the multitude of men*.

<sup>3</sup> Or, *drunkards*.

<sup>4</sup> Heb. *her whoredom*.

<sup>5</sup> Heb. *for a removing and*

*oil*.

<sup>6</sup> Or, *single them out*.

alliances with other powers which were not less readily made than broken.

40. *that ye have sent*] Better, "they (i.e. Israel and Judah) sent."

42. *a voice &c.*] Or, The voice of the tumult was stilled thereby. The tumultuous cries of the invading army were stilled by these gifts. Others render *being at ease*, "living carelessly."

*of the common sort*] See marg.,—a multitudinous crowd.

*Sabeans*] Better as in marg. The Chaldeans were noted for their intemperance and revellings.

*the wilderness*] The desert tract which the Chaldeans had to pass from the North of Mesopotamia to the Holy Land. This verse describes the temporary effects of the alliance of Israel and Judah with the Assyrians and Babylonians. All became quiet, the allies received gifts (incense and oil) from Israel and Judah, and these in turn brought riches to Palestine, *bracelets upon their* (i.e. Aholah's and Aholibah's) *hands*, and *crowns upon their heads*.

43. *Will they now commit...*] Rather, Now shall there be committed her whoredom, *even this*; i.e. when Israel and Judah

had courted these alliances God said in wrath, "This sin too shall be committed, and so (not yet) they went in"; the alliances were made according to their desires, and then followed the consequent punishment.

45-49. The judgment to be executed by the hands of their allies.

45. *the righteous men*] Or, *righteous men*. The allies are so called as the instruments of God's righteous judgments.

48. *to cease*] Because they are stricken and consumed. (Cp. marg. ref.)

*all women*] i.e. all countries.

XXIV. Ezekiel is commissioned to announce to his fellow-exiles that the destruction of Jerusalem, so long foretold, was now in course of execution, that the siege had actually begun. This he is to declare (1) by a parable—of the boiling pot, (2) by a symbolical act—the abstaining from the usual outward mourning for his wife's death.

1. The prophecies in this chapter were delivered two years and five months after those of the previous section (xx. 1). The day mentioned here was the very day on which Nebuchadnezzar completed his arrangements for the siege, and closed in the

\* 9 Kin. 25. 1.  
Jer. 52. 4.  
\* Ch. 17. 12.  
\* See Jer. 1.  
13.

\* ch. 22. 3.

\* See 2 Sam.  
8. 2.  
Joel 3. 3.  
Obad. 11.  
Nah. 3. 10.  
/ Lev. 17. 13.  
Deut. 12. 16.  
\* Matt. 7. 2.  
\* Nah. 3. 1.  
Hab. 2. 12.

\* ch. 22. 15.

\* ch. 5. 13.  
\* 1 Sam. 15.  
29.  
\* ch. 5. 11.

\* Jer. 16. 5.  
\* See Lev.  
21. 10.  
\* 2 Sam. 15.  
30.

3 <sup>a</sup>this same day. <sup>b</sup>And utter a parable unto the rebellious house, and say unto them,

4 <sup>c</sup>if on, and also pour water into it: gather the pieces thereof into it, *even* every good piece, the thigh, and the shoulder; fill <sup>d</sup>it with the choice bones. Take the choice of the flock, and <sup>e</sup>burn also the bones under it, and make it boil well, and let them seethe the bones of it therein. ¶ Wherefore thus saith the Lord God: Woe to <sup>f</sup>the bloody city, to the pot whose scum <sup>g</sup>is therein, and whose scum is not gone out of it! bring it out piece by piece; let no <sup>h</sup>lot fall upon it. For her blood is in the midst of her; she set it upon the top of a rock; <sup>i</sup>she poured it not upon the ground, to cover it with dust; that it might cause fury to come up to take vengeance; <sup>j</sup>I have set her blood upon the top of a rock, that it should not be covered. Therefore thus saith the Lord God; <sup>k</sup>Woe to the bloody city! I will even make the pile for fire great. Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned. Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and *that* the filthiness of it may be molten in it, *that* the scum of it may be consumed. She hath wearied *herself* with lies, and her great scum went not forth out of her: her scum <sup>l</sup>shall be in the fire. In thy filthiness <sup>m</sup>is lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, <sup>n</sup>till I have caused my fury to rest upon thee. <sup>o</sup>I the LORD have spoken <sup>p</sup>it: it shall come to pass, and I will do <sup>q</sup>it; I will not go back, <sup>r</sup>neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord God.

15, 16 Also the word of the LORD came unto me, saying, Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears <sup>s</sup>run down. <sup>t</sup>Forbear to cry, <sup>u</sup>make no mourning for the dead, <sup>v</sup>bind the tire of thine head upon thee, and <sup>w</sup>put on

<sup>1</sup> Or, heap.

<sup>2</sup> Heb. go.

<sup>3</sup> Heb. Be silent.

city (marg. reff.). After the Captivity this day was regularly observed as a fast day (Zech. viii. 19).

3. *a pot*] Or, the caldron; with ref. to xi. 3. The prophet indicates by the figure utter destruction. The caldron is the city, the fire is the surrounding army, the flesh and bones are the inhabitants shut in within the walls.

4. *the pieces thereof*] Or, that belong to it; i.e. the pieces which are designed for the caldron, and belong to it as the inhabitants belong to the city. The choice pieces are the choice members of the community (xi. 3).

5. *burn*] Rather, as in marg.; the bones would serve for fuel.

6. *scum*] Better, rust (and in vv. 11, 12). *bring it out piece by piece*] It, the city; bring out the inhabitants, one by one, clear the city of them, whether by death, exile, or captivity.

*let no lot fall upon it*] In the captivity of Jehoiakim and in that of Jehoiachin, some

were taken, others left. Now all shall be removed.

7, 8. *the top of a rock*] The blood was poured upon a naked, dry, rock where it could not be absorbed or unnoticed.

10. *consume...spice it well*] i.e. "dress the flesh, and make it froth and bubble, that the bones and the flesh may be all boiled up together."

16-27. The death of Ezekiel's wife took place in the evening of the same day that he delivered the foregoing prophecy. This event was to signify to the people that the Lord would take from them all that was most dear to them; and—owing to the extraordinary nature of the times—quiet lamentation for the dead, according to the usual forms of mourning, would be impossible.

17. The priest in general was to mourn for his dead (Lev. xxi. 1 seq.); but Ezekiel was to be an exception to the rule. The *tire* was the priest's mitre.

thy shoes upon thy feet, and <sup>a</sup>cover not *thy* <sup>b</sup>lips, and eat not <sup>c</sup>the bread of men. ¶ So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded. And the people said unto me, <sup>d</sup>Wilt thou not tell us what these *things are* to us, that thou doest *so*? Then I answered them, The word of the LORD came unto me, saying, 21 Speak unto the house of Israel, Thus saith the Lord God; Behold, <sup>e</sup>I will profane my sanctuary, the excellency of your strength, <sup>f</sup>the desire of your eyes, and <sup>g</sup>that which your soul pitieth; <sup>h</sup>and your sons and your daughters whom ye have left 22 shall fall by the sword. And ye shall do as I have done: <sup>i</sup>ye 23 shall not cover *your* lips, nor eat the bread of men. And your tires *shall be* upon your heads, and your shoes upon your feet: <sup>j</sup>ye shall not mourn nor weep; but <sup>k</sup>ye shall pine away for 24 your iniquities, and mourn one toward another. Thus <sup>l</sup>Ezekiel is unto you a sign: according to all that he hath done shall ye do: <sup>m</sup>and when this cometh, <sup>n</sup>ye shall know that I *am* the 25 Lord God. ¶ Also, thou son of man, *shall it not be* in the day when I take from them <sup>o</sup>their strength, the joy of their glory, the desire of their eyes, and <sup>p</sup>that whereupon they set their 26 minds, their sons and their daughters, *that* <sup>q</sup>he that escapeth in that day shall come unto thee, to cause *thee* to hear it with *thine* 27 ears? ¶ In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and <sup>r</sup>thou shalt be a sign unto them; and they shall know that I *am* the LORD.

CHAP. 25. THE word of the LORD came again unto me, saying,

<sup>1</sup> Heb. *upper lip*: And so ver. 22. Lev. 13. 45.

<sup>2</sup> Heb. *the pity of your soul*.

<sup>3</sup> Heb. *the lifting up of their soul*.

*eat not the bread of men*] Food supplied for the comfort of the mourners.

23. *pine away*] (cp. Lev. xxvi. 39. The outward signs of grief were a certain consolation. Their absence would indicate a heart-consuming sorrow.

27. Ezekiel had been employed four years in foretelling the calamities about to come to pass. He had been utterly disregarded by the inhabitants of Jerusalem, and received with apparent respect but with real incredulity by those in exile. Now until the city had been actually taken, the voice of prophecy should cease, so far as God's people were concerned. Hence the intervening series of predictions relating to neighbouring and foreign nations (xxv.-xxxii.). After which the prophet's voice was again heard addressing his countrymen in their exile. This accounts for the apparently parenthetical character of the next eight chapters.

XXV.-XXXII. It was a distinct part of scriptural prophecy to address heathen nations. In Isaiah (xiii.-xix.), Jeremiah (xli.-li.), and here, one section is specially devoted to a collection of such prophecies. Every such prediction had the general purpose of exhibiting the conflict ever waging between the servants of God and the powers

of the world, the struggle in which the Church of Christ has still to wrestle against her foes (Eph. vi. 12), but in which she will surely prevail.

This series of prophecies, with one exception, was delivered at the time of the fall of Jerusalem; some shortly before, and some shortly after, the capture of the city. They were collected together to illustrate their original purpose of warning the nations not to exult in their neighbour's fall. Seven nations are addressed, which have had most intercourse with the children of Israel—on their eastern borders Moab and Ammon, to the South Edom, on the South-West Philistia, northward Tyre (the merchant city) and the more ancient Sidon, and lastly Egypt, alternately the scourge and the false stay of the chosen people. The number *seven* is symbolical of completeness. Seven prophecies against Egypt the chief of *seven* nations, denote the completeness of the overthrow of the heathen power, the antagonist of the kingdom of God. While other prophets hold out to these heathen nations some prospect of future mercy (e.g. Isai. xvi. 14; Jer. xlix. 6, 11), Ezekiel speaks of their complete ruin. He was contemplating *national* ruin. In the case of Jerusalem there would be *national* restoration,

<sup>a</sup> Mic. 3. 7.

<sup>b</sup> ch. 12. 9.

<sup>c</sup> & 37. 18.

<sup>d</sup> Jer. 7. 14.

<sup>e</sup> ch. 7. 20, 21.

<sup>f</sup> Ps. 27. 4.

<sup>g</sup> ch. 23. 47.

<sup>h</sup> Jer. 16. 6.

<sup>i</sup> ver. 17.

<sup>j</sup> Job 27. 15.

<sup>k</sup> Ps. 78. 64.

<sup>l</sup> ch. 33. 10.

<sup>m</sup> Isai. 20. 3.

<sup>n</sup> ch. 4. 3.

<sup>o</sup> Jer. 17. 15.

<sup>p</sup> John 13. 19.

<sup>q</sup> ch. 25. 5.

<sup>r</sup> ver. 21.

<sup>s</sup> ch. 33. 21.

<sup>t</sup> ch. 3. 26.

<sup>u</sup> & 33. 22.

<sup>v</sup> ver. 24.

<sup>a</sup> ch. 6. 2.  
<sup>b</sup> Jer. 49. 1.  
 ch. 21. 28.  
 Amos 1. 13.  
 Zeph. 2. 8.  
<sup>c</sup> Prov. 17. 2.  
 ch. 26. 2.

<sup>d</sup> ch. 21. 20.  
<sup>e</sup> Isai. 17. 2.  
 Zeph. 2. 14.  
<sup>f</sup> ch. 24. 24.  
<sup>g</sup> Job 27. 23.  
 Lam. 2. 15.  
 Zeph. 2. 15.  
<sup>h</sup> ch. 36. 5.  
 Zeph. 2. 8.  
<sup>i</sup> ch. 35. 3.

<sup>a</sup> Isai. 15.  
 & 16.  
 Jer. 49. 1.  
 Amos 2. 1.  
<sup>i</sup> ch. 35. 2, 5.

2 Son of man, "set thy face <sup>b</sup>against the Ammonites, and prophecy  
 3 against them; and say unto the Ammonites, Hear the word of  
 the Lord God; Thus saith the Lord God; "Because thou saidst,  
 Aha, against my sanctuary, when it was profaned; and against  
 the land of Israel, when it was desolate; and against the house  
 4 of Judah, when they went into captivity; behold, therefore I  
 will deliver thee to the <sup>1</sup>men of the east for a possession, and  
 they shall set their palaces in thee, and make their dwellings in  
 thee: they shall eat thy fruit, and they shall drink thy milk.  
 5 And I will make <sup>c</sup>Rabbah <sup>d</sup>a stable for camels, and the Ammon-  
 ites a couchingplace for flocks: <sup>e</sup>and ye shall know that I *am*  
 6 the LORD. For thus saith the Lord God; Because thou <sup>f</sup>hast  
 clapped *thine* <sup>g</sup>hands, and stamped with the <sup>h</sup>feet, and <sup>i</sup>re-  
 joiced in <sup>h</sup>heart with all thy despise against the land of Israel;  
 7 behold, therefore I will <sup>i</sup>stretch out mine hand upon thee, and  
 will deliver thee for <sup>a</sup>a spoil to the heathen; and I will cut thee  
 off from the people, and I will cause thee to perish out of the  
 countries: I will destroy thee; and thou shalt know that I *am*  
 8 the LORD. ¶ Thus saith the Lord God; Because that <sup>a</sup>Moab  
 and <sup>b</sup>Seir do say, Behold, the house of Judah *is* like unto all  
 9 the heathen; therefore, behold, I will open the <sup>c</sup>side of Moab  
 from the cities, from his cities *which are* on his frontiers, the  
 glory of the country, Beth-jeshimoth, Baal-meon, and Kiria-

<sup>1</sup> Heb. children.  
<sup>2</sup> Heb. hand.

<sup>3</sup> Heb. foot.  
<sup>4</sup> Heb. soul.

<sup>5</sup> Or, meat.  
<sup>6</sup> Heb. shoulder of Moab.

but in the case of the heathen no such recovery. The *national* ruin was irretrievable; the remnant to whom the other prophets hold out hopes of mercy were to find it as individuals gathered into God's Church, not as nations to be again set up. Ezekiel does not, like other prophets, prophecy against Babylon; it was his mission to shew that for the moment, Babylon was the righteous instrument of the Divine wrath, doing God's work in punishing His foes. In prophesying against foreign nations, Ezekiel often adopts the language of those who preceded him.

XXV. The four nations most closely connected with one another by geographical position and by intercourse, are addressed in a few brief sentences concluding with the same refrain—*Ye shall know that I am the Lord* (e.g. v. 5). This prophecy was delivered immediately after the capture of the city by Nebuchadnezzar, and so is later, in point of time, than some of the prophecies that follow it.

1-7. The Ammonites were inveterate foes of the descendants of Abraham.

4. *men of the east*] The wild wandering Arabs who should come in afterwards upon the ruined land. The name was a common term for the nomadic tribes of the desert. Cp. Isai. xiii. 20.

*palaces*] encampments. The tents and folds of nomadic tribes. After subjugation by Nebuchadnezzar (xxi. 28), the land was subjected to various masters. The Græco-Egyptian kings founded a city on the site

of Rabbah (v. 5), called Philadelphia, from Ptolemy Philadelphus. In later times, Arabs from the East have completed the doom pronounced against Rabbah.

7. *for a spoil*] Or, for a portion.

8. Prophecies against Moab which lay South of Ammon, and shared Ammon's implacable hostility to the children of Israel.

Seir was close to Moab. Edom is identified with Mount Seir in ch. xxxv.; and Seir is therefore probably coupled with Moab here because, being near neighbours closely leagued together, they expressed a common exultation at Jerusalem's fall.

9. *I will open the side &c.*] i.e. lay it open to the attack of the enemy from the cities, from his cities, from his frontier (or, in every quarter). There is an ironical stress on *his* cities, because these cities belonged not to Moab but to Israel, having been assigned to the Reubenites (Num. xxxii. 38; Josh. xiii. 20). They lay to the North of the river Arnon, which was the proper boundary of Moab (Num. xxi. 13). The Moabites had in the last days of the kingdom of Israel recovered this territory (Isai. xvi.). They still occupied this land in the time of Ezekiel (see Jer. xlviii.).

*the glory of the country*] This tract, belonging to the district called by the Arabs *Al Belka*, has been at all times highly valued on account of the excellence of its pastures for cattle. The most southern of these three cities is Kiriathaim, called on the

- 10 thaim, "unto the men of the east <sup>1</sup>with the Ammonites, and will give them in possession, that the Ammonites <sup>2</sup>may not be remembered among the nations. And I will execute judgments upon Moab; and they shall know that I am the LORD.
- 12 ¶ Thus saith the Lord GOD; <sup>3</sup>"Because that Edom hath dealt against the house of Judah <sup>4</sup>by taking vengeance, and hath greatly offended, and revenged himself upon them; therefore thus saith the Lord GOD; I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and <sup>5</sup>they of Dedan shall fall by the sword. And <sup>6</sup>I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord GOD. ¶ Thus saith the Lord GOD; <sup>7</sup>"because <sup>8</sup>the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy it <sup>9</sup>for the old hatred; therefore thus saith the Lord GOD; Behold, <sup>10</sup>I will stretch out mine hand upon the Philistines, and I will cut off the <sup>11</sup>Cherethims, <sup>12</sup>and destroy the remnant of the <sup>13</sup>sea coast. And I will <sup>14</sup>execute great <sup>15</sup>vengeance upon them with furious rebukes; <sup>16</sup>and they shall know that I am the LORD, when I shall lay my vengeance upon them.

<sup>1</sup> Or, against the children of Ammon.

<sup>2</sup> Heb. by revenging re-

<sup>3</sup> Or, they shall fall by the sword unto Dedan.

<sup>4</sup> Or, with perpetual hatred.

<sup>5</sup> Or, haren of the sea.

<sup>6</sup> Heb. vengeance.

<sup>7</sup> ver. 4.

<sup>8</sup> ch. 21. 22..

<sup>9</sup> Ps. 137. 7.

Jer. 49. 7.

ch. 35. 2.

Amos 1. 11.

Obad. 10.

<sup>10</sup> See Issi.

11. 14.

<sup>11</sup> Jer. 25. 20.

& 47. 1.

Joel 3. 4.

Amos 1. 6.

<sup>12</sup> 2 Chr. 28. 18.

<sup>13</sup> Zeph. 2. 4.

<sup>14</sup> 1 Sam. 30.

14.

<sup>15</sup> Jer. 47. 4.

<sup>16</sup> ch. 6. 15.

<sup>17</sup> Ps. 9. 16.

Moabitic stone Kirjath, and now Kureiyat. The dual termination of the name Kiriathaim is explained by the fact that Kureiyat is situated on two sister hillocks half a mile apart, both covered by the ancient city. It is situated about eight miles North of the Arnon, and seven miles East of the shore of the Dead Sea. Baal-meon is about ten miles north of Kureiyat—known at present as Main. It is probable that Kiriathaim was the *Kirjath-Huzoth* (city of streets), and Baal-meon, the *Bamoth-Baal* (high places of Baal), to which Balak took Balaam (Num. xxii. 39, 41). Baal-meon occurs on the Moabitic stone as a place which Mesa built or fortified. He probably erected a stronghold on the old locality, reviving the ancient name. Beth-jeshimoth is identified with a knoll at the north-easternmost point of the Dead Sea.

10. Ammon and Moab, of common origin, whose lands had so often been interchanged, shall now share a common ruin. To "the men of the East" (v. 4) shall Moab with Ammon be given, that Ammon may be remembered no more, and judgment be executed on Moab.

12. Edom, so named from Esau, consisted of various tribes enumerated in Gen. xxxvi. The Edomites became a powerful nation before the Israelites came out of Egypt. David conquered them, but in the reign of Joram they rebelled and were not again subdued (2 K. viii. 20). Under the name of Idumea the land was conquered by John Hyrcanus (cp. v. 14), when many of the people adopted the religion of the Jews.

In later times the Idumean Herod became king of Palestine, reckoning himself as a Jew. Mount Seir, deserted by its original inhabitants, was occupied by a tribe of Arabians (the Nabatheans), under whom Petra rose and continued a flourishing city under Roman dominion, until the tide of Mahometan conquest brought it to that ruin in which Edom at last found the complete fulfilment of the prophecies uttered against it (ch. xxxv.).

[taking vengeance] Referring to the wrong done by Jacob to Esau (Gen. xxvii. 36).

13. from Teman &c.] Or from Teman even unto Dedan, shall they fall. Teman and Dedan were districts (not cities), the former in the South (xx. 46 note), the latter in the North ("over the whole country").

15-17. The Philistines occupying lands to the South of Judah were a Hamite race (Gen. x. 14), but of a different branch from the Canaanites. They were a powerful people never dispossessed by the Israelites (Josh. xiii. 3). They were a thorn in the side of the chosen people throughout, and joined in attacking Jerusalem in the day of her trouble. They were much reduced by the Assyrians (Isai. xiv. 31), and Egyptians (Jer. xlvii.), before the time of this prophecy, but further destruction came upon them in the general ruin of the inhabitants of Canaan, which commenced with the destruction of Jerusalem by Nebuchadnezzar.

16. Cherethims] The inhabitants of the southern portion of Philistia (Zeph. ii. 5).

- CHAP. 26.** AND it came to pass in the eleventh year, in the first day of the month, *that* the word of the LORD came unto me, 2 saying, ¶ Son of man, "because that Tyrus hath said against Jerusalem, 'Aha, she is broken *that was* the gates of the people : she is turned unto me : I shall be replenished, *now* she is laid 3 waste : therefore thus saith the Lord God ; Behold, I *am* against thee, O Tyrus, and will cause many nations to come up against 4 thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers : I will also scrape her dust from her, and 'make her like the top of a 5 rock. It shall be *a place for* the spreading of nets *d* in the midst of the sea : for I have spoken *it*, saith the Lord God : and it 6 shall become a spoil to the nations. And her daughters which *are* in the field shall be slain by the sword ; 'and they shall 7 know that I *am* the LORD. ¶ For thus saith the Lord God ; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, 'a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much 8 people. He shall slay with the sword thy daughters in the field : and he shall 'make a fort against thee, and 'cast a mount 9 against thee, and lift up the buckler against thee. And he shall set engines of war against thy walls, and with his axes he 10 shall break down thy towers. By reason of the abundance of his horses their dust shall cover thee : thy walls shall shake at the noise of the horsemen, and of the wheels, and of the

<sup>a</sup> Isai. 23.  
Jer. 25. 22.  
Amos 1. 9.  
Zech. 9. 2.  
<sup>b</sup> ch. 25. 3.

<sup>c</sup> ver. 14.  
<sup>d</sup> ch. 27. 32.

<sup>e</sup> ch. 25. 5.

<sup>f</sup> Ezra 7. 12.  
Dan. 2. 37.

<sup>g</sup> ch. 21. 23.

<sup>1</sup> Or, *pour out the engine of shot.*

XXVI. Prophecies against Tyre. The siege of Tyre lasted thirteen years beginning B.C. 585, about three years after the capture of Jerusalem. While besieging Jerusalem, Nebuchadnezzar had driven Pharaoh Hophra back to the borders of Egypt. Tyre being thus relieved from a dangerous enemy, was exulting in her own deliverance, and in her neighbour's ruin, when Ezekiel predicted the calamity about to befall her. The name Tyre means *rock*, and was given to the city in consequence of its position. This island-rock was the heart of Tyre, and the town upon the continent—called "Old Tyre," possibly as having been the temporary position of the first settlers—was the outgrowth of the island city. The scanty records of ancient history give no distinct evidence of the capture of insular Tyre by Nebuchadnezzar ; but the fact is very probable. Cp. especially *vv.* 7-12, xxix. 18. The present state of Tyre is one of utter desolation, though the end was long delayed (cp. Isai. xxiii.). Tyre was great and wealthy under Persian, Greek, Roman, and even Mahometan masters. The final ruin of Tyre was due to the sultan of Egypt (A.D. 1291).

*in the first day of the month*] The number of the month being omitted, many suppose "the month" to mean the month when Jerusalem was taken (*the fourth month*), called *the month*, as being so well known. The capture of the city is known to have taken place on the *ninth day of the fourth month*,

and its destruction on the *seventh day of the fifth month*. This prophecy therefore preceded by a few days the capture of the city. The condition of Jerusalem in the latter months of its siege was such that the Tyrians may well have exulted as though it had already fallen.

2. *gates*] i.e. one gate of two leaves, *the people*] Or, *the peoples* (and in xxvii. 3), the plural expressing the fact that many peoples passed through Jerusalem, as the central place on the highway of commerce, e.g. in the reign of Solomon. This was viewed with jealousy by Tyre, who owed her greatness to the same cause, and in the true spirit of mercantile competition exulted in the thought that the trade of Jerusalem would be diverted into her markets. Render, *Aha ! She is broken.—the gate of the peoples ! She is turned unto me. I shall be filled. She is laid waste.*

6. *her daughters &c.*] The subject states upon the mainland, on which she at this time relied for supplies.

7-14. The description of the siege is that of a town invested by land.

7. *Nebuchadrezzar*] Jer. xxi. 2 note.

8. *lift up the buckler*] i.e. set a wall of shields, under cover of which the walls could be approached.

9. *engines of war*] Or, *his battering ram-axes*] swords. They who would break down the towers, rush on with their swords to slay the defenders.

- chariots, when he shall enter into thy gates, <sup>1</sup>as men enter into a city wherein is made a breach. With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground. And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy <sup>2</sup>thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water. <sup>3</sup>And I will cause the noise of <sup>4</sup>thy songs to cease; and the sound of thy harps shall be no more heard. And <sup>5</sup>I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the LORD have spoken it, saith the Lord God. ¶ Thus saith the Lord God to Tyrus; Shall not the isles <sup>1</sup>shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee? Then all the <sup>2</sup>princes of the sea shall <sup>3</sup>come down from their thrones, and lay away their robes, and put off their broidered garments: they shall clothe themselves with <sup>4</sup>trembling; <sup>5</sup>they shall sit upon the ground, and <sup>6</sup>shall tremble at every moment, and <sup>7</sup>be astonished at thee. And they shall take up a <sup>8</sup>lamentation for thee, and say to thee, How art thou destroyed, *that wast* inhabited <sup>9</sup>of seafaring men, the renowned city, which wast <sup>10</sup>strong in the sea, she and her inhabitants, which cause their terror to be on all that haunt it! Now shall the isles tremble in the day of thy fall; yea the isles that are in the sea shall be troubled at thy departure. ¶ For thus saith the Lord God; When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee; when I shall bring thee down <sup>11</sup>with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory <sup>12</sup>in the land of the living; <sup>13</sup>I will make thee <sup>14</sup>a terror, and thou shalt be no more: <sup>15</sup>though thou be sought for, yet shalt thou never be found again, saith the Lord God.

CHAP. 27. THE word of the LORD came again unto me, saying,

<sup>1</sup> Heb. according to the entrances of a city broken up.

<sup>2</sup> Heb. houses of thy desire.

<sup>3</sup> Heb. tremblings.

<sup>4</sup> Heb. of the seas.

<sup>5</sup> Heb. terrors.

11. garrisons] pillars, on which stood statues of some protecting god. Cp. 2 K. x. 26.

14. The siege had been on land, but the victory was to be completed by the subjection of the island-citadel.

15-21. The effect of the fall of Tyre.

16. clothe themselves with trembling] Mourners change their bright robes for sad garments.

17. of seafaring men] Lit. "from the seas," i.e. occupied by men who come from the seas. Tyre was an inhabited city rising from out of the sea.

20. Cp. Isai. xiv. 9. The image used by Isaiah and Jeremiah of Babylon is by Ezekiel applied to Tyre, as if to shew that Tyre and Babylon alike represent the world-

power. So in the Apocalypse Babylon is the kingdom of Antichrist.

the land of the living] The land of the true God, as opposed to the land of the dead, to which is gathered the glory of the world. Here then, together with the utter ruin of Tyre, rises the vision of renewed glory to Jerusalem. The coming Messiah is thus prophetically pointed out. The overthrow of God's enemies shall be accompanied by the establishment of His true kingdom.

XXVII. The dirge of Tyre written in poetical form. Tyre is compared to a fair vessel, to whose equipment the various nations of the world contribute, launching forth in majesty, to be wrecked and to perish. The nations enumerated point out

<sup>1</sup> Isai. 14. 11.

Jer. 7. 34.

<sup>2</sup> Isai. 23. 16.

ch. 28. 13.

Rev. 18. 22.

<sup>3</sup> ver. 4. 5.

<sup>4</sup> Jer. 49. 21.

ch. 27. 28.

<sup>5</sup> Isai. 23. 8.

<sup>6</sup> Jonah 3. 6.

<sup>7</sup> Job 2. 13.

<sup>8</sup> ch. 32. 10.

<sup>9</sup> ch. 27. 35.

<sup>10</sup> ch. 27. 32.

Rev. 18. 9.

<sup>11</sup> Isai. 23. 4.

<sup>12</sup> ver. 15.

<sup>13</sup> ch. 32. 18.

<sup>14</sup> ch. 32. 23.

<sup>15</sup> ch. 27. 30.

<sup>16</sup> Ps. 37. 36.



\* ch. 26. 17.  
 & 28. 12.  
 \* ch. 28. 2.  
 \* Isai. 23. 3.  
 \* ch. 28. 12.

\* Dent. 3. 9.

\* Jer. 2. 10.

\* 1 Kin. 6. 18.  
 Ps. 83. 7.

\* Jer. 46. 9.  
 ch. 30. 5.

2 Now, thou son of man, <sup>a</sup>take up a lamentation for Tyrus; and say  
 3 unto Tyrus, ¶ <sup>b</sup>O thou that art situate at the entry of the sea,  
*which art* <sup>c</sup>a merchant of the people for many isles, Thus saith the  
 Lord God; O Tyrus, thou hast said, <sup>d</sup>I am <sup>e</sup>of perfect beauty.  
 4 Thy borders are in the <sup>f</sup>midst of the seas, thy builders have  
 5 perfected thy beauty. They have <sup>g</sup>made all thy *ship* boards of  
 fir trees of <sup>h</sup>Senir: they have taken cedars from Lebanon to  
 6 make masts for thee. <sup>i</sup>Of the oaks of Bashan have they made  
 thine oars; <sup>j</sup>the company of the Ashurites have made thy  
 7 benches of ivory, brought out of <sup>k</sup>the isles of Chittim. Fine  
 linen with broidered work from Egypt was that which thou  
 spreadest forth to be thy sail; <sup>l</sup>blue and purple from the isles  
 8 of Elishah was that which covered thee. The inhabitants of  
 Zidon and Arvad were thy mariners: thy wise men, O Tyrus,  
 9 that were in thee, were thy pilots. The ancients of <sup>m</sup>Gebal and  
 the wise men thereof were in thee thy <sup>n</sup>calkers: all the ships of  
 the sea with their mariners were in thee to occupy thy merchant-  
 10 dise. They of Persia and of Lud and of <sup>o</sup>Phut were in thine

<sup>1</sup> Heb. perfect of beauty.

<sup>2</sup> Heb. heart.

<sup>3</sup> Heb. built.

<sup>4</sup> Or, they have made thy  
 hatches of ivory well trod-  
 den.

<sup>5</sup> Heb. the daughter.

<sup>6</sup> Or, purple and scarlet.

<sup>7</sup> Or, stoppers of chinks.

<sup>8</sup> Heb. strengtheners.

Tyre as the centre of commerce between the eastern and western world. This position, occupied for a short time by Jerusalem, was long maintained by Tyre, till the erection of Alexandria supplanted her in this traffic. Cp. the dirge of Babylon (Isai. xiv. 3-23); in each case the city named represents the world-power antagonistic to God.

3. *entry*] Lit. "entries." Ancient Tyre had two ports, that called the Sidonian to the North, the Egyptian to the South; the former exists to the present day. The term *entry of the sea* is naturally enough applied to a harbour as a place from which ships enter and return from the sea. The city was known in the earliest times as "Tyre the port."

5. *fir-trees* (or, cypress) of *Senir*] The name by which the Amorites knew Mount Hermon.

6. *the company...ivory*] Rather, "thy benches (or, deck) made they of ivory with boxwood" (or, larch), i.e. boxwood inlaid with ivory.

*the isles* (or, coasts) of *Chittim* is a phrase used constantly for Greece and the Grecian islands. It may probably be extended to other islands in the Mediterranean sea (Gen. x. 5), and thither ivory may have been brought from the coasts of North Africa.

7. Or, *Fine linen* (Gen. xli. 42) *with embroidery from Egypt was thy sail that it might be to thee for a banner*. Sails from Egypt were worked with various figures upon them which served as a device. Their boats had no separate pennons.

*Blue and purple*] Tyrian purple was famous. The Tyrians no doubt imported from the neighbouring coasts the mollusks from which they dyed the fine linen of Egypt.

*isles of Elishah*] See Gen. x. 4. *Elishah* is considered equivalent to the Greek *Æolis* on the western coast of Asia Minor. This and the islands adjacent would very naturally have commerce with the Tyrians. In early days the supply of the murex from the coast of Phœnicia had been insufficient for the Tyrian manufactures. The isles of Greece abounded in the mollusks.

*that which covered thee*] As an awning.

8. *Arvad*] See Gen. x. 18. An island off the coast of Sidon, now called Ruad.

9. *Gebal*] i.e. Byblos (modern Gebeil) in Phœnicia, the chief seat of the worship of Adonis, and situated on an eminence overlooking the river Adonis, north of Beirut, not far from the Mediterranean sea. The *ancients* is a term for the council that presided over maritime cities.

10, 11. The prophet here leaves the allegory of the ship to describe the armies of the Tyrians composed of mercenary soldiers.

10. *Persia*] The name of this people does not occur in the more ancient Books of the Old Testament; but in the Books of the exile and after the exile it is frequent. This exactly corresponds with the record of history. It was just at the time that Ezekiel wrote that the rude and warlike people of Persia were rising into notice, soon about to seize, under Cyrus, the empire of the Asiatic world.

*Lud*] See Gen. x. 13. The union here of *Lud* with *Phut*, an undoubtedly African tribe (cp. xxx. 5; Isai. lxvi. 19) seems to indicate *Lud* to be of Hamite, not Semitic race. Both names occur repeatedly on Egyptian inscriptions, especially as supplying mercenary soldiers.

*Phut*] Libyans (see Gen. x. 6).

- army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness. The men of Arvad with thine army *were* upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made <sup>1</sup>thy beauty perfect. <sup>2</sup>Tarshish *was* thy merchant by reason of the multitude of all *kind of* riches; with silver, iron, tin, and lead, they traded in thy fairs. <sup>3</sup>Javan, Tubal, and Meshech, they *were* thy merchants: they traded <sup>4</sup>the persons of men and vessels of brass in thy <sup>1</sup>market. <sup>5</sup>They of the house of <sup>6</sup>Togarmah traded in thy fairs with horses and horsemen and mules. The men of <sup>7</sup>Dedan *were* thy merchants; many isles *were* the merchandise of thine hand: they brought thee *for* a present horns of ivory and ebony. Syria *was* thy merchant by reason of the multitude of <sup>8</sup>the wares of thy making: they occupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and <sup>9</sup>agate. Judah, and the land of Israel, they *were* thy merchants: they traded in thy market <sup>10</sup>wheat of <sup>11</sup>Minnith, and Pannag, and honey, and oil, and <sup>12</sup>balm. Damascus *was* thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool. Dan also and Javan <sup>13</sup>going to and fro occupied in thy fairs: bright iron, cassia, and

<sup>1</sup> ver. 3.  
<sup>2</sup> Gen. 10. 4.  
<sup>3</sup> Ch. 20. 36.

<sup>4</sup> Gen. 10. 2.  
<sup>5</sup> Rev. 18. 13.  
<sup>6</sup> Gen. 10. 3.  
<sup>7</sup> Gen. 10. 7.

<sup>8</sup> 1 K. 5. 9, 11.  
<sup>9</sup> Ezra 3. 7.  
<sup>10</sup> Judg. 11. 33.  
<sup>11</sup> Jer. 8. 22.

<sup>1</sup> Or, *merchandise*.

<sup>2</sup> Heb. *thy works*.

<sup>3</sup> Heb. *chrysopease*.

<sup>4</sup> Or, *rona*.

<sup>5</sup> Or, *Meuzal*.

11. *Gammadims*] Rendered by LXX. "watchmen;" by others, "brave warriors;" but more probably the name of some nation of which we have no record. The custom of hanging shields upon the walls of a town by way of ornament seems to have been of purely Phœnician origin, and thence introduced by Solomon into Jerusalem (1 K. x. 16).

12-24. The thread broken at v. 8 is taken up, and the various nations are enumerated which traded with Tyre.

12. *Tarshish*] Tartessus in Spain (marg. ref.). Spain was rich in the metals named.

*merchant*] Especially applied to those who travelled about with caravans to carry on trade (see Gen. xxiii. 16).

*fairs*] Or, "wares" (v. 33). The word occurs only in this chapter. The foreign merchants gave their wares in return for the products delivered to them by Tyre.

13. *Javan*] Greece (*Ion*), including the Grecian colonies in Sicily and Italy.

*Tubal, and Meshech*] The Tibareni and Moschi, whose lands were on the Caucasian highlands between the Euxine and Caspian Seas (see marg. ref.), were a fine race of men; from thence slaves have been continually sought. Greece too in ancient times was famous for furnishing slaves.

14. *Togarmah*] Armenia.

15. *Dedan*] There were two tribes (Shemite and Hamite), each bearing the name of *Dedan* (see Gen. x. 7). The Hamite (Ethiopian) *Dedan* may well have supplied for a payment (rather than "for a present")

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horns, ivory, and ebony; the *Shemite* (Arabians), "clothes for chariots" (see v. 20).

16. *Syria*] *Aram* here included (*Mesopotamia*; and Babylon was famous for its precious stones. Many read "Edom."

*emeralds*] Rather, *carbuncle*.

*fine linen*] The word (*butz*) was used only in the times of the Captivity. It is a Phœnician word, which in Greek assumed the form "byssus," properly "cotton," as distinguished from "linen;" the Phœnicians spinning their threads from cotton wool, the Egyptians from flax.

17. *Minnith*] A city of the Ammonites, whose country was famous for wheat (2 Chr. xxvii. 5). The wheat was carried through the land of Israel to Tyre.

*Pannag*] This word occurs nowhere else, and has been very variously explained. Some take it to be "sweetwares." Others see in it the name of a place, fertile like *Minnith*, perhaps identical with Pingi on the road from Baalbec to Damascus.

18. *Helbon*] Chalybon, near Damascus, whose wine was a favourite luxury with Persian kings.

*white wool*] A product of flocks that grazed in the waste lands of Syria and Arabia.

19. *Dan also*] Heb. *Vedan*, a place in Arabia, not elsewhere mentioned.

*going to and fro*] Better as in marg. a proper name, *Meuzal*, or rather, "from Uzal" which was the ancient name of Senaa the capital of Yemen in Arabia. Greek merchants would carry on commerce between Uzal and Tyre.

*bright iron*] Lit. "wrought iron;" iron

C C

- \* Gen. 25. 3. 20 calamus, were in thy market. \*Dedan was thy merchant in  
 21 <sup>1</sup>precious clothes for chariots, Arabia, and all the princes of  
 † Gen. 25. 13. \*Kedar, <sup>2</sup>they occupied with thee in lambs, and rams, and goats:  
 Isai. 60. 7. 22 in these were *they* thy merchants. The merchants of \*Sheba and  
 \* Gen. 10. 7. Raamah, they were thy merchants: they occupied in thy fairs  
 1 K. 10. 1. with chief of all spices, and with all precious stones, and gold.  
 Ps. 72. 10. 23 \*Haran, and Canneh, and Eden, the merchants of \*Sheba,  
 Isai. 60. 6. 24 Asshur, and Chilmad, were thy merchants. These were thy mer-  
 \* Gen. 11. 31. chants in <sup>3</sup>all sorts of things, in blue <sup>4</sup>clothes, and brodered  
 † Gen. 25. 3. work, and in chests of rich apparel, bound with cords, and made  
 of cedar, among thy merchandise.
- \* Ps. 48. 7. 25 \*The ships of Tarshish did sing of thee in thy market: and thou  
 Isai. 2. 16. wast replenished, and made very glorious <sup>5</sup>in the midst of the  
 \* ver. 4. 26 seas. Thy rowers have brought thee into great waters: <sup>6</sup>the east  
 † Ps. 48. 7. wind hath broken thee in the <sup>6</sup>midst of the seas. Thy <sup>7</sup>riches,  
 † Prov. 11. 4. and thy fairs, thy merchandise, thy mariners, and thy pilots, thy  
 Rev. 18. 9. calkers, and the occupiers of thy merchandise, and all thy men  
 of war, that are in thee, <sup>8</sup>and in all thy company which is  
 in the midst of thee, shall fall into the <sup>7</sup>midst of the seas in the  
 † ch. 28. 15. 28 day of thy ruin. The <sup>8</sup>suburbs <sup>9</sup>shall shake at the sound of  
 † Rev. 18. 17, 29 the cry of thy pilots. And <sup>9</sup>all that handle the oar, the mari-  
 &c. ners, and all the pilots of the sea, shall come down from their  
 30 ships, they shall stand upon the land; and shall cause their  
 voice to be heard against thee, and shall cry bitterly, and shall  
 † Job 2. 12. cast up dust upon their heads, they <sup>10</sup>shall wallow themselves
- 1 Heb. clothes of freedom. 3 Or, excellent things. 6 Or, even with all.  
 2 Heb. they were the mer- 4 Heb. foldings. 7 Heb. heart.  
 chants of thy hand. 5 Heb. heart. 8 Or, waves.

worked into plates smooth and polished. Yemen was famous for the manufacture of sword-blades.

*cassia*] The inner bark of an aromatic plant.

*calamus*] A fragrant reed-like plant (see Ex. xxx. 23, 24). Both are specially products of India and Arabia.

20. *Dedan*] See r. 15. It is remarkable that *Dedan* and *Sheba* occur both among the descendants of Ham in Gen. x. 7, and among the descendants of Abraham and Keturah in Gen. xxv. 3. This seems to indicate that there were distinct nomad tribes bearing the same names of Hamite and of Semitic origin; or it may be that whereas some of the nomad Arabs were Hamite, others Semitic, these were of mixed origin, and so traced up their lineage alike to Ham and Shem. Here we have, at any rate, a number of Arabian nomad tribes mentioned together, and these tribes and their caravans were in those days the regular merchant travellers between East and West. Tyre by her ships spread over Europe the goods which by these caravans she obtained from India and China.

*precious clothes*] Or "clothes of covering," cloths of tapestry.

21. *Kedar*] The representative of the pastoral tribes in the North-West of Arabia.

22. *Sheba*] Sabæa, the richest country of

Arabia, corresponded nearly with what is now called Yemen or Arabia Felix.

*Raamah*] Closely connected with *Sheba*, whose seat is supposed to have been in the neighbourhood of the Persian Gulf.

23. *Haran*] Charræ in Mesopotamia.

*Canneh*] *Calneh* (Gen. x. 10), probably Ctesiphon on the Tigris.

*Eden*] On the Euphrates (Isai. xxxvii. 12). *the merchants of Sheba*] Here the towns or tribes that traded with Sheba. Sheba maintained a considerable trade with Mesopotamia.

*Chilmad*] Possibly Kalwada near Bagdad.

24. *all sorts of things*] See marg.  
*made of cedar*] Rather, *made fast*.

25. *did sing of thee*] Or, *were thy bulwarks*, i.e. bulwarks of thy traffic. Others render, "were thy caravans," thy merchandise.

26. *the east wind*] Cp. marg. ref.

27. All who have been enumerated as sharing in, and constituting, the glory of Tyre are now recounted as partakers in her wreck.

28. *The suburbs*] Or, "precincts." Tyre rose from the midst of the sea; her "precincts" were the surrounding waters and the adjoining coasts.

29. As Tyre is figured by a large vessel, so are the subject-states by smaller boats which accompany the great ship. These

31 in the ashes: and they shall <sup>1</sup>make themselves utterly bald  
for thee, and gird them with sackcloth, and they shall weep for  
32 thee with bitterness of heart *and* bitter wailing. And in their  
wailing they shall 'take up a lamentation for thee, and lament  
over thee, *saying*, <sup>2</sup>What city is like Tyrus, like the destroyed  
33 in the midst of the sea? 'When thy wares went forth out of  
the seas, thou filledst many people; thou didst enrich the kings  
of the earth with the multitude of thy riches and of thy mer-  
34 chandise. In the time *when* <sup>3</sup>thou shalt be broken by the seas  
in the depths of the waters <sup>4</sup>thy merchandise and all thy com-  
35 pany in the midst of thee shall fall. <sup>5</sup>All the inhabitants of the  
isles shall be astonished at thee, and their kings shall be sore  
36 afraid, they shall be troubled in *their* countenance. The mer-  
chants among the people <sup>6</sup>shall hiss at thee; <sup>7</sup>thou shalt be <sup>8</sup>a  
terror, and <sup>9</sup>never shalt be any more.

CHAP. 28. THE word of the LORD came again unto me, saying, Son

2 of man, say unto the prince of Tyrus, Thus saith the Lord God;  
Because thine heart *is* lifted up, and <sup>1</sup>thou hast said, I am a  
God, I sit *in* the seat of God, <sup>2</sup>in the <sup>3</sup>midst of the seas; <sup>4</sup>yet  
thou *art* a man, and not God, though thou set thine heart as  
3 the heart of God: behold, <sup>5</sup>thou *art* wiser than Daniel; there  
4 is no secret that they can hide from thee: with thy wisdom  
and with thine understanding thou hast gotten thee riches, and  
5 hast gotten gold and silver into thy treasures: <sup>6</sup>'by thy great  
wisdom *and* by thy traffick hast thou increased thy riches, and  
6 thine heart is lifted up because of thy riches: therefore thus  
saith the Lord God; Because thou hast set thine heart as the  
7 heart of God; behold, therefore I will bring strangers upon  
thee, <sup>8</sup>the terrible of the nations: and they shall draw their  
swords against the beauty of thy wisdom, and they shall defile  
8 thy brightness. They shall bring thee down to the pit, and thou  
shalt die the deaths of *them that are slain* in the midst of the

<sup>1</sup> Heb. *terrors*.

<sup>2</sup> Heb. *shalt not be for ever*.

<sup>3</sup> Heb. *heart*

<sup>4</sup> Heb. *by the greatness of thy wisdom*.

<sup>1</sup> Jer. 18. 6;  
Mic. 1. 16.

<sup>2</sup> ch. 28. 17.

<sup>3</sup> Rev. 18. 18.

<sup>4</sup> Rev. 18. 19.

<sup>5</sup> ch. 28. 19.

<sup>6</sup> ver. 27.

<sup>7</sup> ch. 26. 15.

<sup>8</sup> Jer. 18. 16.

<sup>9</sup> ch. 28. 21.

<sup>1</sup> ver. 9.

<sup>2</sup> ch. 27. 3, 4.

<sup>3</sup> Isai. 31. 3.

<sup>4</sup> Zech. 9. 2.

<sup>5</sup> Ps. 62. 10.

Zech. 9. 3.

<sup>6</sup> ch. 30. 11.

terrified by the storm approach the land. Tyre is hopelessly swallowed up, crew and all, in the midst of the sea. The small crafts escape to shore.

31. *utterly bald*] See vii. 18 note.

35. The news of Tyre's ruin shall reach to distant isles, to merchant cities who trade with her. These in their selfish love of gain shall rejoice over her who was once paramount over them, hissing out against her curses and scorn.

XXVIII. 1-10. The prophecy against the prince of Tyre. Throughout the East the majesty and glory of a people were collected in the person of their monarch, who in some nations was worshipped as a

The prince is here the embodiment of the community. Their glory is his glory, their pride his pride. The doom of Tyre could not be complete without denunciation of the prince of Tyre. Idolatrous nations and idolatrous kings were, in the eyes of the prophet, antagonists to the true God. In them was embodied the principle of evil opposing itself to the Divine govern-

ment of the world. Hence some of the Fathers saw upon the throne, not simply a hostile monarch, but *the Prince of this world, spiritual wickedness (or wicked spirits) in high places*. Whenever evil in any way dominates over good, there is a *prince of Tyrus*, against whom God utters His voice. The *mystery of iniquity* is ever working, and in that working we recognize the power of Satan whom God condemns and will destroy.

2. *thou hast said, I am a god*] Cp. xxix. 3; Dan. iv. 30; Acts xii. 22; 2 Thess. ii. 4.

*I sit in the seat of God*] Words denoting the speaker's pride; but the situation of the island-city, full of beauty, in the midst of the blue water of the Mediterranean, gives force to the expression. Cp. the words describing the lot of Tyre as having been in *Eden* (i. 13).

*thou art a man*] Rather, *thou art man*.

3. *thou art wiser than Daniel*] The passage is one of strong irony. Cp. xiv. 14; Dan. vi. 3.

- <sup>9</sup> ver. 2. 9 seas. Wilt thou yet <sup>9</sup> say before him that slayeth thee, I am God? but thou *shalt* be a man, and no God, in the hand of him
- <sup>10</sup> ch. 31. 18. 10 that <sup>1</sup>slayeth thee. Thou shalt die the deaths of <sup>1</sup>the uncircumcised by the hand of strangers: for I have spoken *it*, saith the Lord God.
- <sup>11</sup> ch. 27. 2. 11, 12 Moreover the word of the Lord came unto me, saying, Son of man, <sup>1</sup>take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; <sup>1</sup>Thou sealest up the sum, 13 full of wisdom, and perfect in beauty. Thou hast been in <sup>1</sup>Eden the garden of God; every precious stone *was* thy covering, the <sup>2</sup>sardius, topaz, and the diamond, the <sup>3</sup>beryl, the onyx, and the jasper, the sapphire, the <sup>4</sup>emerald, and the carbuncle, and gold: the workmanship of <sup>1</sup>thy tabrets and of thy pipes was 14 prepared in thee in the day that thou wast created. Thou *art* the anointed <sup>1</sup>cherub that covereth; and I have set thee *so*: thou wast upon <sup>1</sup>the holy mountain of God; thou hast walked 15 up and down in the midst of the stones of fire. Thou *wast* perfect in thy ways from the day that thou wast created, till 16 iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, <sup>1</sup>O covering cherub, 17 from the midst of the stones of fire. <sup>1</sup>Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will 18 lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold 19 thee. All they that know thee among the people shall be asto-

<sup>1</sup> ver. 14.

<sup>2</sup> ver. 2, 5.

<sup>3</sup> ver. 18.

<sup>4</sup> ch. 20. 40.

<sup>5</sup> See Ex. 25. 20.

<sup>6</sup> ver. 18.

<sup>7</sup> ch. 20. 40.

<sup>8</sup> ver. 14.

<sup>9</sup> ver. 2, 5.

<sup>10</sup> ch. 20. 40.

<sup>11</sup> ch. 20. 40.

<sup>12</sup> ch. 20. 40.

<sup>13</sup> ch. 20. 40.

<sup>14</sup> ch. 20. 40.

<sup>15</sup> ch. 20. 40.

<sup>16</sup> ch. 20. 40.

<sup>17</sup> ch. 20. 40.

<sup>18</sup> ch. 20. 40.

<sup>19</sup> ch. 20. 40.

<sup>20</sup> ch. 20. 40.

<sup>21</sup> ch. 20. 40.

<sup>22</sup> ch. 20. 40.

<sup>23</sup> ch. 20. 40.

<sup>24</sup> ch. 20. 40.

<sup>25</sup> ch. 20. 40.

<sup>26</sup> ch. 20. 40.

<sup>27</sup> ch. 20. 40.

<sup>28</sup> ch. 20. 40.

<sup>29</sup> ch. 20. 40.

<sup>30</sup> ch. 20. 40.

<sup>31</sup> ch. 20. 40.

<sup>32</sup> ch. 20. 40.

<sup>33</sup> ch. 20. 40.

<sup>34</sup> ch. 20. 40.

<sup>35</sup> ch. 20. 40.

<sup>36</sup> ch. 20. 40.

<sup>37</sup> ch. 20. 40.

<sup>38</sup> ch. 20. 40.

<sup>39</sup> ch. 20. 40.

<sup>40</sup> ch. 20. 40.

<sup>41</sup> ch. 20. 40.

<sup>42</sup> ch. 20. 40.

<sup>1</sup> Or, woundeth.

<sup>2</sup> Or, ruby.

<sup>3</sup> Or, chrysolite.

<sup>4</sup> Or, chrysoprase.

9. but thou shalt be a man] Rather, yet art thou man.

10. the uncircumcised] The heathen idolaters as opposed to the Covenant-people.

11-19. The dirge of the prince of Tyre, answering to the dirge of the state. The passage is ironical; its main purpose is to depict all the glory, real or assumed, of the prince of Tyre, in order to show how deplorable should be his ruin.

12. To seal the sum is to make up the whole measure of perfection. Cp. the LXX.

13. Thou hast been in Eden] Thou wast &c. The prince of Tyre is ironically described as the first of creation; but at the same time the parallel is to be maintained in his fall from glory. Like Adam in the enjoyment of paradise, he shall be like Adam in his fall.

every precious stone] All the stones here named are found in the High Priest's breast-plate (Ex. xxviii. 17-20), but their order is different, and three stones named in Exodus (the third row) are wanting. The prophet may purposely have varied the description because the number twelve (that of the tribes of Israel) had nothing to do with the

prince of Tyre, and he wished to portray, not a High Priest, but a king, having in view a figure which was to a Jew, especially to a priest, the very type of magnificence.

Tabrets (or, drums) and pipes were a common expression for festivity and triumph.

14. Thou art] Better, Thou wert.

the anointed cherub that covereth] In the Temple the Cherubim and all holy things were consecrated and anointed with oil (Ex. xxx. 26 &c.). The prince of Tyre was also anointed as a sovereign priest—covering or protecting the minor states, like the Cherubim with outstretched wings covering the Mercy-Seat.

thou wast upon the holy mountain] As the cherub was in the Temple on the holy mountain, so the prince of Tyre was presiding over the island-city, rising like a mountain from the deep.

stones of fire] i.e. bright and shining. Decked with bright jewels, the prince walked among jewels in gorgeous splendour.

15. The perfection was false, unsuspected until the iniquity which lay beneath was found out.

nished at thee: <sup>1</sup>thou shalt be <sup>1</sup>a terror, and never shalt thou <sup>1</sup>be any more. ch. 26. 21.

- 20, 21 Again the word of the LORD came unto me, saying, Son of man, <sup>2</sup>set thy face <sup>2</sup>against Zidon, and prophecy against it, and ch. 6. 2.  
Isai. 23. 4.  
22 say, Thus saith the Lord God; <sup>3</sup>Behold, I *am* against thee, O Zidon; and I will be glorified in the midst of thee: and <sup>4</sup>they shall know that I *am* the LORD, when I shall have executed Jer. 25. 22.  
ch. 32. 30.  
Ex. 14. 4.  
ch. 39. 13.  
Ps. 8. 16.  
ch. 20. 41.  
Is. 36. 23.  
ch. 38. 22.  
23 judgments in her, and shall be <sup>5</sup>sanctified in her. <sup>6</sup>For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I *am* the LORD.  
24 And there shall be no more <sup>7</sup>a pricking brier unto the house of Israel, nor <sup>8</sup>any grieving thorn of all *that are* round about them, that despised them; and they shall know that I *am* the Lord Num. 33. 55.  
Josh. 23. 13.  
25 God. ¶ Thus saith the Lord God; When I shall have <sup>9</sup>gathered the house of Israel from the people among whom they are scattered, and shall be <sup>10</sup>sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my ser- Isai. 11. 12.  
ch. 11. 17.  
Is. 37. 21.  
ver. 22.  
26 vant Jacob. And they shall <sup>11</sup>dwell <sup>12</sup>safely therein, and shall <sup>13</sup>build houses, and <sup>14</sup>plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that <sup>15</sup>despise them round about them; and they shall know that I *am* the Lord their God. Jer. 23. 6.  
ch. 36. 28.  
Isai. 65. 21.  
Amos 9. 14.  
Jer. 31. 5.

CHAP. 29. IN the tenth year, in the tenth month, in the twelfth day of the month, the word of the LORD came unto me, saying,

- 2 Son of man, <sup>1</sup>set thy face against Pharaoh king of Egypt, and ch. 28. 21.  
3 prophecy against him, and <sup>2</sup>against all Egypt: speak, and say, Isai. 19. 1.  
Jer. 46. 2.  
Jer. 44. 30.  
ch. 28. 22.  
Thus saith the Lord God; ¶ <sup>3</sup>Behold, I *am* against thee,

<sup>1</sup> Heb. *terrors*.

<sup>2</sup> Or, *with confidence*.

<sup>3</sup> Or, *spoil*.

21. Prophecy against Zidon. Zidon (mod. Saïda) was more ancient than Tyre and was the original metropolis of Phœnicia (Gen. x. 19), but in the times of Phœnician greatness it ever played a subordinate part. Only once (Judg. x. 12) do we find the *Zidonians* in conflict with Israel. The evil which they did was the seducing them to idolatry (cp. r. 24), as in the case of Jezebel, daughter of Ethbaal, king of the Zidonians (1 K. xvi. 31). The capture of Tyre by Nebuchadnezzar increased the importance of Zidon, which was a wealthy and flourishing town when Artaxerxes Ochus destroyed it. It has rallied from time to time, but has never attained to any great consequence, though not in such complete ruin as Tyre.

22. *be glorified... be sanctified*] Or, "get Me glory... have shown Myself holy" (and in v. 25).

25, 26. The contrast of the future of Israel with that of the surrounding nations. This prophecy reaches far beyond a mere temporal restoration. It points to times of more permanent security, when from all nations and kingdoms the Church of Christ, the Israel of God, shall be gathered in, when the power of the world shall be for ever broken, and the kingdom of Christ shall be established for ever.

This transition from the enemies to the people of God closes the portion of the prophecies against the nations in the immediate vicinity of the Israelites, before passing to the more distant Egypt.

XXIX.-XXXII. Prophecies against Egypt which, uttered (with the exception of xxix. 17 to end) in regular succession, predict the downfall of Pharaoh Hophra and the desolation of Egypt.

XXIX. 1-16. First prophecy against Egypt delivered some months before the preceding prophecies against Tyre (see xxvi. 1), the prophecies against the nations being given, not in their chronological, but in their geographical order, according to their nearness to Jerusalem.

1. *the tenth year*] Jerusalem had been besieged, but not taken. Jeremiah delivered his prophecy against Egypt, about the time when the approach of Pharaoh Hophra's army caused the Chaldeans for the time to raise the siege (Jer. xxxvii. 5). This was the solitary instance of Egypt meddling with the affairs of Palestine or Syria after the battle of Carchemish (cp. 2 K. xxiv. 7); it met with speedy punishment.

3. The king is addressed as *the embodiment of the state*.

<sup>d</sup> Ps. 74. 13.  
Isai. 51. 9.  
ch. 32. 2.  
<sup>e</sup> See ch. 28. 2.  
<sup>f</sup> Isai. 37. 29.  
ch. 32. 4.

<sup>g</sup> Jer. 8. 2.  
& 25. 33.  
<sup>h</sup> Jer. 7. 53.  
& 34. 20.

<sup>i</sup> 2Kin. 18. 21.  
Isai. 36. 9.  
<sup>j</sup> Jer. 37. 5.  
ch. 17. 17.

<sup>k</sup> ch. 14. 17.  
& 32. 11, 12.

<sup>m</sup> ch. 30. 12.  
<sup>n</sup> ch. 30. 6.  
<sup>o</sup> ch. 32. 13.

Pharaoh king of Egypt, the great <sup>a</sup>dragon that lieth in the midst of his rivers, <sup>b</sup>which hath said, My river is mine own, and I have made it for myself. But <sup>c</sup>I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales. And I will leave thee <sup>d</sup>thrown into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the <sup>e</sup>open fields; <sup>f</sup>thou shalt not be brought together, nor gathered: <sup>g</sup>I have given thee for meat to the beasts of the field and to the fowls of the heaven. And all the inhabitants of Egypt shall know that I <sup>h</sup>am the LORD, because they have been a <sup>i</sup>staff of reed to the house of Israel. <sup>j</sup>When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou breakest, and madest all their loins to be at a stand. Therefore thus saith the Lord God; Behold, I will bring <sup>k</sup>a sword upon thee, and cut off man and beast out of thee. And the land of Egypt shall be desolate and waste; and they shall know that I <sup>l</sup>am the LORD: because he hath said, The river is mine, and I have made it. Behold, therefore I <sup>m</sup>am against thee, and against thy rivers, <sup>n</sup>and I will make the land of Egypt <sup>o</sup>utterly waste and desolate, <sup>p</sup>from the tower of <sup>q</sup>Syene even unto the border of Ethiopia. <sup>r</sup>No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be in-

<sup>1</sup> Heb. *face of the field*.  
<sup>2</sup> Heb. *wastes of waste*.

<sup>3</sup> Or, *from Migdol to Syene*,  
Ex. 14. 2. Jer. 44. 1.

<sup>4</sup> Heb. *Sevnekeh*.

*dragon*] Here the crocodile, the great monster of the Nile, which was regarded very differently in different parts of Egypt. By some it was worshipped and embalmed after death, and cities were named after it (e.g. in the Arsinoite nome). Others viewed it with the utmost abhorrence. An animal so terrible, so venerated, or so abhorred, was an apt image of the proud Egyptian monarch—the more so, perhaps, because it was in truth less formidable than it appeared, and often became an easy prey to such as assailed it with skill and courage.

*lieth in the midst of his rivers*] Sais, the royal city, during the twenty-sixth dynasty was in the Delta, in the very midst of the various branches and canals of the Nile.

*My river is mine own &c.*] It was the common boast of Hophra (Apries), that “not even a god could dispossess him of power.” The river was at all times the source of fertility and wealth to Egypt, but especially so to the Saite kings, who had their royal residence on the river, and encouraged intercourse with foreigners, by whose commerce the kingdom was greatly enriched.

*hooks in thy jaws*] Cp. Job xli. 2. The crocodile is thus rendered an easy prey.

*fish of thy rivers*] i.e. the allies of Egypt shall be involved in her ruin.

*staff of reed*] The reed was specially appropriate to Egypt as the natural product of its river.

7. So Egypt was continually proving to

Israel, to Jehoiakim and to Zedekiah. The tenses are present not past.

*to be at a stand*] Others, “to totter.”

10. *from the tower of Syene*] Or, as in marg. *Migdol (tower)* was about two miles from Suez. *Syene* was the most southern town in Egypt, on the borders of Ethiopia, in the Thebaid, on the eastern bank of the Nile. The modern Assvan lies a little to the North-East of the ancient Syene.

10-12. We have no record of the circumstances of the Chaldean invasion of Egypt, but it is possible that it did not take place till after the fall of Tyre. We gather of what nature it must have been by comparing the description of the results of Assyrian conquest (Isai. xxxvii. 25 seq.). Minute fulfilment of every detail of prophecy is not to be insisted upon, but only the general fact that Egypt would for a time, described as forty years, be in a state of collapse. No great stress is to be laid on the exact number of years. The number of years passed in the wilderness became to the Hebrews a significant period of chastisement.

Nebuchadnezzar's occupation of Egypt was of no long duration, and his ravages, though severe, must have been partial. Peace with Babylon was favourable to the development of home-works, but since the peace was in truth subjugation, it was hollow and in fact ruinous. Further, it is to be remembered that God fulfils His decree by a gradual rather than an immediate pro-

- 12 habited forty years. <sup>2</sup>And I will make the land of Egypt <sup>ch. 30. 7, 23.</sup> desolate in the midst of the countries *that are* desolate, and her cities among the cities *that are* laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and
- 13 will disperse them through the countries. ¶ Yet thus saith the Lord God; At the <sup>1</sup>end of forty years will I gather the Egypt- <sup>Jer. 46. 26.</sup> <sup>Jer. 19. 23.</sup> ians from the people whither they were scattered: and I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their <sup>1</sup>habitation; and
- 14 they shall be there a <sup>2</sup>base kingdom. It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule
- 15 over the nations. And it shall be no more <sup>3</sup>the confidence of the house of Israel, which bringeth <sup>Jer. 30. 2.</sup> <sup>Isai. 30. 2.</sup> <sup>Isai. 36. 4, 6.</sup> their iniquity to remembrance, when they shall look after them: but they shall know that I am the Lord God.
- 17 And it came to pass in the seven and twentieth year, in the first month, in the first day of the month, the word of the LORD
- 18 came unto me, saying, Son of man, <sup>4</sup>Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: <sup>Jer. 27. 8.</sup> <sup>ch. 20. 7, 8.</sup> every head *was* made bald, and every shoulder *was* peeled: yet had he no wages, nor his army, for Tyrus, for the service that
- 19 he had served against it: therefore thus saith the Lord God; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and <sup>5</sup>take her spoil, and take her prey; and it shall be the wages for his army.
- 20 I have given him the land of Egypt <sup>6</sup>for his labour wherewith he <sup>Jer. 25. 9.</sup> served against it, because they wrought for me, saith the
- 21 Lord God. In that day <sup>7</sup>will I cause the horn of the house of Israel to bud forth, and I will give thee <sup>8</sup>the opening of the <sup>ch. 24. 27.</sup> mouth in the midst of them; and they shall know that I am the LORD.

<sup>1</sup> Or, birth.<sup>2</sup> Heb. low.<sup>3</sup> Heb. spoil her spoil, and prey her prey.<sup>4</sup> Or, for his hire.

cess. The ravages of Nebuchadnezzar were the beginning of the end, and all the desolation which followed may be looked upon as a continuous fulfilment of God's decree. The savage fury with which Cambyzes swept over Egypt amply realized all that Ezekiel foretold. Many places recovered some wealth and prosperity, but from the time of Herodotus the kingdom never again became really independent. Egyptian rulers gave place to Persian, Persian to the successors of Alexander the Great, who gave place in turn to Rome. So thoroughly was the prophecy of Ezekiel fulfilled (xx. 14, 15).

13. A similar respite was promised to Moab (Jer. xlviii. 47), to Ammon (Jer. xlix. 6), and to Tyre (Isai. xxiii. 15).

14. Pathros] The Thebaid or Upper Egypt, the original seat of the kingdom. *the land of their habitation*] Rather, as marg., i.e. the home of the restored exiles.

15. The false confidence of the Israelites *brought to remembrance*, i.e. discovered in the sight of God and man their iniquity, i.e. their treachery and perjury to the Chal-

dæans; their falsehood being made evident when they *took after* (turn to) the Egyptians and seek their aid in rebellion. The ruin of Egypt shall put an end to all this.

17-21. The prophet places this prediction out of chronological order, that he may point out what had not been stated in the foregoing prophecy, viz., that the agent who should strike the first blow on Egypt should be the Chaldæan king, Nebuchadnezzar.

18. *yet had he no wages*] It is not improbable that the Tyrians before they surrendered their island-citadel managed to remove much of their treasure; but others explain the verse;—that the siege and capture of Tyre is to be regarded as the work appointed, and the possession of Egypt as the reward or wages for the work.

21. Egypt being the antagonist of the people of God, her overthrow inaugurated the triumph of good over evil.

*the horn &c.*] Or, "an horn to bud forth to the house of Israel."

*I will give thee the opening of the mouth*]



- CHAP. 30.** THE word of the LORD came again unto me, saying,  
 2 Son of man, prophesy and say, Thus saith the Lord GOD; <sup>a</sup>Howl  
 3 ye, Woe worth the day! For <sup>b</sup>the day is near, even the day of  
 the LORD is near, a cloudy day; it shall be the time of the  
 4 heathen. And the sword shall come upon Egypt, and great  
<sup>c</sup>pain shall be in Ethiopia, when the slain shall fall in Egypt,  
 and they <sup>d</sup>shall take away her multitude, and <sup>e</sup>her foundations  
 5 shall be broken down. Ethiopia, and <sup>f</sup>Libya, and Lydia, and  
<sup>g</sup>all the mingled people, and Chub, and the <sup>h</sup>men of the land  
 6 that is in league, shall fall with them by the sword. ¶ Thus  
 saith the LORD; They also that uphold Egypt shall fall; and  
 the pride of her power shall come down: <sup>i</sup>from the tower of  
 Syene shall they fall in it by the sword, saith the Lord GOD.  
 7 <sup>j</sup>And they shall be desolate in the midst of the countries *that*  
*are* desolate, and her cities shall be in the midst of the cities  
 8 *that are* wasted. And they shall know that I *am* the LORD,  
 when I have set a fire in Egypt, and *when* all her helpers shall  
 9 be <sup>k</sup>destroyed. In that day <sup>l</sup>shall messengers go forth from  
 me in ships to make the careless Ethiopians afraid, and great  
 pain shall come upon them, as in the day of Egypt: for, lo, it  
 cometh.
- 10 Thus saith the Lord GOD; <sup>m</sup>I will also make the multitude of  
 Egypt to cease by the hand of Nebuchadrezzar king of Babylon.  
 11 He and his people with him, <sup>n</sup>the terrible of the nations, shall be  
 brought to destroy the land: and they shall draw their swords  
 12 against Egypt, and fill the land with the slain. And <sup>o</sup>I will  
 make the rivers <sup>p</sup>dry, and <sup>q</sup>sell the land into the hand of the  
 wicked: and I will make the land waste, and <sup>r</sup>all that is therein,  
 13 by the hand of strangers: I the LORD have spoken *it*. Thus  
 saith the Lord GOD; I will also <sup>s</sup>destroy the idols, and I will  
 cause *their* images to cease out of Noph; <sup>t</sup>and there shall be  
 no more a prince of the land of Egypt: <sup>u</sup>and I will put a fear  
 14 in the land of Egypt. And I will make <sup>v</sup>Pathros desolate, and  
 will set fire in <sup>w</sup>Zoan, <sup>x</sup>and will execute judgments in No.
- <sup>a</sup> Or, *fear*. <sup>b</sup> Or, *from Migdol to Syene*. <sup>c</sup> Heb, *the fulness thereof*.  
<sup>d</sup> Heb. *Phut*. ch. 27. 10. <sup>e</sup> Heb. *broken*. <sup>f</sup> Or, *Tanis*.  
<sup>g</sup> Heb. *children*. <sup>h</sup> Heb. *drought*.

When these things should begin to come to pass the prophet's mouth should be opened to declare their meaning, and to make known the end to which all was tending.

**XXX. 1-19.** Third prophecy against Egypt, probably to be connected with the previous verses (cp. xxx. 10 with xxix. 17-21 note). Some consider it to belong to the earlier part of xxix. (cp. xxix. 10, 12 with xxx. 5, 6).

3. *the time of the heathen*] The time when the heathen (Egyptians) shall be judged.

5. *Libya, and Lydia*] Or, as in xxvii. 10, *Phut and Lud*.

*the mingled people*] Foreigners, who settled in Egypt. The Saite dynasty of Egyptian kings were especially favourable to foreign immigrants. Hophra employed many of them in his armies, and in this way, according to Herodotus, lost the affections of his Egyptian subjects. See Jer. xxv. 20 note.

*Chub*] The word occurs here only. It was

some tribe in alliance with Egypt, either of African race like Lud and Phut, or settlers like the *mingled people*. A not improbable suggestion connects it with *Coptos*, of which the Egyptian form was *Qeb, Qebb or Qabb*.

*the men of the land that is in league*] Rather, *the children of the land of the covenant*, i.e. of Israel (see xvi. 8). After the destruction of Jerusalem Jews withdrew into Egypt (Jer. xliii. 7). Many of them would naturally enough be found in the Egyptian armies. This is in favour of the later date assigned to this section.

6. See marg. ref. note.

9. *careless Ethiopians*] The Ethiopians, who were dwelling in fancied security (Zeph. ii. 15), shall tremble at Egypt's ruin.

13. *Noph*] Memphis (Isai. xix. 13).

14. *Zoan*] Tanis, a city and nome of Lower Egypt (Num. xiii. 22). See marg. ref. note.

*No*] Diospolis. See marg. ref. note.

15 And I will pour my fury upon <sup>1</sup>Sin, the strength of Egypt;  
 16 and <sup>2</sup>I will cut off the multitude of No. And I will <sup>3</sup>set fire  
 in Egypt: Sin shall have great pain, and No shall be rent  
 17 asunder, and Noph *shall have* distresses daily. The young  
 men of <sup>4</sup>Aven and of <sup>5</sup>Pi-beseth shall fall by the sword: and  
 18 these *cities* shall go into captivity. <sup>6</sup>At Tehaphnehes also the  
 day shall be <sup>7</sup>darkened, when I shall break there the yokes of  
 Egypt: and the pomp of her strength shall cease in her: as for  
 her, a cloud shall cover her, and her daughters shall go into  
 19 captivity. Thus will I execute judgments in Egypt: and they  
 shall know that I *am* the LORD.

20 And it came to pass in the eleventh year, in the first month,  
 in the seventh day of the month, *that* the word of the LORD  
 21 came unto me, saying, ¶ Son of man, I have <sup>8</sup>broken the arm  
 of Pharaoh king of Egypt; and, lo, <sup>9</sup>it shall not be bound up to  
 be healed, to put a roller to bind it, to make it strong to hold  
 22 the sword. Therefore thus saith the Lord God; Behold, I *am*  
 against Pharaoh king of Egypt, and will <sup>10</sup>break his arms, the  
 strong, and that which was broken; and I will cause the sword  
 23 to fall out of his hand. <sup>11</sup>And I will scatter the Egyptians  
 among the nations, and will disperse them through the countries.  
 24 And I will strengthen the arms of the king of Babylon, and  
 put my sword in his hand: but I will break Pharaoh's arms,  
 and he shall groan before him with the groanings of a deadly  
 25 wounded man. But I will strengthen the arms of the king of  
 Babylon, and the arms of Pharaoh shall fall down; and <sup>12</sup>they  
 shall know that I *am* the LORD, when I shall put my sword into  
 the hand of the king of Babylon, and he shall stretch it out  
 26 upon the land of Egypt. <sup>13</sup>And I will scatter the Egyptians  
 among the nations, and disperse them among the countries;  
 and they shall know that I *am* the LORD.

CHAP. 31. AND it came to pass in the eleventh year, in the third  
 month, in the first day of the month, *that* the word of the LORD

<sup>1</sup> Or, Pelusium.    <sup>2</sup> Or, Heliopolis.    <sup>3</sup> Or, Pubastum.    <sup>4</sup> Or, restrained.

17. *Aren*] The same as *On* (Gen. xli. 45), or *Heliopolis*. The word *Aren* means also "transgression" (cp. Hos. x. 8). Some have thought that here too Ezekiel substituted the word *Aren* for *On* to mark the sin of idolatry there in full vogue.

*Pi-beseth*] The Bubastis of Herodotus. The hieroglyphic name is "Pe-bast," the house of Bast (the Egyptian Artemis, the cat-headed goddess). Bubastis was situated on the easternmost, the Pelusian, branch of the Delta. The road from Pelusium to Memphis lay through Bubastis and On. In the days of Herodotus Bubastis was the seat of one of the chief annual festivals of the Egyptians. The Persians took the town and razed the walls. The ruins bear the modern name Tel-Basta.

18. *Tehaphnehes*] See marg. ref. nota. *break the yokes of Egypt*] i.e. break the yokes imposed by Egypt, or break up the tyrannous dominion of Egypt over other lands.

20-26. Fourth prophecy against Egypt

spoken three months before the capture of Jerusalem (xxvi. 1), and three months after the prophecy of xxix. 1. Meantime Pharaoh-Hophra's attempt on Jerusalem had been foiled, and the Egyptians driven back into their own country (Jer. xxxvii. 5 note).

21. *I have broken*] Especially by the defeat at Carchemish.

*a roller*] Or, a bandage.

22. *the strong*] Such power as Egypt yet retained at home and abroad.

*that which was broken*] The power which Egypt aimed at ineffectually, the conquest of Palestine and Syria.

XXXI. 1. *in the third month*] More than a month before Jerusalem was taken (cp. Jer. xxxix. 2).

3-9. Fifth prophecy against Egypt: a warning to Pharaoh from the fate of the Assyrians. The Assyrian empire, after having been supreme in Asia for four centuries, had been overthrown by the united forces of the Babylonians and Medes, in the year of the

- 2 came unto me, saying, Son of man, speak unto Pharaoh, king of  
 3 Egypt, and to his multitude; ¶<sup>a</sup> Whom art thou like in thy  
 greatness? <sup>b</sup> Behold, the Assyrian *was* a cedar in Lebanon <sup>c</sup> with  
 fair branches, and with a shadowing shroud, and of an high  
 4 stature; and his top was among the thick boughs. <sup>d</sup> The waters  
 made him great, the deep <sup>e</sup> set him up on high with her rivers  
 running round about his plants, and sent out her <sup>f</sup> little rivers  
 5 unto all the trees of the field. Therefore <sup>g</sup> his height was exalted  
 above all the trees of the field, and his boughs were multiplied,  
 and his branches became long because of the multitude of waters,  
 6 <sup>h</sup> when he shot forth. All the <sup>i</sup> fowls of heaven made their nests  
 in his boughs, and under his branches did all the beasts of the  
 field bring forth their young, and under his shadow dwelt all  
 7 great nations. Thus was he fair in his greatness, in the length  
 8 of his branches: for his root was by great waters. The cedars  
 in the <sup>j</sup> garden of God could not hide him: the fir trees were not  
 like his boughs, and the chestnut trees were not like his  
 branches; nor any tree in the garden of God was like unto him  
 9 in his beauty. I have made him fair by the multitude of his  
 branches: so that all the trees of Eden, that *were* in the garden  
 10 of God, envied him. ¶ Therefore thus saith the Lord God;  
 Because thou hast lifted up thyself in height, and he hath shot  
 up his top among the thick boughs, and <sup>k</sup> his heart is lifted up in  
 11 his height; I have therefore delivered him into the hand of the  
 mighty one of the heathen; <sup>l</sup> he shall surely deal with him: I  
 12 have driven him out for his wickedness. And strangers, <sup>m</sup> the  
 terrible of the nations, have cut him off, and have left him:  
<sup>n</sup> upon the mountains and in all the valleys his branches are  
 fallen, and his boughs are broken by all the rivers of the land;  
 and all the people of the earth are gone down from his shadow,  
 13 and have left him. <sup>o</sup> Upon his ruin shall all the fowls of the  
 heaven remain, and all the beasts of the field shall be upon his  
 14 branches: to the end that none of all the trees by the waters  
 exalt themselves for their height, neither shoot up their top  
 among the thick boughs, neither their trees <sup>p</sup> stand up in their  
 height, all that drink water: for <sup>q</sup> they are all delivered unto  
 death, <sup>r</sup> to the nether parts of the earth, in the midst of the  
 15 children of men, with them that go down to the pit. ¶ Thus  
 saith the Lord God; In the day when he went down to the

<sup>a</sup> Heb. *fair of branches*.<sup>b</sup> Or, *nourished*.<sup>c</sup> Or, *brought him up*.<sup>d</sup> Or, *conduits*.<sup>e</sup> Or, *when it sent them forth*.<sup>f</sup> Heb. *in doing he shall do*<sup>g</sup> *unto him*.<sup>h</sup> Or, *stand upon themselves for their height*.

battle of Carchemish (B.C. 605), which had broken the power of Egypt. This gives force to the warning to Egypt from Assyria's fall.

4. *his plants*] Rather, *her plantation*. The water represents the riches and might which flowed into Assyria.

5. *when he shot forth*] Or, when the deep water sent forth its streams.

8. *garden of God*] Paradise.

10-14. Assyria's fall.

11. More accurately: Therefore I will deliver him, &c....he shall surely deal with him. I have driven him out, &c.

14. *their trees*] Rather, as in marg. "stand-

ing unto themselves" meaning "standing in their own strength." The clause will then run thus: "Neither all that drink water stand up" in their own strength. *All that drink water* means mighty princes to whom wealth and prosperity flow in. The Egyptians owed everything to the waters of the Nile. The substance is, that Assyria's fall was decreed in order that the mighty ones of the earth might learn not to exalt themselves in pride or to rely on themselves, seeing that they must share the common lot of mortality.

15-17. Effect of Assyria's fall.

grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon <sup>1</sup>to mourn for him, and all the trees of the field fainted for him. I made the nations to <sup>2</sup>"shake at the sound of his fall, when I <sup>3</sup>"cast him down to hell with them that descend into the pit: and <sup>4</sup>"all the trees of Eden, the choice and best of Lebanon, all that drink water, <sup>5</sup>"shall be comforted in the nether parts of the earth. They also went down into hell with him unto *them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heaven.* <sup>6</sup>"To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: *"thou shalt lie in the midst of the uncircumcised with them that be slain by the sword. This is Pharaoh and all his multitude, saith the Lord God.*

**CHAP. 32.** AND it came to pass in the twelfth year, in the twelfth month, in the first day of the month, *that the word of the LORD came unto me, saying, Son of man, "take up a lamentation for Pharaoh king of Egypt, and say unto him, ¶ "Thou art like a young lion of the nations, "and thou art as a "whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and "fouledst their rivers. Thus saith the Lord God; I will therefore "spread out my net over thee with a company of many people; and they shall bring thee up in my net. 4 Then "will I leave thee upon the land, I will cast thee forth upon the open field, and "will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee. And I will lay thy flesh <sup>1</sup>"upon the mountains, and 6 fill the valleys with thy height. I will also water with thy blood <sup>2</sup>the land wherein thou swimmest, even to the mountains;*

<sup>1</sup> Heb. to be black.<sup>2</sup> Or, dragon.<sup>3</sup> Or, the land of thy swimming.

<sup>a</sup> ch. 26. 15.  
<sup>b</sup> Isai. 14. 15.  
<sup>c</sup> Isai. 14. 8.  
<sup>d</sup> ch. 32. 31.  
<sup>e</sup> Lam. 4. 20.  
<sup>f</sup> ver. 2.  
<sup>g</sup> ch. 32. 19.  
<sup>h</sup> ch. 28. 10.  
<sup>i</sup> & 32. 19, 21.

<sup>j</sup> ch. 27. 2.  
<sup>k</sup> ver. 16.  
<sup>l</sup> ch. 19. 3, 6.  
<sup>m</sup> & 38. 13.  
<sup>n</sup> ch. 29. 3.  
<sup>o</sup> ch. 34. 18.  
<sup>p</sup> ch. 12. 13.  
<sup>q</sup> Hos. 7. 12.  
<sup>r</sup> ch. 29. 5.  
<sup>s</sup> ch. 31. 13.  
<sup>t</sup> ch. 31. 12.

15. *I covered the deep*] To cover with sackcloth was an expression of mourning (xxvii. 31). The deep, the source of Assyria's prosperity (v. 4), was made to mourn, being dried up instead of giving forth its waters, its glad abundance.

*for him*] Upon his account.

*floods... great waters*] Or, rivers... the multitude of waters (as in vv. 4, 5).

*Lebanon* represents the country which Assyria governed; *the trees*, the tributary princes.

16. See marg. reff.

17. *his arm &c.*] The subject princes who were his strength and support in war.

18. Application to Pharaoh.

*the uncircumcised*] The Egyptians, at least their nobles, were circumcised. Pharaoh should thus be dishonoured with those whom the Egyptians themselves deemed unclean.

XXXII. 1. *in the twelfth month*] About one year and seven months after the destruction of Jerusalem. In the meantime had occurred the murder of Gedaliah and the flight into Egypt of the Jews left behind by the Chaldeans (Jer. xli.-xliii.).

Jeremiah, who had accompanied them, foretold their ruin (Jer. xli.) in a prophecy probably contemporaneous with the present—the sixth against Egypt, delivered in the form of a dirge (2-16).

2. *Thou art like &c.*] Rather, *Thou wouldst be like to (others, "wast likened unto") a young lion.*

*and thou art*] In contrast to what thou wouldst be.

*a whale*] Rather, crocodile (marg. ref. note). Pharaoh should have been like the king of beasts, but he is a mere sea-monster. There is strong irony here, because the Egyptian king was proud of the comparison between himself and the mighty crocodile.

*seas*] The word is often used of the waters of a great river, like the Nile.

*thou camest forth with thy rivers*] Rather, *thou didst burst forth in thy rivers* as the crocodile does from the water into which he has plunged.

5. The prophet passes from the image of the crocodile to that of dead bodies of the slain heaped up on the land. Some render *height*, "foulness."

# EZEKIEL. XXXII. 6

- 7 and the rivers shall be full of thee. And when I shall <sup>1</sup>put thee out, <sup>2</sup>I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the <sup>3</sup>bright lights of heaven will I make <sup>4</sup>dark over thee, and set darkness upon thy land, saith the Lord GOD.
- 9 I will also <sup>5</sup>vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known. Yea, I will make many people <sup>6</sup>amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and <sup>7</sup>they shall tremble at every moment, every man for his own life, in the day of thy fall. ¶ <sup>8</sup>For thus saith the Lord GOD; The sword of the king of Babylon shall come upon thee. By the swords of the mighty will I cause thy multitude to fall, <sup>9</sup>the terrible of the nations, all of them: and <sup>10</sup>they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed. I will destroy also all the beasts thereof from beside the great waters; <sup>11</sup>neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them. Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord GOD. When I shall make the land of Egypt desolate, and the country shall be <sup>12</sup>desitute of that whereof it was full, when I shall smite all them that dwell therein, <sup>13</sup>then shall they know that I am the LORD. This <sup>14</sup>is the <sup>15</sup>lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, <sup>16</sup>even for Egypt, and for all her multitude, saith the Lord GOD.
- 17 It came to pass also in the twelfth year, in the fifteenth day of the month, <sup>17</sup>that the word of the LORD came unto me, saying, ¶ Son of man, wail for the multitude of Egypt, and <sup>18</sup>cast them down, <sup>19</sup>even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit. <sup>20</sup>Whom dost thou pass in beauty? <sup>21</sup>go down, and be thou laid with the uncircumcised. They shall fall in the midst of them that are slain by the sword: <sup>22</sup>she is delivered to the sword: draw her and all her multitudes. <sup>23</sup>The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are <sup>24</sup>gone down, they lie uncircumcised, slain by the

<sup>1</sup> Isai. 13. 10.  
Amos 8. 9.  
Matt. 24. 29.  
Rev. 6. 12.

<sup>2</sup> ch. 37. 35.

<sup>3</sup> ch. 26. 16.

<sup>4</sup> Jer. 46. 26.  
ch. 30. 4.

<sup>5</sup> ch. 28. 7.

<sup>6</sup> ch. 29. 19.

<sup>7</sup> ch. 29. 11.

<sup>8</sup> Ex. 7. 5.  
ch. 6. 7.  
<sup>9</sup> 8 Sam. 1. 17.  
ch. 26. 17.

<sup>10</sup> ch. 26. 20.

<sup>11</sup> ch. 31. 2, 18.  
<sup>12</sup> ver. 21. 24.  
ch. 28. 10.

<sup>13</sup> Isai. 1. 31.  
& 14. 9, 10.

<sup>14</sup> ver. 18. 25.

<sup>1</sup> Or, *extinguish.*

<sup>2</sup> Heb. *lights of the light in heaven.*

<sup>3</sup> Heb. *them dark.*

<sup>4</sup> Heb. *provoke to anger, or, grief.*

<sup>5</sup> Heb. *desolate from the fulness thereof.*

<sup>6</sup> Or, *the sword is laid.*

9. *when I shall bring thy destruction*] i.e. the news of thy destruction. The phenomena here mentioned are the accompaniments of the day of the Lord (Joel ii. 10; Luke xxi. 25) or the day of judgment. The fall of Pharaoh represents the fall of the world-power before the Sovereignty of God.

14. A promise of a return of God's favour. This concerns not the restoration of Egypt's original power, but the establishment of the Divine Ruler in the place of a heathen God-opposing power.

16. *daughters of the nations*] Heathen kingdoms.

17-22. The seventh prophecy against Egypt. A funeral dirge founded on xxxi.

18. The figure is the same as in Isai. xiv., where see notes. In this dirge Pharaoh is especially addressed. The other nations are represented by their kings, the nations' overthrow being depicted by the king's body laid low in the grave.

17. *the month*] i.e. the twelfth (see v. 1).

19. *Whom dost thou pass in beauty*] Thou art not more beautiful than other nations: thou shalt not escape their fate.

20. *she is delivered to the sword*] Rather, the sword is put forth. Draw her down as one dragged to execution.

21. *The uncircumcised* throughout this dirge is equivalent to heathen viewed as impure (xxxi. 18 note).

- 22 sword. <sup>a</sup>Asshur is there and all her company: his graves are <sup>b</sup>ver. 24. 24.  
 23 about him: all of them slain, fallen by the sword: "whose <sup>c</sup>Isai. 14. 15.  
 graves are set in the sides of the pit, and her company is round  
 about her grave: all of them slain, fallen by the sword, which  
 24 "caused <sup>d</sup>terror in the land of the living. There is <sup>e</sup>ch. 26. 17.  
 all her multitude round about her grave, all of them slain, fallen <sup>f</sup>ver. 27. 32.  
 by the sword, which are <sup>g</sup>gone down uncircumcised into the <sup>h</sup>Jer. 40. 34.  
 nether parts of the earth, "which caused their terror in the land <sup>i</sup>ver. 21.  
 of the living: yet have they borne their shame with them that <sup>j</sup>ver. 23.  
 25 go down to the pit. They have set her a bed in the midst of the  
 slain with all her multitude: her graves are round about him:  
 all of them uncircumcised, slain by the sword: though their  
 terror was caused in the land of the living, yet have they borne  
 their shame with them that go down to the pit: he is put in the  
 26 midst of them that be slain. ¶ There is <sup>k</sup>ch. 27. 13.  
 her multitude: her graves are round about him: all of them  
 "uncircumcised, slain by the sword, though they caused their  
 27 terror in the land of the living. <sup>l</sup>And they shall not lie <sup>m</sup>ver. 19, 20.  
 the mighty that are fallen of the uncircumcised, which are gone <sup>n</sup>ver. 21.  
 down to hell <sup>o</sup>with their weapons of war: and they have laid <sup>Isai. 14. 18.</sup>  
 their swords under their heads, but their iniquities shall be upon  
 their bones, though they were the terror of the mighty in the  
 28 land of the living. Yea, thou shalt be broken in the midst of  
 the uncircumcised, and shalt lie with them that are slain with  
 29 the sword. ¶ There is <sup>p</sup>Edom, her kings, and all her princes, <sup>q</sup>ch. 25. 13.  
 which with their might are <sup>r</sup>laid by them that were slain by the  
 sword: they shall lie with the uncircumcised, and with them  
 30 that go down to the pit. <sup>s</sup>There be the princes of the north, all <sup>t</sup>ch. 38. 6.  
 of them, and all the <sup>u</sup>Zidonians, which are gone down with the <sup>v</sup>39. 2.  
 slain: with their terror they are ashamed of their might; and <sup>w</sup>ch. 28. 21.  
 they lie uncircumcised with them that be slain by the sword, and  
 31 bear their shame with them that go down to the pit. ¶ Pharaoh  
 shall see them, and shall be <sup>x</sup>comforted over all his multitude, <sup>y</sup>ch. 31. 16.  
 even Pharaoh and all his army slain by the sword, saith the Lord

<sup>1</sup> Or, *diamaying*.

<sup>2</sup> Heb. *with weapons of their war*.

<sup>3</sup> Heb. *given, or, put*.

23 &c. In Jer. xxv. there is an enumeration of nations destined to be subject to the fury of the Chaldeans. Here we find those of them who had already fallen not named by Jeremiah. Asshur is the king of Assyria, representing as usual the whole nation. The king is surrounded by the graves of his people.

24. See marg. ref. Elam answers to the country known to the Greeks and Romans as Elymais, near Persia and Media. The Elamites were a fierce and warlike people. In the records of Assurbanipal his final triumph over Elam seems to have been one of his proudest boasts. Elam no doubt in the decline of Assyrian power again asserted its independence and was again crushed by the Chaldean conqueror.

27. *And they shall not lie* Better, "Shall they not lie?" or, "Are they not laid?" The custom of burying warriors with their swords, shields, or helmets, under their heads is well known, and common to most warlike nations.

*but their iniquities &c.*] They rested in all the glories of a warrior's sepulture, but their sins followed them to the grave.

30. *the princes of the north* i.e. North of Palestine—The Tyrians and the Syrians.

*with their terror they are ashamed of their might* i.e. "When their might and power were terrible to all, they were shorn of their power and delivered over to shame and confusion." There are here six nations, Asshur, Elam, Meshech, Tubal, Edom, Zidon, which added to Egypt make up SEVEN (see xxv. 1 note). The section which contains the prophecies against the heathen, closing with this description of the kings who had gone down to the grave, accords with the general purport of the whole section, viz. the declaration that all the powers of the world shall be annihilated to make way for the kingdom of God.

31. *comforted*] By the knowledge that his ruin is no more than that of every world-power.

32 God. For I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with *them* that are slain with the sword, *even* Pharaoh and all his multitude, saith the Lord God.

**CHAP. 33.** AGAIN the word of the LORD came unto me, saying,  
 2 Son of man, speak to <sup>a</sup>the children of thy people, and say unto them, ¶ <sup>b1</sup>When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their <sup>c</sup>watch-  
 3 man: if when he seeth the sword come upon the land, he blow  
 4 the trumpet, and warn the people; then <sup>2</sup>whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, <sup>d</sup>his blood shall be upon his own  
 5 head. He heard the sound of the trumpet, and took not warn-  
 6 ing; his blood shall be upon him. But he that taketh warning  
 7 shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take *any* person from among them, <sup>e</sup>he is taken away in his iniquity; but his blood will I require at the  
 7 watchman's hand. ¶ <sup>f</sup>So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear  
 8 the word at my mouth, and warn them from me. When I say unto the wicked, O wicked *man*, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked  
 9 *man* shall die in his iniquity; but his blood will I require at  
 10 his hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in  
 11 his iniquity; but thou hast delivered thy soul. ¶ Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins *be* upon us, and we  
 12 <sup>g</sup>pine away in them, <sup>h</sup>how should we then live? Say unto them, *As I live*, saith the Lord God, <sup>i</sup>I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for <sup>k</sup>why will ye die, O  
 13 house of Israel? ¶ Therefore, thou son of man, say unto the children of thy people, The <sup>l</sup>righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, <sup>m</sup>he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be  
 14 able to live for his *righteousness* in the day that he sinneth. When I shall say to the righteous, *that* he shall surely live; <sup>n</sup>if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he  
 15 hath committed, he shall die for it. Again, <sup>o</sup>when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and  
 16 do <sup>p</sup>that which is lawful and right; <sup>q</sup>if the wicked <sup>r</sup>restore the pledge, <sup>s</sup>give again that he had robbed, walk in <sup>t</sup>the statutes of

<sup>a</sup> ch. 3. 11.  
<sup>b</sup> ch. 14. 17.  
<sup>c</sup> 2 Sam. 18. 24, 25.  
<sup>d</sup> Kin. 9. 17.  
<sup>e</sup> Hos. 9. 8.

<sup>f</sup> ch. 18. 13.

<sup>g</sup> ver. 8.

<sup>h</sup> ch. 3. 17

<sup>i</sup> ch. 24. 23.  
<sup>j</sup> So Isai. 40. 14.  
<sup>k</sup> ch. 37. 11.  
<sup>l</sup> 2 Sam. 14. 14.  
<sup>m</sup> ch. 18. 23.  
<sup>n</sup> 2 Pet. 3. 9.  
<sup>o</sup> ch. 18. 31.  
<sup>p</sup> ch. 18. 24.  
<sup>q</sup> 2 Chr. 7. 14.

<sup>r</sup> ch. 3. 20.

<sup>s</sup> ch. 3. 18. & 18. 27.  
<sup>t</sup> ch. 18. 7.  
<sup>u</sup> Ex. 22. 1.  
<sup>v</sup> Lev. 6. 2, 4.  
<sup>w</sup> Num. 5. 6.  
<sup>x</sup> Luke 19. 8.  
<sup>y</sup> Lev. 18. 5.  
<sup>z</sup> ch. 20. 11.

<sup>1</sup> Heb. *a land when I bring a sword upon her.*

<sup>2</sup> Heb. *he that hearing heareth.*

<sup>3</sup> Heb. *judgment and justice.*

32. my terror] Better "his terror," the terror caused by him.  
*the land of the living*] The land of God's people. It was Jehovah Who caused Pharaoh to be terrible to His people, and now, when the time is come, Pharaoh is fallen, and he is laid &c.

XXXIII. to end. Ezekiel newly desig-

nated to the prophetic office, undertakes his new duty of encouraging his countrymen to hope for forgiveness and restoration. vv. 1-20 are the introduction to this third group of prophecies.

1. *Again*] And. For vv. 1-20, cp. ch. xviii. notes.

life, without committing iniquity; he shall surely live, he shall not die. <sup>1</sup>None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live. ¶ Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal. ¶ When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby. But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby. ¶ Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways.

ch. 12. 22.

ver. 20.

ch. 18. 26.

ch. 18. 26.

ch. 18. 25.

21 And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, The city is smitten. Now the hand of the LORD was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb. ¶ Then the word of the LORD came unto me, saying, Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land: but we are many; the land is given us for inheritance. Wherefore say unto them, Thus saith the LORD GOD; Ye eat with the blood, and lift up your eyes toward your idols, and shed blood: and shall ye possess the land? Ye stand upon your sword, ye work abomination, and ye defile every one his neighbour's wife: and shall ye possess the land? Say thou thus unto them, Thus saith the LORD GOD; As I live, surely they that are in the wastes shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and they that be in the forts and in the caves shall die of the pestilence. For I will lay the land most desolate, and the pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through. Then shall they know that I am the LORD, when

ch. 1. 2.

ch. 24. 26.

2 Kin. 25. 4.

ch. 1. 3.

ch. 24. 27.

ch. 34. 2.

ch. 36. 4.

Isai. 51. 7.

Acts 7. 5.

See Mic.

3. 11.

Gen. 9. 4.

Lev. 3. 17.

Deut. 12. 16.

ch. 18. 6.

ch. 22. 6.

ch. 22. 11.

ver. 24.

ch. 39. 4.

Judg. 6. 2.

1 Sam. 13. 6.

Jer. 44. 2.

ch. 36. 34.

ch. 7. 24.

ch. 6. 7.

ch. 6. 2. 3.

<sup>1</sup> Heb. to devour him.

<sup>2</sup> Heb. desolation and desolation.

21. The date shews an interval of 1½ years from the taking of Jerusalem (Jer. lii. 12). The general news that the city was taken must have reached them, but it was only when the messenger arrived that the prophet's mouth was opened. It is not improbable that a body of men after the destruction of the city joined their brethren in Chaldaea; if so this would account for the lapse of time, and supply a reason why Ezekiel on their arrival should commence a new series of prophecies.

22. was upon me was opened] For was read "had been." The prophet was under the hand of God in ecstatic trance on the evening preceding the arrival of the messenger, and continued in this state until his arrival.

23-33. The exhortation to repentance. Ezekiel first addresses the remnant that still linger in their ancient home, and warns them against presumptuous hopes resting on false grounds (ev. 23-29); then he turns his

eyes to those near him, and points out that their apparent attention to his words was illusory.

24. those wastes] The places in the Holy Land devastated by the conqueror.

Abraham] The argument is, Abraham was but one man, and he had the promise of the land, though he did not at once possess it; much more shall we, the descendants of Abraham, being many, retain this promise and possess the land, though for a time we are depressed and subject. Cp. Matt. iii. 9; John viii. 33, 39.

25. To eat flesh with the blood was forbidden (see marg. ref.). It seems to have been connected with the idolatries of Canaan. The prohibition was, on account of its connexion with idolatry, continued in the enactment of the Council of Jerusalem (Acts xv. 29).

26. Ye stand upon your sword] Ye put your trust in your swords.



- I have laid the land most desolate because of all their abominations which they have committed. ¶ Also, thou son of man, the children of thy people still are talking <sup>1</sup>against thee by the walls and in the doors of the houses, and <sup>2</sup>speak one to another, every one to his brother, saying, Come, I pray you, and hear <sup>3</sup>what is the word that cometh forth from the LORD. And <sup>4</sup>they come unto thee <sup>5</sup>as the people cometh, and <sup>6</sup>they <sup>7</sup>sit before thee as my people, and they hear thy words, but they will not do them: <sup>8</sup>for with their mouth <sup>9</sup>they shew much love, but <sup>10</sup>their heart goeth after their covetousness. And, lo, thou art unto them as <sup>11</sup>a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. <sup>12</sup>And when this cometh to pass, (lo, it will come,) then <sup>13</sup>shall they know that a prophet hath been among them.

- CHAP. 34. AND the word of the LORD came unto me, saying, Son of man, prophesy against the <sup>1</sup>shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; <sup>2</sup>Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? <sup>3</sup>Ye eat the fat, and ye clothe you with the wool, <sup>4</sup>ye kill them that are fed: <sup>5</sup>but ye feed not the flock. <sup>6</sup>The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up <sup>7</sup>that which was broken, neither have ye brought again that which was driven away, neither have ye <sup>8</sup>sought that which was lost; but with <sup>9</sup>force and with cruelty have ye ruled <sup>10</sup>them. <sup>11</sup>And they were <sup>12</sup>scattered, <sup>13</sup>because <sup>14</sup>there is no shepherd: <sup>15</sup>and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek <sup>16</sup>after them. <sup>17</sup>¶ Therefore, ye shepherds, hear the word of the LORD; <sup>18</sup>As I live, saith the Lord GOD, surely because my flock became a prey, and my flock <sup>19</sup>became meat to every beast of the field, because <sup>20</sup>there was no shepherd, neither did my shepherds search for my flock, <sup>21</sup>but the shepherds fed themselves, and fed not

<sup>1</sup> Or, of thee.

<sup>2</sup> Heb. according to the coming of the people.

<sup>3</sup> Or, my people sit before thee.

<sup>4</sup> Heb. they make loves, or, jests.

<sup>5</sup> Heb. a song of loves.

<sup>6</sup> Or, without a shepherd, and so ver. 8.

30-33. God warns the prophet against being misled by the compliance of the people.

30. *against thee*] Rather, *about thee*.  
*by the walls*] Rather, *within the walls*.  
 31. *as the people cometh*] Lit. as in marg. i.e. in crowds. Render, *they shall come unto thee like the coming of a people, and shall sit before thee as My people &c., i.e. they assume the attitude of God's people listening to His prophet.* Cp. xiv. 1, xx. 1.  
 33. *And when this*] But when this.

XXXIV. The prophet has yet to pronounce a judgment upon unfaithful rulers, whose punishment will further the good of those whom they have misguided. He shows what the rulers should have been, what they have been, and what in the coming times they shall be when the True King

shall reign in the true kingdom. Hence follows a description of Messiah's reign.

2. *shepherds*] Not priests or prophets, but rulers and kings (see Jer. ii. 8 note). The most ancient title for ruler is a monogram which occurs on the oldest monuments discovered in the cuneiform character. In the Assyrian language it became RIU (cp. Heb. *ro'eh* = shepherd). In the traditions of Berosus we find that Alorus, the first king in the world, received from the Divinity the title of Shepherd. The title, as well as the monogram, was preserved to the latest times of the Assyrian monarchy. While the distress and misery of the people daily increased, the last kings of Judah exacted more and more from their subjects and lavished more and more on personal luxury and show.

- 9 my flock; therefore, O ye shepherds, hear the word of the  
 10 LORD; Thus saith the LORD GOD; Behold, I *am* against the  
 shepherds; and \*I will require my flock at their hand, and  
 cause them to cease from feeding the flock; neither shall the  
 shepherds feed themselves any more; for I will deliver my  
 flock from their mouth, that they may not be meat for them.  
 11 ¶ For thus saith the LORD GOD; Behold, I, *even* I, will both  
 12 search my sheep, and seek them out. <sup>1</sup>As a shepherd seeketh  
 out his flock in the day that he is among his sheep *that are* scat-  
 tered; so will I seek out my sheep, and will deliver them out of  
 all places where they have been scattered in <sup>2</sup>the cloudy and  
 13 dark day. And <sup>3</sup>I will bring them out from the people, and  
 gather them from the countries, and will bring them to their own  
 land, and feed them upon the mountains of Israel by the rivers,  
 14 and in all the inhabited places of the country. <sup>4</sup>I will feed them  
 in a good pasture, and upon the high mountains of Israel  
 shall their fold be: <sup>5</sup>there shall they lie in a good fold, and *in*  
 15 a fat pasture shall they feed upon the mountains of Israel. I  
 will feed my flock, and I will cause them to lie down, saith the  
 16 LORD GOD. <sup>6</sup>I will seek that which was lost, and bring again  
 that which was driven away, and will bind up *that which was*  
 broken, and will strengthen that which was sick: but I will de-  
 stroy <sup>7</sup>the fat and the strong; I will feed them <sup>8</sup>with judgment.  
 17 ¶ And *as for* you, O my flock, thus saith the LORD GOD; <sup>9</sup>Be-  
 hold, I judge between <sup>10</sup>cattle and cattle, between the rams and  
 18 the <sup>11</sup>he goats. *Seemeth it a small thing* unto you to have eaten  
 up the good pasture, but ye must tread down with your feet  
 the residue of your pastures? and to have drunk of the deep  
 19 waters, but ye must foul the residue with your feet? And *as*  
 for my flock, they eat that which ye have trodden with your  
 feet; and they drink that which ye have fouled with your feet.  
 20 ¶ Therefore thus saith the LORD GOD unto them; <sup>12</sup>Behold, I,  
*even* I, will judge between the fat cattle and between the lean  
 21 cattle. Because ye have thrust with side and with shoulder,  
 and pushed all the diseased with your horns, till ye have scat-  
 22 tered them abroad; therefore will I save my flock, and they  
 shall no more be a prey; and <sup>13</sup>I will judge between cattle and  
 23 cattle. And I will set up one <sup>14</sup>shepherd over them, and he

\* ch. 8. 18.  
 Heb. 13. 17.

o ver. 2. 8.

p ch. 30. 3.  
 Joel 2. 2.  
 q Isai. 65. 9.  
 Jer. 23. 3.  
 ch. 29. 26.  
 & 37. 21, 22.  
 r Ps. 23. 2.

s Jer. 33. 12.

t Mic. 4. 6.  
 Isai. 40. 11.  
 Mark 2. 17.  
 Luke 5. 32.  
 u Isai. 10. 16.  
 Amos 4. 1.  
 v Jer. 10. 24.  
 w ch. 20. 37.  
 Zech. 10. 3.  
 Matt 25.  
 32, 33.

x ver. 17.

y ver. 17.  
 z Isai. 40. 11.  
 Jer. 23. 4.  
 John 10. 11.  
 Heb. 13. 20.  
 1 Pet. 2. 25.

<sup>1</sup> Heb. *According to the seeking.*

<sup>2</sup> Heb. *small cattle of lambs and kids*

<sup>3</sup> Heb. *greet he goats.*

11. Jehovah is the shepherd of His people. He will do all which the shepherds should have done and did not. These promises—partially fulfilled in the return from Babylon, and in the subsequent prosperity under the Maccabees—point to the ingathering of all nations in the Church of Christ the Good Shepherd. Cp. Matt. xviii. 11; John x. 1-18; Rom. ix. 25-33.

12. *the cloudy and dark day*] Contrasted with the day in which the Lord will be among them like a shepherd to gather them together again.

16. *with judgment*] It is characteristic of Jehovah as a shepherd that He judges between sheep and sheep, rejecting the proud and accepting the penitent and broken-hearted.

20-31. Jehovah having promised to be a

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Ruler of His people, the administration of the Divine kingdom is now described, as carried on by One King, the representative of David, Whose dominion should fulfil all the promises originally made to the man after God's own heart. Ezekiel does not so much add to, as explain and develop, the original promise; and as the complete fulfilment of the spiritual blessings, which the prophets were guided to proclaim, was manifestly never realized in any temporal prosperity of the Jews, and never could and never can be realized in any earthly kingdom, we recognize throughout the Sacred Volume the one subject of all prophecy—the Righteous King, the Anointed Prince, the Son and the Lord of David.

23. *one shepherd*] One, as ruling over an undivided people, the distinction between the

D D

\* Jer. 30. 9.  
ch. 37. 24.  
Hos. 3. 5.  
\* Ex. 29. 45.  
ch. 37. 27.  
\* ch. 37. 22.  
Luke 1. 32.  
\* ch. 37. 26.  
\* Lev. 26. 6.  
Isai. 11. 6.  
Hos. 2. 19.  
\* Jer. 23. 6.  
\* Isai. 66. 7.  
\* Gen. 12. 2.  
Isai. 19. 24.  
Zech. 8. 13.  
\* Lev. 26. 4.  
\* Ps. 68. 9.  
Mal. 3. 10.  
\* Ps. 85. 12.  
Isai. 4. 2.  
\* Jer. 2. 20.  
\* Jer. 25. 14.  
\* ch. 36. 4.  
\* Jer. 30. 10.  
\* Isai. 11. 1.  
\* Jer. 23. 5.  
\* ch. 36. 3.  
\* ch. 37. 27.  
\* Ps. 100. 3.  
John 10. 11.

shall feed them, <sup>even</sup> my servant David; he shall feed them, 24 and he shall be their shepherd. And <sup>I</sup> the LORD will be their God, and my servant David <sup>a</sup> prince among them; I the LORD 25 have spoken it. And <sup>I</sup> will make with them a covenant of peace, and <sup>will</sup> cause the evil beasts to cease out of the land: and they <sup>shall</sup> dwell safely in the wilderness, and sleep in the 26 woods. And I will make them and the places round about <sup>my</sup> hill <sup>a</sup> blessing; and I will <sup>cause</sup> the shower to come down in 27 his season; there shall be <sup>showers</sup> of blessing. And <sup>the</sup> tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that <sup>I</sup> am the LORD, when I have <sup>broken</sup> the bands of their yoke, and delivered them out of the hand of those that 28 <sup>served</sup> themselves of them. And they shall no more <sup>be</sup> a prey to the heathen, neither shall the beast of the land devour them; but <sup>they</sup> shall dwell safely, and none shall make them 29 afraid. And I will raise up for them a <sup>plant</sup> of renown, and they shall be no more <sup>consumed</sup> with hunger in the land, 30 <sup>neither</sup> bear the shame of the heathen any more. Thus shall they know that <sup>I</sup> the LORD their God <sup>am</sup> with them, and <sup>that</sup> they, <sup>even</sup> the house of Israel, <sup>are</sup> my people, saith the Lord 31 God. And ye my <sup>flock</sup>, the flock of my pasture, <sup>are</sup> men, and <sup>I</sup> am your God, saith the Lord God.

**CHAP. 35.** MOREOVER the word of the LORD came unto me, 2 saying, Son of man, <sup>set</sup> thy face against <sup>mount</sup> Seir, and 3 <sup>prophesy</sup> against it, and say unto it, Thus saith the Lord God; ¶ Behold, O mount Seir, <sup>I</sup> am against thee, and <sup>I</sup> will stretch out mine hand against thee, and I will make thee <sup>most</sup> desolate 4 late. <sup>I</sup> will lay thy cities waste, and thou shalt be desolate, 5 and thou shalt know that <sup>I</sup> am the LORD. ¶ Because thou hast had a <sup>perpetual</sup> hatred, and hast <sup>shed</sup> the blood of the children of Israel by the <sup>force</sup> of the sword in the time of their

\* ch. 6. 2.  
\* Deut. 2. 5.  
\* Jer. 49. 7.  
Amos 1. 11.  
Obad. 10.  
\* ch. 6. 14.  
\* ver. 9.  
\* ch. 25. 12.

1 Or, for renown.  
2 Heb. taken away.  
3 Heb. desolation and deso-

lation. So ver. 7.  
Or, hatred of old, ch. 25.  
15.

5 Heb. poured out the children,  
6 Heb. hands.

kingdoms of Israel and Judah having been done away.

*my servant David*] David was a fit type of the True King because he was a true and faithful servant of Jehovah. That which David was partially and imperfectly, Christ is in full perfection (cp. Matt. xii. 18; John v. 30; Heb. x. 7.)

25, 26. The blessings here foretold are especially those of the old Covenant. The wilderness (or, pasture-country) and the woods, the places most exposed to beasts and birds of prey, become places of security. Under the new Covenant Sion and the hills around are representative of God's Church; and temporal blessings are typical of the blessings showered down upon Christ's Church by Him Who has vanquished the powers of evil.

29. *a plant*] Equivalent to the *Branch*, under which name Isaiah and Jeremiah prophesy of the Messiah. The contrast in this verse to hunger seems to favour the idea that the *plant* was for food,

i.e. spiritual food, and in this sense also, applicable to the Messiah (cp. John vi. 35.)

*the shame of the heathen*] The shameful reproaches with which the heathen assailed them.

31. Translate *Ye are my flock, the flock of my pasture* (cp. Jer. xxiii. 1); *ye are men, and I am your God.*

XXXV.-XXXVI. 15. The devastation of Edom, and the restoration of Israel. Edom was included among the nations against which Ezekiel prophesied (xxv. 12-14). But its fuller doom was reserved for this place, because Edom was one of the surrounding nations that profited at first by Judah's fall, and because it helps by way of contrast to bring out in a marked way the better future designed for Israel. Edom is the God-hating, God-opposing power, ever distinguished for its bitter hatred against Israel; and so the ruin of Edom is the triumph of Israel in the power of God.

5. *shed blood*] Omit *blood*: better as in the marg. i.e. and hast given up the children of Israel to the sword; thou hast scat-

6 calamity, <sup>e</sup>in the time that *their iniquity had an end*: therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee: <sup>a</sup>sith thou hast not hated blood, 7 even blood shall pursue thee. Thus will I make mount Seir <sup>1</sup>most desolate, and cut off from it <sup>1</sup>him that passeth out and 8 him that returneth. <sup>a</sup>And I will fill his mountains with his slain *men*: in thy hills, and in thy valleys, and in all thy rivers, 9 shall they fall that are slain with the sword. <sup>1</sup>I will make thee perpetual desolations, and thy cities shall not return: <sup>m</sup>and ye 10 shall know that I *am* the LORD. ¶ Because thou hast said, These two nations and these two countries shall be mine, and 11 we will <sup>a</sup>possess it; <sup>2</sup>whereas <sup>a</sup>the LORD was there: therefore, as I live, saith the Lord God, I will even do <sup>a</sup>according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make myself known among 12 them, when I have judged thee. <sup>a</sup>And thou shalt know that I *am* the LORD, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They 13 are laid desolate, they are given us <sup>3</sup>to consume. Thus <sup>r</sup>with your mouth ye have <sup>4</sup>boasted against me, and have multiplied 14 your words against me: I have heard *them*. Thus saith the Lord God; <sup>a</sup>When the whole earth rejoiceth, I will make thee 15 desolate. <sup>a</sup>As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: <sup>a</sup>thou shalt be desolate, O mount Seir, and all Idumea, *even* all of it: and they shall know that I *am* the LORD.

**CHAP. 36.** ALSO, thou son of man, prophesy unto the <sup>a</sup>mountains 2 of Israel, and say, ¶ Ye mountains of Israel, hear the word of the LORD: Thus saith the Lord God; Because <sup>b</sup>the enemy hath said against you, Aha, <sup>a</sup>even the ancient high places <sup>a</sup>are our's in possession: therefore prophesy and say, Thus saith the Lord 3 God; <sup>a</sup>Because they have made *you* desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, <sup>a</sup>and <sup>c</sup>ye are taken up in the lips of 4 talkers, and *are* an infamy of the people: therefore, ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains, and to the hills, to the <sup>r</sup>rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which <sup>s</sup>became a prey and <sup>d</sup>derision to the residue of 5 the heathen that *are* round about; therefore thus saith the Lord God; <sup>a</sup>Surely in the fire of my jealousy have I spoken

<sup>e</sup> Pa. 137. 7.  
Dan. 9. 24.  
Obad. 11.  
<sup>a</sup> Pa. 109. 17.

<sup>1</sup> Judg. 5. 6.  
ch. 28. 11.  
<sup>a</sup> ch. 31. 12.

<sup>1</sup> Jer. 49.  
17, 18.  
ch. 25. 13.  
Mal. 1. 3, 4.  
<sup>m</sup> ch. 6. 7.  
<sup>a</sup> Ps. 83. 4.  
ch. 30. 5.  
Obad. 13.  
<sup>a</sup> Ps. 48. 1.  
& 132. 13.  
ch. 48. 35.  
<sup>r</sup> Matt. 7. 2.  
Jam. 2. 13.  
<sup>a</sup> Ps. 9. 16.  
ch. 6. 7.  
<sup>r</sup> 1 Sam. 2. 3.  
Rev. 13. 6.

<sup>a</sup> Isai. 65.  
13, 14.  
<sup>c</sup> Obad. 12.  
<sup>a</sup> ver. 3, 4.

<sup>a</sup> ch. 6. 2, 3.

<sup>b</sup> ch. 25. 3.  
<sup>c</sup> Deut. 32. 13.  
<sup>a</sup> ch. 35. 10.

<sup>c</sup> Deut. 28. 37.  
1 Kin. 9. 7.  
Lam. 2. 15.  
Dan. 9. 16.

<sup>f</sup> ch. 34. 23.  
<sup>a</sup> Ps. 79. 4.

<sup>a</sup> Deut. 4. 24.  
ch. 38. 19.

<sup>1</sup> Heb. *desolation and desolation*, ver. 3.

<sup>a</sup> Or, *though the LORD was there*.

<sup>3</sup> Heb. *to devour*.

<sup>4</sup> Heb. *magnified*.

<sup>5</sup> Heb. *Because for be- cause*.

<sup>6</sup> Or, *ye are made to come upon the tip of the tongue*.

<sup>7</sup> Or, *bottoms*, or, *dales*.

tered the children of Israel in confusion like stones poured down a mountain-side (Micah i. 6).

that their *iniquity had an end*] Or, "of the iniquity of the end," i.e. the time when by the capture of the city the iniquity of Israel came to an end (xxi. 29).

9. *return*] Or, "be inhabited."

10. *These two nations*] Israel and Judah. XXXVI. 1-15. The contrast to the preceding. Now, when the prophet speaks, Judaea is waste. The heathen nations around, and Edom in particular, rejoice in scorn: but the land of Israel is a holy land

given by Jehovah to His people, and it shall be theirs. The promises are those of temporal blessings; and although these temporal blessings were typical of Messiah's reign, yet we may not doubt that this prophecy had for its first object the return of prosperity to the land and to the people, after their return from Babylon.

1. The *mountains of Israel* are opposed to *Seir*, the mount of Edom (xxxv. 3).

3. *the residue of the heathen*] Those of the surrounding nations which had survived Jerusalem's fall, and may have profited by it,

- against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all *their* heart, with despiteful minds, to cast it out for a prey. Prophecy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord God; Behold, I have spoken in my jealousy and in my fury, because ye have <sup>a</sup>borne the shame of the heathen: therefore thus saith the Lord God; I have <sup>b</sup>lifted up mine hand, Surely the heathen that *are* about you, they shall bear their shame. ¶ But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. For, behold, I *am* for you, and I will turn unto you, and ye shall be tilled and sown: and I will multiply men upon you, all the house of Israel, *even* all of it: and the cities shall be inhabited, and <sup>c</sup>the wastes shall be builded: and <sup>d</sup>I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings: <sup>e</sup>and ye shall know that I *am* the Lord. Yea, I will cause men to walk upon you, *even* my people Israel; <sup>f</sup>and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth <sup>g</sup>bereave them of men. ¶ Thus saith the Lord God; Because they say unto you, <sup>h</sup>Thou land devourest up men, and hast bereaved thy nations; therefore thou shalt devour men no more, neither <sup>i</sup>bereave thy nations any more, saith the Lord God. <sup>j</sup>Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord God.
- 16 Moreover the word of the Lord came unto me, saying, 17 ¶ Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as <sup>k</sup>the uncleanness of a removed woman. 18 Wherefore I poured my fury upon them <sup>l</sup>for the blood that
- <sup>a</sup> ch. 33. 10.  
<sup>b</sup> Ps. 123. 3, 4.  
ch. 34. 20.  
<sup>c</sup> ch. 20. 5.  
<sup>d</sup> Isai. 58. 12.  
Amos 9. 14.  
<sup>e</sup> Jer. 31. 27.  
<sup>f</sup> ch. 35. 9.  
<sup>g</sup> Obad. 17.  
<sup>h</sup> See Jer. 15. 7.  
<sup>i</sup> Num. 13. 32.  
<sup>j</sup> ch. 34. 20.  
<sup>k</sup> Lev. 18. 25.  
Jer. 2. 7.  
<sup>l</sup> Lev. 15. 19, &c.  
<sup>m</sup> ch. 16. 36.

<sup>1</sup> Or, *cause to fall*.

6. *the shame of the heathen*] The taunts which the heathen heaped upon them.

7. *I have lifted up mine hand*] *i.e.* I have sworn. Cp. marg. ref.

*their shame*] They shall find their taunts come home to themselves.

8. *they are at hand to come*] *i.e.* under Zebubbabel.

13. The judgments which God sent upon the land, had so destroyed the inhabitants that men deemed it a fatal land, which brought destruction to all that should occupy it (cp. 2 K. xvii. 25).

14. *bereave*] Or, as in marg.: *i.e.* the land shall not prove the ruin of its inhabitants by tempting them (as of old time) to the sin of idolatry.

15. *hear in thee the shame of the heathen*] Hear the heathen putting thee to shame by their contemptuous words.

*the reproach of the people*] *Thy people* (thy rightful possessors) shall have no cause to

reproach thee for want of fertility. Were the blessings promised here merely temporal they could not be said to be fulfilled. The land is still subject to heathen masters. The words must point to blessings yet future, spiritual blessings.

In the following chapters to the end of xxxix. the conflict between the world and God is described in its most general form, and the absolute triumph of the kingdom of God fully depicted. The honour of God is asserted in the gathering together, and the purification of, His people. As the dispersion of the children of Israel was far wider and more lasting than the sojourn in Chaldaea, so the reunion here predicted is far more extensive and complete. The dispersion yet continues, the reunion will be in those days when Israel shall be gathered into the Church of God.

16-20. The defilement of the people described in order to its removal.

- they had shed upon the land, and for their idols *wherewith* they  
 19 had polluted it: and I <sup>v</sup>scattered them among the heathen, <sup>v</sup> ch. 22. 15.  
 and they were dispersed through the countries: <sup>a</sup>according to <sup>a</sup> ch. 7. 3.  
 20 their way and according to their doings I judged them. And  
 when they entered unto the heathen, whither they went, they  
 "profaned my holy name, when they said to them, These *are* <sup>a</sup>Isai. 52. 5.  
 the people of the LORD, and are gone forth out of his land. <sup>Rom. 2. 21.</sup>  
 21 But I had pity <sup>b</sup>for mine holy name, which the house of Israel <sup>b</sup> ch. 20. 9.  
 22 had profaned among the heathen, whither they went. ¶ There-  
 fore say unto the house of Israel, Thus saith the Lord God;  
 I do not *this* for your sakes, O house of Israel, <sup>c</sup>but for mine <sup>c</sup> Pa. 106. 8.  
 holy name's sake, which ye have profaned among the heathen,  
 23 whither ye went. And I will sanctify my great name, which  
 was profaned among the heathen, which ye have profaned in  
 the midst of them; and the heathen shall know that I *am* the  
 LORD, saith the Lord God, when I shall be <sup>d</sup>sanctified in you <sup>d</sup> ch. 20. 41.  
 24 before <sup>e</sup>their eyes. For <sup>e</sup> I will take you from among the hea- <sup>e</sup> ch. 34. 13.  
 then, and gather you out of all countries, and will bring you  
 25 into your own land. ¶ Then will I sprinkle clean water upon  
 you, and ye shall be clean: <sup>f</sup>from all your filthiness, and from <sup>f</sup>Isai. 52. 15.  
 26 all your idols, will I cleanse you. A <sup>g</sup>new heart also will I give <sup>g</sup> Jer. 32. 6.  
 you, and a new spirit will I put within you: and I will take away  
 the stony heart out of your flesh, and I will give you an heart  
 27 of flesh. And I will put my <sup>h</sup>spirit within you, and cause you <sup>h</sup> Jer. 32. 39.  
 to walk in my statutes, and ye shall keep my judgments, and <sup>ch. 11. 19.</sup>  
 28 do *them*. <sup>i</sup>And ye shall dwell in the land that I gave to your <sup>i</sup> ch. 11. 19.  
 fathers: <sup>j</sup>and ye shall be my people, and I will be your God. <sup>j</sup> ch. 37. 14.  
 29 I will also <sup>k</sup>save you from all your uncleannesses: and <sup>k</sup> I will <sup>k</sup> ch. 37. 25.  
<sup>l</sup> <sup>l</sup> ch. 37. 25.  
<sup>m</sup> <sup>m</sup> Jer. 30. 22.  
<sup>n</sup> <sup>n</sup> ch. 11. 20.  
<sup>o</sup> <sup>o</sup> Matt. 1. 21.  
<sup>p</sup> <sup>p</sup> Rom. 11. 26.  
<sup>q</sup> <sup>q</sup> See Ps. 105.  
 16.

<sup>1</sup> Or, *your*.

20. *they profaned my holy name*] Caused it to be dishonoured by the heathen who said in scorn, "This is the people of God." The heathen, seeing the miserable state of the exiles, fancied that Jehovah was no more than a national god, powerless to protect his subjects.

21. *I had pity for mine holy name*] Render, *I had a pitiful regard to Mine Holy Name*.

25. Ezekiel the priest has in view the purifying rites prescribed by the Law, the symbolical purport of which is exhibited in Heb. ix. 13, 14, x. 22. As the Levites were consecrated with sprinkling of water, so should the approved rite "sprinkling of water" thus prescribed by the Law and explained by the prophets, give occasion to the use of water at the admission of proselytes in later days, and so to its adoption by John in his baptism unto repentance. It was hallowed by our Lord when in His discourse with Nicodemus, referring, no doubt, to such passages as these, He shewed their application to the Church of which He was about to be the Founder; and when He appointed Baptism as the Sacrament of admission into that Church. In this Sacrament the spiritual import of the legal ordinance is displayed,—the second birth by water and the Spirit. As Israel throughout the prophecy of Ezekiel prefigures the

visible Church of Christ, needing from time to time trial or purification—so does the renovated Israel represent Christ's mystical Church (Eph. v. 26). The spiritual character of the renovation presumes a personal application of the prophet's words, which is more thoroughly brought out under the new Covenant (e.g. Heb. xi. 16). Thus the prophecy of Ezekiel furnishes a medium through which we pass from the congregation to the individual, from the letter to the spirit, from the Law to the Gospel, from Moses to Christ. See p. 321.

28. *ye shall be my people*] Cp. 2 Cor. vi. 16-18; Heb. viii. 10. The writers of the New Testament appropriated these and similar phrases of the Old Testament to the Church of Christ. Between the restoration of the Jews (the first step) there are many steps towards the end—the spread of Christ's Church throughout the world, the conversion of the Gentiles, and the acknowledgment of the true God—which justify men in looking forward to a time when the Gospel shall be preached in all the world, and the earth become the kingdom of God in a fuller sense than it has ever yet been. But all these are *steps*. Our prophecies look beyond all this to a new heaven to a new earth, and to a new Jerusalem (Rev. xxi. 3).

- \* ch. 34. 29. call for the corn, and will increase it, and \*lay no famine upon  
 \* ch. 34. 27. 30 you. \*And I will multiply the fruit of the tree, and the increase  
 of the field, that ye shall receive no more reproach of famine  
 \* ch. 18. 61. 31 among the heathen. Then \*shall ye remember your own evil  
 ways, and your doings that *were* not good, and \*shall lothe  
 \* Lev. 26. 39. yourselves in your own sight for your iniquities and for your  
 ch. 6. 9. 32 abominations. \*Not for your sakes do I *this*, saith the Lord  
 \* Deut. 9. 5. 33 God, be it known unto you: be ashamed and confounded for  
 33 your own ways, O house of Israel. ¶ Thus saith the Lord God;  
 ' ver. 10. In the day that I shall have cleansed you from all your iniquities  
 I will also cause *you* to dwell in the cities, \*and the wastes shall  
 34 be builded. And the desolate land shall be tilled, whereas it  
 35 lay desolate in the sight of all that passed by. And they shall  
 say, This land that was desolate is become like the garden of  
 \* Isai. 51. 3. Eden; and the waste and desolate and ruined cities *are become*  
 ch. 28. 13. 36 fenced, *and* are inhabited. Then the heathen that are left  
 Joel 2. 3. round about you shall know that I the LORD build the ruined  
 \* ch. 17. 24. places, *and* plant that that was desolate: \*I the LORD have  
 & 37. 14. 37 spoken *it*, and I will do *it*. ¶ Thus saith the Lord God; \*I will  
 \* See ch. 14. yet *for* this be enquired of by the house of Israel, to do *it* for  
 3. 38 them; I will \*increase them with men like a flock. As the  
 \* ver. 10. 'holy flock, as the flock of Jerusalem in her solemn feasts; so  
 shall the waste cities be filled with flocks of men: and they shall  
 know that I *am* the LORD.

- a ch. 1. 3. **CHAP. 37.** THE \*hand of the LORD was upon me, and carried me out  
 b ch. 3. 14. 'in the spirit of the LORD, and set me down in the midst of the  
 Luke 4. 1. 2 valley which *was* full of bones, and caused me to pass by them  
 round about: and, behold, *there were* very many in the open  
 3 'valley; and, lo, *they were* very dry. And he said unto me, Son  
 of man, can these bones live? And I answered, O Lord God,  
 4 \*thou knowest. ¶ Again he said unto me, Prophecy upon these  
 bones, and say unto them, O ye dry bones, hear the word of the  
 5 LORD. Thus saith the Lord God unto these bones; Behold, I  
 6 will \*cause breath to enter into you, and ye shall live: and I  
 will lay sinews upon you, and will bring up flesh upon you,

<sup>1</sup> Heb. *flock of holy things*.

<sup>2</sup> Or, *champaign*.

36. *the heathen that are left*] Gathered out of heathendom into the community of God—accepted and redeemed.

37. Their sin had prevented God's hearing them. Now their purification opens God's ears to their words.

38. *As the holy flock*] A reference to the flocks and herds brought up to Jerusalem to be consecrated and offered unto the Lord (2 Chr. xxxv. 7). Thus the idea is brought out (1) of the multiplication of the people, (2) of their dedication to the service of God.

XXXVII. 1-14. Ezekiel sees in a vision dead men raised to life; its meaning is given (11-14). In it, the doctrine of the Resurrection of the Body is at least implied. Such a figure would only have force with those who were familiar with this idea (cp. 1 Sam. ii. 6; Job xix. 25-27; Ps. xvi. 10, 11; Dan. xii.). The vision was intended not only to comfort the despairing children

of Israel—prefiguring the reinstatement of Israel now scattered and lifeless, as a community restored to their home, and reinvigorated with spiritual life—but also to impress upon them the great truth of the Resurrection, which was greatly developed in the Scriptures of the Old Testament, but found its clear and unambiguous enunciation in the New. The prophecy concerns not only the Israel after the flesh but also the Israel of God; it points to a home in heaven and to a life of immortality.

1. *the valley*] The same word as the *plain* (iii. 22, viii. 4). The *dry bones* represented the Israelites dispersed abroad, destitute of life national and spiritual.

4. *Prophecy*] Not in the sense of predicting what was to come to pass, but simply in that of speaking under the inspiration of God. In v. 5, not *I will cause*, but *I cause* or *am causing*.

- and cover you with skin, and put breath in you, and ye shall live;  
 7 <sup>a</sup>and ye shall know that I *am* the LORD. ¶ So I prophesied as I was <sup>c</sup>ch 6. 7.  
 commanded: and as I prophesied, there was a noise, and behold a  
 8 shaking, and the bones came together, bone to his bone. And  
 when I beheld, lo, the sinews and the flesh came up upon them,  
 and the skin covered them above: but *there was* no breath in them.  
 9 ¶ Then said he unto me, Prophecy unto the <sup>1</sup>wind, prophecy,  
 son of man, and say to the wind, Thus saith the Lord God;  
 'Come from the four winds, O breath, and breathe upon these <sup>f</sup>ver. 5  
 10 slain, that they may live. So I prophesied as he commanded  
 me, <sup>2</sup>and the breath came into them, and they lived, and stood <sup>g</sup>Rev. 11. 11.  
 11 up upon their feet, an exceeding great army. ¶ Then he said  
 unto me, Son of man, these bones are the whole house of  
 Israel: behold, they say, <sup>h</sup>Our bones are dried, and our hope is <sup>i</sup>Ps. 141. 7.  
 12 lost: we are cut off for our parts. Therefore prophecy and <sup>Isai. 49. 14.</sup>  
 say unto them, Thus saith the Lord God; Behold, <sup>j</sup>O my <sup>Isai. 26. 19.</sup>  
 people, I will open your graves, and cause you to come up out <sup>Hos. 13. 14.</sup>  
 13 of your graves, and <sup>k</sup>bring you into the land of Israel. And <sup>l</sup>ch. 36. 24.  
 ye shall know that I *am* the LORD, when I have opened your <sup>ver. 25.</sup>  
 graves, O my people, and brought you up out of your graves,  
 14 and <sup>m</sup>'shall put my spirit in you, and ye shall live, and I shall <sup>ch. 36. 27.</sup>  
 place you in your own land: then shall ye know that I the LORD  
 have spoken *it*, and performed *it*, saith the LORD.  
 15 The word of the LORD came again unto me, saying, Moreover,  
 16 thou son of man, <sup>n</sup>'take thee one stick, and write upon it, For <sup>m</sup>See Num.  
 Judah, and for <sup>o</sup>the children of Israel his companions: then <sup>17. 2.</sup>  
 take another stick, and write upon it, For Joseph, the stick of <sup>n</sup>2 Chr. 15.  
 17 Ephraim, and <sup>p</sup>for all the house of Israel his companions: and <sup>9. & 30.</sup>  
<sup>o</sup>join them one to another into one stick; and they shall become <sup>11, 18.</sup>  
 18 one in thine hand. ¶ And when the children of thy people <sup>q</sup>See ver. 22.  
 shall speak unto thee, saying, <sup>r</sup>'Wilt thou not shew us what thou <sup>24.</sup>  
 19 *meanest* by these? <sup>s</sup>'Say unto them, Thus saith the Lord God;  
 Behold, I will take <sup>t</sup>the stick of Joseph, which *is* in the hand of <sup>u</sup>ch. 12. 9.  
 Ephraim, and the tribes of Israel his fellows, and will put them <sup>v</sup>Zech. 10. 6.  
 with him, *even* with the stick of Judah, and make them one <sup>w</sup>ver. 16, 17.  
 20 stick, and they shall be one in mine hand. And the sticks  
 whereon thou writest shall be in thine hand <sup>x</sup>before their eyes. <sup>ch. 12. 3.</sup>  
 21 And say unto them, Thus saith the Lord God; ¶ Behold, <sup>y</sup>ch. 36. 24.  
 'I will

<sup>1</sup> Or, *breath*.

7. *bone to his bone*] i.e. to its proper place in the frame.

9. *the wind*] Rather, as in marg. and as in r. 5. The bones are the bones of the *slain*, because the scene was one which was likely to occur in the time of the Chaldean invasion, and the fact of violent death reminded the prophet of the miserable condition of the people.

11. *we are cut off for our parts*] That is, 'as for us, we are cut off.' The people had fallen into despair.

16-20. A prophecy of the reunion of Israel and Judah, the incorporation of Israel under one Ruler, the kingdom of Messiah upon earth and in heaven.

16. *one stick*] So in marg. ref. the names of the tribes had been written on rods or sticks.

For Judah &c.] To the house of David had remained faithful, not only Judah, but also Benjamin, Levi, and part of Simeon, and individual members of various tribes (2 Chr. xi. 12-16). Cp. marg. ref.

Joseph...Ephraim] Cp. Ps. lxxviii. 67; Hos. v. 5 seq. Joseph is the general name here for the ten tribes, including Ephraim, the chief tribe, and his companions. Omit for before all. All the house of Israel is here the ten tribes.

19. *in the hand of Ephraim*] Because Ephraim was the ruling tribe; the words are contrasted with *in mine hand*.

20. This sign was literally enacted in the presence of the people, not, like some signs, merely in vision (see iii. 1 note).

21. The gathering together of the children of Israel was to take effect in the first



- take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and <sup>a</sup>I will make them one nation in the land upon the mountains of Israel; and <sup>a</sup>one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: <sup>a</sup>neither shall they dofile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but <sup>a</sup>I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. ¶ And <sup>a</sup>David my servant shall be king over them; and <sup>b</sup>they all shall have one shepherd: <sup>c</sup>they shall also walk in my judgments, and observe my statutes, and do them. <sup>a</sup>And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and <sup>a</sup>my servant David shall be their prince for ever. ¶ Moreover I will make a <sup>a</sup>covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my <sup>a</sup>sanctuary in the midst of them for evermore. <sup>a</sup>My tabernacle also shall be with them: yea, I will be <sup>a</sup>their God, and they shall be my people. <sup>a</sup>And the heathen shall know that I the LORD do <sup>a</sup>sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

<sup>a</sup> ch. 39. 1. **CHAP. 38.** AND the word of the LORD came unto me, saying, "Son of man, <sup>b</sup>set thy face against Gog, the land of Magog, <sup>c</sup>the chief

<sup>1</sup> Or, prince of the chief.

place in the return from Babylon, when the distinction of Israel and Judah should cease. The full completion concerns times still future, when all Israel shall come in to acknowledge the rule of Christ.

**22.** *one king*] The restoration of Israel to their native soil will lead the way to the coming of the promised King, the Son of David, Who will gather into His kingdom the true Israel, all who shall by faith be acknowledged as the Israel of God. The reign of the One King David is the reign of Christ in His kingdom, the Church.

**25, 26.** An enlargement of the promises. The kingdom is to be for ever, the Covenant everlasting. This looks forward to the consummation of all God's promises (1 Cor. xv. 24, 28).

**27.** This gives a final blessing reserved for God's accepted servants. The Tabernacle and Temple were outward symbols of His Presence. The re-erection of the Temple by Zerubbabel was the first step to a restoration of the Presence of God. The second step was the Presence of Christ, first in the flesh, then in His Church, and finally the eternal Presence of God and of the Lamb in the New Jerusalem (Rev. xxi.).

**XXXVIII., XXXIX.** The last conflict of the world with God, and the complete

overthrow of the former. This section refers to times subsequent to the restoration of Israel. As the Church (the true Israel) waxes stronger and stronger, more distant nations will come into collision and must be overthrown before the triumph is complete. Some have thought that this prophecy is directed against the Scythians who had possession of Asia twenty-three years, and in the course of this time had overrun Syria, and had probably made their appearance in the Holy Land. But in this prophecy there is little distinctive of one nation. It is a gathering together of the enemies of Jehovah to make their last effort, and to be overthrown. The seer passes to the final struggle between Good and Evil, and the triumphant establishment of the Divine Rule. It is the same struggle which is depicted in the Book of Revelation (xx. 7-10), where St. John adopts words and phrases of Ezekiel.

There are four main divisions of this prophecy: (1) xxxviii. 1-13, describing Gog's march; (2) xxxviii. 14-23, his punishment; (3) xxxix. 1-16, his ruin; (4) xxxix. 17-29, the issue of Gog's ruin in Israel's redemption and sanctification. Each division is broken up like a poem into stanzas.

**XXXVIII. 2.** Gog, &c.] Gog of the land

- 3 prince of <sup>d</sup>Meshech and Tubal, and prophesy against him, and say, Thus saith the Lord GOD; Behold, I *am* against thee, O <sup>e</sup>Gog, the chief prince of Meshech and Tubal: and <sup>f</sup>I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, <sup>g</sup>all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords: Persia, Ethiopia, and <sup>h</sup>Libya with them; all of them with shield and helmet: <sup>i</sup>Gomer, and all his bands; the house of <sup>j</sup>Togarmah of the north quarters, and all his bands: and many people with thee. <sup>k</sup>Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them. <sup>l</sup>After many days <sup>m</sup>thou shalt be visited: in the latter years thou shalt come into the land *that is* brought back from the sword, <sup>n</sup>and is gathered out of many people, against <sup>o</sup>the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall <sup>p</sup>dwell safely all of them. Thou shalt ascend and come <sup>q</sup>like a storm, thou shalt be <sup>r</sup>like a cloud to cover the land, thou, and all thy hands, and many people with thee. ¶ Thus saith the Lord GOD; It shall also come to pass, *that* at the same time shall things come into thy mind, and thou shalt <sup>s</sup>think an evil thought: 11 and thou shalt say, I will go up to the land of unvalled villages; I will <sup>t</sup>go to them that are at rest, <sup>u</sup>that dwell <sup>v</sup>safely, all of them dwelling without walls, and having neither bars nor gates, 12 <sup>w</sup>to take a spoil, and to take a prey; to turn thine hand upon <sup>x</sup>the desolate places *that are now* inhabited, <sup>y</sup>and upon the people *that are* gathered out of the nations, which have gotten cattle 13 and goods, that dwell in the <sup>z</sup>midst of the land. <sup>aa</sup>Sheba, and <sup>ab</sup>Dedan, and the merchants <sup>ac</sup>of Tarshish, with all <sup>ad</sup>the young lions thereof, shall say unto thee, Art thou come to take a spoil? <sup>ae</sup>hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great 14 spoil? Therefore, son of man, prophesy and say unto Gog,

<sup>1</sup> Or, *Phut*, ch. 27. 10. & 30. 5. <sup>2</sup> Or, *confidently*. <sup>3</sup> *purpose*. <sup>4</sup> Heb. *To spoil the spoil*, <sup>5</sup> Heb. *naref*, Judg. 9. 37. <sup>6</sup> *and to prey the prey*, ch. 29. 19.

of Magog, prince of Rosh, Meshech and Tubal. *Gog* is here the name of a captain from the land of *Magog* (cp. Gen. x. 2) the name of a people of the North, placed between *Gomer* (the Cimmerians) and *Madai* (the Medes). In the History of Assurbanipal from cuneiform inscriptions, a chief of the Saka (Scythians), called *Ga-a-gi*, is identified by some with Gog. Rosh, if a proper name, occurs in this connexion only.

4. *with all sorts*] Or, "gorgeously;" see marg. ref. Omit "of armour."

5. Libya and Ethiopia, mixed with the northern invaders, are tribes from the extreme South, to shew that this is a general combination of the foes of God's people.

7. Spoken ironically. Make all thy preparations, they will be in vain.

8. As Gog was drawn on to his attack upon Israel in order to his ultimate ruin, therefore his preparations were the first step in his visitation from the Almighty.

*After many days*] *For many days*. Many a long day shall the hand of God be upon thee, drawing thee on to thy ruin, and in the latter days shalt thou come.

*the land*] Lit. a land once laid waste by the sword, but now delivered from it, whose inhabitants once scattered have been gathered together from out of many peoples.

*always*] Rather, a long time. The mountains were at the time of Gog's advance again cultivated and populous.

*and they shall dwell*] Rather, **and they dwell**. It is a description of the actual condition at the time of Gog's invasion (cp. Judg. xviii. 7). Such was the condition of the restored Jews in their prosperous days, after which came invasion. Such shall be the condition of the Church previous to the final conflict between good and evil.

11. *unvalled villages*] Cp. Zech. ii. 4, 5.

14. God will mark the prosperous security of the people, and rise up against them as an easy prey.

<sup>b</sup> Isai. 4. 1.  
<sup>c</sup> ver. 8.  
<sup>d</sup> ch. 39. 2.  
<sup>e</sup> ver. 6.

<sup>f</sup> ver. 9.  
<sup>g</sup> ver. 8.  
<sup>h</sup> Ex. 14. 4.  
<sup>i</sup> ch. 36. 2<sup>i</sup>.

<sup>j</sup> ch. 36. 5. 6.  
<sup>k</sup> 39. 25.  
<sup>l</sup> Ps. 89. 46.  
<sup>m</sup> Hag. 2. 6.  
<sup>n</sup> Rev. 16. 18.  
<sup>o</sup> Hos. 4. 3.

<sup>p</sup> Jer. 4. 24.  
<sup>q</sup> Nah. 1. 5

<sup>r</sup> Ps. 105. 16.  
<sup>s</sup> ch. 14. 17.

<sup>t</sup> Judg. 7. 22  
<sup>u</sup> Sam. 14. 20.  
<sup>v</sup> Isai. 66. 16  
<sup>w</sup> Jer. 25. 31.

<sup>x</sup> ch. 5. 17.  
<sup>y</sup> Ps. 11. 6.  
<sup>z</sup> Isai. 29. 6.  
<sup>aa</sup> ch. 13. 11.  
<sup>ab</sup> Rev. 16. 21.  
<sup>ac</sup> ch. 36. 23.  
<sup>ad</sup> Ps. 9. 16.  
<sup>ae</sup> ch. 37. 28.  
<sup>af</sup> ch. 38. 2.

<sup>ag</sup> ch. 38. 15.

Thus saith the Lord God; <sup>b</sup>In that day when my people of  
 13 Israel <sup>c</sup>dwell eth safely, shalt thou not know <sup>d</sup>it? <sup>e</sup>And thou  
 shalt come from thy place out of the north parts, thou, <sup>f</sup>and  
 many people with thee, all of them riding upon horses, a great  
 16 company, and a mighty army: <sup>g</sup>and thou shalt come up against  
 my people of Israel, as a cloud to cover the land; <sup>h</sup>it shall be  
 in the latter days, and I will bring thee against my land, <sup>i</sup>that  
 the heathen may know me, when I shall be sanctified in thee, O  
 17 Gog, before their eyes. ¶ Thus saith the Lord God; <sup>j</sup>Art thou  
 he of whom I have spoken in old time <sup>k</sup>by my servants the  
 prophets of Israel, which prophesied in those days <sup>l</sup>many years  
 18 that I would bring thee against them? And it shall come to  
 pass at the same time when Gog shall come against the land of  
 Israel, saith the Lord God, <sup>m</sup>that my fury shall come up in my  
 19 face. For <sup>n</sup>in my jealousy <sup>o</sup>and in the fire of my wrath have I  
 spoken, <sup>p</sup>Surely in that day there shall be a great shaking in  
 20 the land of Israel; so that <sup>q</sup>the fishes of the sea, and the fowls  
 of the heaven, and the beasts of the field, and all creeping  
 things that creep upon the earth, and all the men that <sup>r</sup>are upon  
 the face of the earth, shall shake at my presence, <sup>s</sup>and the moun-  
 tains shall be thrown down, and the <sup>t</sup>steep places shall fall, and  
 21 every wall shall fall to the ground. And I will <sup>u</sup>call for <sup>v</sup>a  
 sword against him throughout all my mountains, saith the Lord  
 22 God: <sup>w</sup>every man's sword shall be against his brother. And I  
 will <sup>x</sup>plead against him with <sup>y</sup>pestilence and with blood; and <sup>z</sup>I  
 will rain upon him, and upon his bands, and upon the many  
 people that <sup>aa</sup>are with him, an overflowing rain, and <sup>ab</sup>great hail-  
 stones, fire, and brimstone. Thus will I magnify myself, and  
 23 <sup>ac</sup>sanctify myself; <sup>ad</sup>and I will be known in the eyes of many  
 nations, and they shall know that I <sup>ae</sup>am the Lord.

**CHAP. 39. THEREFORE,** <sup>af</sup>thou son of man, prophesy against Gog,  
 and say, Thus saith the Lord God; Behold, I <sup>ag</sup>am against thee,  
 2 O Gog, the chief prince of Meshech and Tubal: and I will turn  
 thee back, and <sup>ah</sup>leave but the sixth part of thee, <sup>ai</sup>and will cause  
 thee to come up from <sup>aj</sup>the north parts, and will bring thee  
 3 upon the mountains of Israel: and I will smite thy bow out of

<sup>1</sup> Heb. by the hands.

<sup>2</sup> Or, towers, or, stairs.

<sup>3</sup> Or, strike thee with six

plagues; or, draw thee  
 back with an hook of six  
 teeth, as ch. 38. 1.

<sup>4</sup> Heb. the sides of the  
 north.

16. *I shall be sanctified in thee*] I shall be  
 shewn to be holy and just in avenging My-  
 self of Mine enemy.

17. *Gog* is not mentioned by name in any  
 existing prophecy before Ezekiel's time.  
 The reference here shows (1) that the con-  
 flict with Gog does not represent a par-  
 ticular event, but one of which the prophets  
 in general had to speak; (2) that in the  
 interpretation of Old Testament prophecy  
 we are to look beyond special fulfilments.  
 Events in the world's history come within a  
 prophet's ken as parts of the Divine admi-  
 nistration whereby evil struggles against  
 but is overcome by good. As every such  
 conflict is a prelude to the final struggle,  
 so its prediction has reference ultimately to  
 the consummation here foretold.

**XXXIX.** The present chapter describes

the defeat of Evil and the triumph of  
 God and His people. As the prophet  
 predicted the advance of Evil under the  
*figure* of the invasion of an actual army;  
 so he declares the overthrow of Evil by the  
*figure* of a host routed and slain, and the  
 consequent purification of a land, partially  
 overrun and disturbed. Some forgetting  
 that this is a *figure*, have searched history  
 to find out some campaign in the land of  
 Israel, some overthrow of invaders, on  
 which to fix this prophecy, and have  
 assigned localities to the burial-place *Hamon-*  
*Gog* (v. 11).

2. *the chief prince*] Or, "prince of  
 Rosh."

*and leave but the sixth part of thee*] Or,  
 and lead thee along (LXX. and Vulg.).

thy left hand, and will cause thine arrows to fall out of thy  
 4 right hand. <sup>c</sup>Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that <sup>d</sup>is with thee: <sup>e</sup>I will give thee unto the ravenous birds of every <sup>f</sup>sort, and to the 5 beasts of the field <sup>g</sup>to be devoured. Thou shalt fall upon <sup>h</sup>the 6 open field: for I have spoken it, saith the Lord GOD. <sup>i</sup>And I will send a fire on Magog, and among them that dwell <sup>j</sup>carelessly in <sup>k</sup>the isles: and they shall know that I <sup>l</sup>am the LORD. 7 <sup>m</sup>So will I make my holy name known in the midst of my people Israel; and I will not <sup>n</sup>let them <sup>o</sup>pollute my holy name any more: <sup>p</sup>and the heathen shall know that I <sup>q</sup>am the LORD, the 8 Holy One in Israel. <sup>r</sup>Behold, it is come, and it is done, saith 9 the Lord GOD; this <sup>s</sup>is the day <sup>t</sup>whereof I have spoken. ¶ And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the <sup>u</sup>handstaves, and 10 the spears, and they shall <sup>v</sup>burn them with fire seven years: so that they shall take no wood out of the field, neither cut down <sup>w</sup>any out of the forests; for they shall burn the weapons with fire: <sup>x</sup>and they shall spoil those that spoiled them, and rob 11 those that robbed them, saith the Lord GOD. And it shall come to pass in that day, <sup>y</sup>that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the <sup>z</sup>noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call 12 <sup>a</sup>it The valley of <sup>b</sup>Hamon-gog. And seven months shall the house of Israel be burying of them, <sup>c</sup>that they may cleanse the 13 land. Yea, all the people of the land shall bury <sup>d</sup>them; and it shall be to them a renown the day that <sup>e</sup>I shall be glorified, 14 saith the Lord GOD. And they shall sever out <sup>f</sup>men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, <sup>g</sup>to cleanse it: after the end of seven months shall they search. 15 And the passengers <sup>h</sup>that pass through the land, when <sup>i</sup>any seeth a man's bone, then shall he <sup>j</sup>set up a sign by it, till the buriers

<sup>1</sup> Heb. wings.

<sup>2</sup> Heb. to devour.

<sup>3</sup> Heb. the face of the field.

<sup>4</sup> Or, confidently.

<sup>5</sup> Or, javelins.

<sup>6</sup> Or, make a fire of them.

<sup>7</sup> Or, mouths.

<sup>8</sup> That is, The multitude of

Gog.

<sup>9</sup> Heb. men of continuance.

<sup>10</sup> Heb. build.

<sup>c</sup> ch. 38. 21.

ver. 17.

<sup>d</sup> ch. 33. 27.

<sup>e</sup> ch. 38. 22.

Amos 1. 4.

<sup>f</sup> Pa. 72. 10.

<sup>g</sup> ver. 22.

<sup>h</sup> Lev. 18 21.

ch. 20. 39.

<sup>i</sup> ch. 38. 16.

<sup>j</sup> Rev. 16 17.

<sup>k</sup> 21. 6.

<sup>l</sup> ch. 38 17.

<sup>m</sup> Isai. 14. 2.

<sup>n</sup> Deut. 21 23.

ver. 14, 16.

<sup>o</sup> ch. 28. 2.

<sup>p</sup> ver. 12.

6. The judgment is extended to *the isles* (or, sea-coast) to shew that it should fall not only on Gog and his land, but on those who share Gog's feelings of hatred and opposition to the kingdom of God.

9, 10. *burn them with fire* Or, "kindle fire with them;" or, as in marg. The weapons of the army left on the field of battle shall be so numerous as to supply fuel for the people of the land for *seven years*. *Seven* was a number connected with cleansing after contact with the dead (Num. xix. 11 seq.), and this purification of the land by the clearance of heathenish spoils was a holy work (cp. v. 12).

11. The prophet pictures to himself some imaginary valley (cp. Zech. xiv. 5) at the *east of the sea*, the Dead Sea, a place frightful in its physical character, and admonitory of past judgments. He calls it *the*

*valley of the passengers* (or, passers-by), because they who there lie buried were but as a passing cloud. In vv. 11-15 there is a play upon words—there were *passengers* to be buried, *passengers* to walk over their graves, *passengers* to bury them; [or, a play upon the treble meaning of *passing in* (invading), *passing by*, and *passing through*.]

*stop the noses* The word thus rendered occurs only once more in Scripture (Deut. xxv. 4) where it is rendered *muzzle*. Cp. Isai. xxxiv. 3.

*Hamon-gog* See marg., cp. v. 16.

14. *men of continual employment* Lit. as marg., i.e. men regularly appointed to this business. As the land of Israel represents figuratively the Church of Christ, the purification of that land is a proper part of the figure to indicate such a sanctification and

- 16 have buried it in the valley of Hamon-gog. And also the name of the city *shall be* <sup>1</sup>Hamonah. Thus shall they <sup>2</sup>cleanse the land.
- <sup>c</sup> ver. 12. <sup>r</sup> Rev. 19.17. 17 ¶ And, thou son of man, thus saith the Lord God; <sup>3</sup>"Speak <sup>2</sup>unto every feathered fowl, and to every beast of the field, <sup>4</sup>"Assemble yourselves, and come; gather yourselves on every side to my <sup>5</sup>sacrifice that I do sacrifice for you, <sup>6</sup>even a great sacrifice <sup>7</sup>upon the mountains of Israel, that ye may eat flesh, 18 and drink blood. <sup>8</sup>"Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, 19 and of <sup>9</sup>goats, of bullocks, all of them <sup>10</sup>fattings of Bashan. And
- <sup>v</sup> Ps. 76. 6. 20 of my sacrifice which I have sacrificed for you. <sup>11</sup>"Thus ye shall be filled at my table with horses and chariots, <sup>12</sup>with mighty men, 21 and with all men of war, saith the Lord God. ¶ <sup>13</sup>"And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and <sup>14</sup>my hand that I have 22 laid upon them. <sup>15</sup>"So the house of Israel shall know that I *am* 23 the LORD their God from that day and forward. <sup>16</sup>"And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore <sup>17</sup>hid I my face from them, and <sup>18</sup>gave them into the hand of 24 their enemies: so fell they all by the sword. <sup>19</sup>"According to their uncleanness and according to their transgressions have 25 I done unto them, and hid my face from them. ¶ Therefore thus saith the Lord God; <sup>20</sup>"Now will I bring again the captivity of Jacob, and have mercy upon the <sup>21</sup>whole house of Israel, and 26 will be jealous for my holy name; <sup>22</sup>after that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they <sup>23</sup>dwelt safely in their land, and none made *them* afraid. <sup>24</sup>"When I have brought them again from the people, and gathered them out of their enemies' lands, and <sup>25</sup>am sanctified in them in the sight of many nations; 28 <sup>26</sup>then shall they know that I *am* the LORD their God, <sup>27</sup>which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of 29 them any more there. <sup>28</sup>"Neither will I hide my face any more from them: for I have <sup>29</sup>poured out my spirit upon the house of Israel, saith the Lord God.

<sup>1</sup> That is, *The multitude.*

<sup>2</sup> Heb. *to the fowl of every wing.*

<sup>3</sup> Or, *slaughter.*

<sup>4</sup> Heb. *great goats.*

<sup>5</sup> Heb. *by my causing of them, &c.*

cleansing of His Church, as St. Paul describes (Eph. v. 26, 27).

17-29. The purposes of the past dispensation shall be made clear to God's people themselves and to the heathen. His judgments were the consequence of their sins; and these sins once abandoned, the favour of their God will return in yet more abundance.

29. Cp. Acts ii. 17. St. Peter distinctly appropriates these prophecies (margin. ref.) to the outpouring of the Holy Spirit on the day of Pentecost, and the inauguration of the Church of Christ by that miraculous event. This was the beginning of the fulfilment. They shall find their consummation when time shall be no more.

XL.-XLVIII. The subject of the closing chapters of Ezekiel is the restitution

of the kingdom of God. This is expressed by a vision, in which are displayed not only a rebuilt Temple, but also a reformed priesthood, reorganized services, a restored monarchy, a repopulated territory, a renewed people, and, as a consequence, the diffusion of fertility and plenty over the whole earth. The return from Babylon was indeed the beginning of this work, but only a beginning, introductory to the future kingdom of Christ, first upon earth, finally in heaven. The vision must therefore be viewed as strictly *symbolical*; the symbols employed being the Mosaic ordinances. These ordinances had indeed in themselves a hidden meaning. The Tabernacle in the midst of the tents of the tribes, and afterwards the Temple in the capital of the land of inheritance, was intended to signify the

dwelling of Jehovah among His people; the priesthood denoted the mediation between God and man, the monarchy the sovereignty of God, the people the saints of God, the territory their inheritance.

It was probably a jubilee year when this vision was seen (see note on xl. 1). The Temple and city were in ruins, but God was pleased in this way to revive the hopes of His people.

An examination of the vision shows the insufficiency of the explanation, which conceives that Ezekiel was simply guided to leave behind patterns on the basis of which the Temple should in after days be rebuilt, and its services restored. Not only was this plan never carried out, but it was incapable of execution. The physical features of the land would not admit of the separation of precincts a mile square, surrounded by a territory sixteen miles by forty-eight (xlviii. 10). The river, though connected with the stream brought by conduit pipes into the actual Temple (see xlvii.), soon passes into a condition wholly ideal, and the equal apportionment of the land to each of the twelve tribes is compatible neither with history nor geography.

The minuteness of the details is due to the fact that it is of the essence of a vision that the seer has before him every line, as in a carefully drawn picture. The numbers and figures employed are not without their meaning. The symbolical numbers of the Temple of Solomon were repeated in the vision of Ezekiel. Among the Hebrews the perfect figure was the square or the cube, and harmony was thought to be attained by exact equality, or by the repetition of like dimensions. Thus in the ideal Temple, as in the real, we find the fundamental measure of 100 cubits square, which is maintained in the Temple-court (A, Plan II.) and in the court of sacrifice (B). By a repetition of this measurement are formed the other courts, the outer court (C) being a square of 500 cubits, the precincts (D, Plan IV.) a square whose sides were exactly six times as long. Further, the *oblation* set apart for the priests and Levites and the city was to be *four-square* (xlviii. 20), 25,000 reeds, and the city itself 4,500 reeds square with twelve gates, three on each side. The courts communicate with each other and with the precincts by six gates (D and C, Plan II.), equal to each other and similarly situated. The enclosing wall of the outer court has strange dimensions in order that height, width, and thickness, may all be equal. The minute details are after the same pattern. The guard-chambers, the bases of the columns, are all

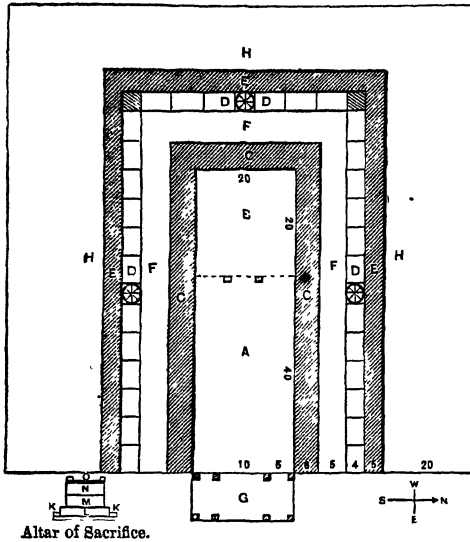
square. The series of chambers for the Levites and for the priests are in fixed numbers and symmetrically placed. The dimensions of the brasen Altar are changed that one part may be the double of another throughout (see xliii. 13). The number of sacrifices is in certain instances increased and made more uniform.

Most readers, when they have come to ch. xlv., will have been struck with the small number of services described, and with the omission of one of the three great Festivals (see xlv. 25) and even of the Day of Atonement. Now if we were to expect to find in the vision directions for the re-enactment of the Temple-ritual, this would be quite unaccountable. But if we view these selected rites in relation to the Temple-building, and give to that building its true symbolical character, all is found to be just and harmonious. The vision is intended to depict the perpetual worship of the God of Heaven in the Kingdom of Christ. To the mind of an Israelite the proper figure to represent this would be the Temple and its services, with people, priest, and prince, each doing their fitting part. The most appropriate services to exhibit this worship would be those of continual recurrence, in which day by day, week by week, month by month, prayer and praise ascended to the throne of Heaven; viz. the Morning Sacrifice, the Sabbath and the New Moon Festival. Here we have the Israelite symbol of perpetual public adoration.

This will also account for the absence of all mention of the High Priest and his office. In the old dispensation the chief function of the High Priest was the performance of the great Act, which typified the Atonement wrought by the sacrifice and death of Christ for the sins of the world. This Atonement was effected once for all upon the Cross, and in the new dispensation Christ appears in the midst of His people as their Prince and Head, leading and presenting their prayers and praises day by day to His Father in Heaven.

The vision represents the coming dispensation as a kingdom (cp. xxxiv. 24). Solomon took a special part in the Temple services as king, and here there are new and remarkable provisions for the prince. Special offerings are to be made by him; there is a particular order for the prince's inheritance; and one of the gateways is reserved for him as that by which *the Lord, the God of Israel, entered in* (xlv. 2); and thus is brought forth, as a leading feature in the vision, the figure of a king reigning in righteousness, the representative of Jehovah upon earth.

PLAN I.  
TEMPLE-COURT AND TEMPLE OF EZEKIEL.



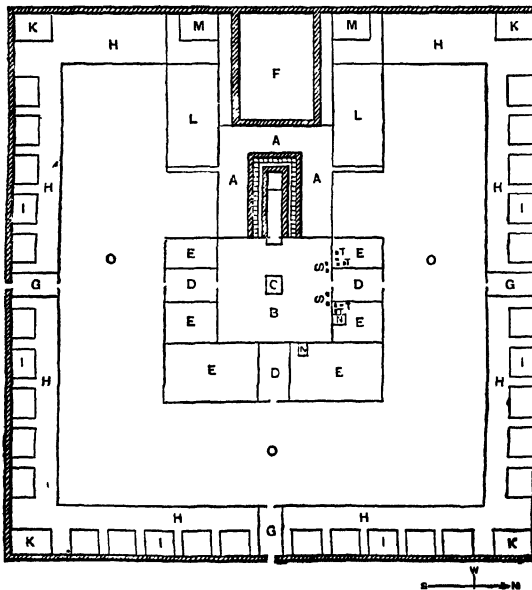
- A. The Holy Place.
- B. The Holy of Holies.
- C. Wall of the House.
- D. Side Chambers.
- E. Wall of Side Chambers
- F. Corridor.
- G. Porch.
- H. Space of 20 Cubits.

ALTAR.

- I. Base (1 cub. high, 16 cubs. square).
- K. Border ( $\frac{1}{2}$  cub.).
- L. Lower Settle (2 cubs. high, 14 cubs. square).
- M. Upper Settle ( $\frac{1}{2}$  cub. high, 12 cubs. square).
- N. Square Block (Harel) do.
- O. Slab with Horus (Ariel) (12 cubs. square).

The figures are cubits of 18 inches.

PLAN II.  
TEMPLE-COURTS.



- A. Temple-Court (100 cubs.).
- B. Inner Court, or Court of Sacrifice (100 cubs.).
- C. Brasen Altar.
- D. Inner Gate-Buildings (50 cubs.).
- E. Upper Pavement.
- F. Separate Place (100 cubs.).
- G. Outer Gate-Buildings (50 cubs.).
- H. Lower Pavement.
- I. Chambers.
- J. Cooking Chambers.
- L. Priests' Chambers.
- M. Cooking Chambers for Priests.
- N. Chambers for Singers and Priests in charge.
- O. Outer Court (100 cubs.).
- P. Stone Tables.
- Q. Wooden Tables.

**CHAP. 40.** IN the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that <sup>a</sup>the city was smitten, in the selfsame day <sup>b</sup>the hand of the LORD was upon me, and brought me <sup>c</sup>thither. <sup>d</sup>In the visions of God brought he me into the land of Israel, <sup>e</sup>and set me upon a very high mountain, <sup>f</sup>by which was as the frame of a city on the south. And he brought me thither, and, behold, <sup>g</sup>there was a man, whose appearance was <sup>h</sup>like the appearance of brass, <sup>i</sup>with a line of flax in his hand, <sup>j</sup>and a measuring reed; and he stood in the gate. And the man said

<sup>a</sup> ch. 33. 21.

<sup>b</sup> ch. 1. 3.

<sup>c</sup> ch. 8. 3.

<sup>d</sup> Rev. 21. 10.

<sup>e</sup> ch. 1. 7.

<sup>f</sup> Dan. 10. 6.

<sup>g</sup> ch. 47. 3.

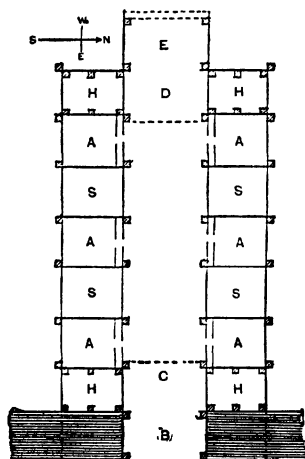
<sup>h</sup> Rev. 11. 1.

<sup>i</sup> & 21. 15.

<sup>1</sup> Or, upon which.

### PLAN III.

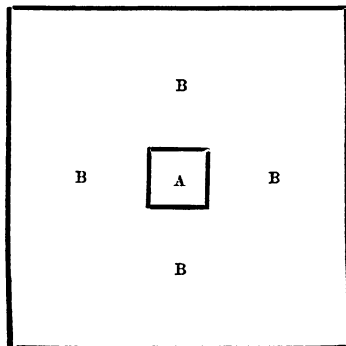
GATE-BUILDING OF ONE OF THE COURTS OF EZEKIEL'S TEMPLE.



- A. Guard-Chambers. E. Inner Threshold  
B. Threshold. (threshold of the  
C. Second Threshold. Porch).  
D. Second Inner Threshold. S. Spaces.  
H. Halls.

### PLAN IV.

THE TEMPLE COURTS AND THE PRECINCTS.



- A. The Temple and its Courts, 500 cubits square.  
B. The Precincts, 500 reeds (3000 cubits) square

**XL. 1.** In the five and twentieth year] This was the fiftieth year from the 18th of Josiah, the year of his memorable Passover (2 K. xxiii. 22). See i. 1 note. If that was a jubilee year, which is highly probable, this vision also falls in a jubilee year, which seems appropriate. The jubilee year began with the month of Tisri, a sufficient reason for speaking of the time as the beginning of the year. The tenth day of this month was the day of Atonement (Lev. xvi. 29, 30).

2. by which] Better as in marg. (cp. xliii. 12).

as the frame of a city] It is not a city which is seen, but a building (the Temple and its courts) like a city in its construction, surrounded by massive walls.

on the south] southward, i.e. on the southern slope, just as the Temple actually stood on Mount Moriah. The Temple was at the North-East corner of the city—part of the western portion of the city being more to the North, but no part directly North of the Temple.

3. the appearance of brass] Brightly shining.

a line of flax] For measuring the ground plan.

a measuring reed] For the walls (cp. Jer. xxxi. 38, 39). To measure implied a separation for sacred purposes. The measurements are (1) exact, to shew that the promise is certain; (2) equal, to denote harmony; (3) vast, to mark majesty and grandeur.



<sup>a</sup> ch. 44. 5

<sup>1</sup> ch. 43. 10.

<sup>1</sup> ch. 42. 20.

unto me, <sup>a</sup>Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; or to the intent that I might shew *them* unto thee *art* thou brought hither: 'declare all that thou seest to the house of Israel. And behold <sup>a</sup>a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits *long* by the cubit and an hand breadth: so he measured the breadth of the building, one reed; and the height, one reed. 6 ¶ Then came he unto the gate <sup>1</sup>which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, *which was* one reed broad; and the other threshold *of* 7 *the gate, which was* one reed broad. And *every* little chamber *was* one reed long, and one reed broad; and between the little chambers *were* five cubits; and the threshold of the gate by the 8 porch of the gate within *was* one reed. He measured also the 9 porch of the gate within, one reed. Then measured he the porch of the gate, eight cubits; and the posts thereof, two 10 cubits; and the porch of the gate *was* inward. And the little chambers of the gate eastward *were* three on this side, and three on that side; they three *were* of one measure: and the 11 posts had one measure on this side and on that side. And he measured the breadth of the entry of the gate, ten cubits; and 12 the length of the gate, thirteen cubits. The <sup>2</sup>space also before the little chambers *was* one cubit *on this side*, and the space *was* one cubit on that side: and the little chambers *were* six 13 cubits on this side, and six cubits on that side. He measured then the gate from the roof of *one* little chamber to the roof of another: the breadth *was* five and twenty cubits, door against 14 door. He made also posts of threescore cubits, even unto the

<sup>1</sup> Heb. *whose face was the way toward the east.*

<sup>2</sup> Heb. *limit, or, bound.*

5. The boundary wall of the Temple-courts. See Plan II.

*a wall on the outside of the house*] The wall enclosing the courts in which were the entrance gates.

*by the cubit and an hand breadth*] The Jews first used a cubit of fifteen inches, applying it principally to the vessels and furniture of the Temple; next a cubit of eighteen inches (*a hand-breadth* longer than the former cubit); and lastly, after the Captivity, the Babylonish cubit of twenty-one inches (*a hand-breadth* more). In the Temple measurements they used only the cubit of eighteen inches; hence the *cubit* and *hand-breadth* is the cubit of eighteen inches.

6-16. The East gate-building. See Plan III.

6. *stairs*] *Seven* in number (v. 22). *Each threshold of the gate (was) one reed broad* (or 9 ft.). The measurements are being taken from E. to W., *i.e.*, in depth.

7. *every little chamber*] *The guard-chambers* (A) for the use of the Levites who kept watch in the Temple.

*the threshold of the gate by the porch*] The second threshold in the easternmost gateway (c).

*porch*] Heb. *ulam*; the LXX. *αἶλαμ*; Vulg. *vestibulum*. The word probably means

porch or portico, connected with *ail*=1 or pillar.

9. The porch is now measured from N. to S. in *width*. The *breadth of the entry of the gate was ten cubits*, made up of the *eight cubits*, with a cubit for a *post* or pillar on each side (r. 11).

*posts*] A projection like a ram's horn; in architecture, a column projecting from the wall with its base, shaft, and capital, or it may be the *base* only (cr. 16, 49). Here *post* represents the lower part of the column, and the dimensions given are those of the section of the base.

10. In front of each guard-chamber were columns, whose *posts* (bases) were each one cubit square.

11. *the length of the gate*] The length of the gateway (including the porch, *i.e.* from the court to the uncovered space). The threshold was *six cubits*, and the porch *six*. In addition one cubit was probably allowed in front of the porch, as before the porch of the Temple itself (r. 49).

13. This measurement is *across* the gate-building from N. to S. The breadth of the gate-building was exactly half its length (v. 15).

14. *posts of threescore cubits*] Sixty cubits were the length of a series of columns. This

- 15 post of the court round about the gate. And from the face of the gate of the entrance unto the face of the porch of the inner gate were fifty cubits. And there were <sup>11</sup>narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the <sup>2</sup>arches: and windows were round about <sup>3</sup>inward: and upon each post were palm trees. ¶ Then brought he me into <sup>4</sup>the outward court, and, lo, there were <sup>5</sup>chambers, and a pavement made for the court round about: <sup>6</sup>thirty chambers were upon the pavement. And the pavement by the side of the gates over against the length of the gates was the lower pavement. Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court <sup>7</sup>without, an hundred cubits eastward and northward. ¶ And the gate of the outward court <sup>8</sup>that looked toward the north, he measured the length thereof, and the breadth thereof. And the little chambers thereof were three on this side and three on that side; and the posts thereof and the <sup>9</sup>arches thereof were after the measure of the first gate: the length thereof was fifty cubits, and the breadth five and twenty cubits. And their windows, and their arches, and their palm trees, were after the measure of the gate that looketh toward the east; and they went up unto it by seven steps; and the arches thereof were before them. And the gate of the inner court was over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits. ¶ After that he brought me toward the south, and behold a gate toward the south: and he measured the posts thereof and the arches thereof according to these measures. And there were windows in it and in the arches thereof round about, like those windows: the length was fifty cubits, and the breadth five and twenty

<sup>1</sup> Heb. *closed*.<sup>2</sup> Or, *galleries, or, porches*.<sup>3</sup> Or, *within*.<sup>4</sup> Or, *from without*.<sup>5</sup> Heb. *whose face was*.<sup>6</sup> Or, *galleries, or, porches*.<sup>7</sup> 1 Kin. 6. 4.<sup>8</sup> Rev. 11. 2.<sup>9</sup> 1 Kin. 6. 5.<sup>10</sup> ch. 45. 5.

gives us another feature of the gate-building. Between the porch (E) and the two most western guard-chambers was a space of five cubits (through which the road passed), forming a kind of hall with columns along the sides. This hall is called the *arches* (r. 16). A hall of the same dimensions was between the boundary wall and eastern guard-chambers (r. 31). It is probable that in one of these halls (that of the eastern gateway of the inner court) the prince ate bread on solemn festivals (xliv. 3).

unto the post of the court round about the gate] This hall or colonnade extended the whole breadth of the building to the pavement (r. 18, H, Plan II.). Outside the building on the pavement was a series of pillars.

15. The whole length of the gate-building was thus made up:—

Thickness of boundary wall	6 cubits
Hall of entrance	5 "
Three guard-chambers (6 cub. ea.)	18 "
Spaces between guard-chambers	10 "
Hall of porch	5 "
Porch	6 "
	50 cubits

16. The *narrow* (closed and (?) latticed windows lit up both the guard-chambers and the hall. On the square base of the post stood the shaft in the form of a palm-tree, as we see in ancient buildings in the East.

17-19. The *outward* or outer court (O, Plan II.) corresponds to what was in Herod's temple the Court of Women, into which all Jews, but not Gentiles were admitted.

17. *chambers*] (1) See Jer. xxxv. 2. *a pavement*] (H) Of mosaic work (2 Chr. vii. 3; Esther i. 6) which formed a border of forty-four cubits. On each side of the court in which there were gates, i.e. on E., N., and S. It was called the *lower pavement* to distinguish it from the pavement of the inner court; the outer court being lower than the inner (r. 31).

19. There were eastern, northern, and southern gates of entrance from the outer to the inner court (B).

*without*] Not as in marg., but looking outwards, i.e. the outward front of the inner gate towards the outer court.

20-23. The gates both of the outer and of the inner court. Cp. Plan II.

26 cubits. And *there were* seven steps to go up to it, and the arches thereof *were* before them: and it had palm trees, one on this side, and another on that side, upon the posts thereof.

27 And *there was* a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits.

28 ¶ And he brought me to the inner court by the south gate: and

29 he measured the south gate according to these measures; and the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and *there were* windows in it and in the arches thereof round about: *it was*

30 fifty cubits long, and five and twenty cubits broad. And the arches round about *were* <sup>p</sup>five and twenty cubits long, and five

31 cubits <sup>b</sup>broad. And the arches thereof *were* toward the utter court; and palm trees *were* upon the posts thereof: and the

32 going up to it *had* eight steps. ¶ And he brought me into the inner court toward the east: and he measured the gate according

33 to these measures. And the little chambers thereof, and the posts thereof, and the arches thereof, *were* according to these measures: and *there were* windows therein and in the arches thereof round about: *it was* fifty cubits long, and five and

34 twenty cubits broad. And the arches thereof *were* toward the outward court; and palm trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

35 ¶ And he brought me to the north gate, and measured *it* according to these measures; the little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length *was* fifty cubits, and the breadth five

37 and twenty cubits. And the posts thereof *were* toward the utter court; and palm trees *were* upon the posts thereof, on this side,

38 and on that side: and the going up to it *had* eight steps. And the chambers and the entries thereof *were* by the posts of the

39 gates, where they washed the burnt offering. And in the porch of the gate *were* two tables on this side, and two tables on that

40 side, to slay thereon the burnt offering and <sup>q</sup>the sin offering and <sup>r</sup>the trespass offering. And at the side without, <sup>a</sup>as one goeth up to the entry of the north gate, *were* two tables; and on the other side, which *was* at the porch of the gate, *were* two

41 tables. Four tables *were* on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew

<sup>p</sup> See ver. 21, & 25, & 33, & 36.

<sup>q</sup> Lev. 4. 2, 3.

<sup>r</sup> Lev. 5. 6. & 6. 6. & 7. 1.

<sup>1</sup> Heb. *breadth*.

<sup>2</sup> Or, *at the step*.

31. *utter court*] Translate **outward court** (v. 37, xlii. 1, 7, 14, xliv. 19, xvi. 20, 21). *arches toward the outward court*] See v. 14 note.

*eight steps*] So for the East (v. 34) and North gates (v. 37). From the precincts to the outer court were *seven* steps, from the outer to the inner court *eight*, making together the number of the Psalms (Ps. cxx.-cxxxiv.), supposed by some to have been called Psalms of Degrees, because they were sung by the choir of Levites upon the steps (degrees) of the Temple-courts. In later times these Psalms were used as pilgrims' songs by the Jews who went up from their abodes in foreign countries to Jerusalem on the solemn feasts.

38. *the chambers*] **Render, and chambers**, not yet described. They were North of the Altar, by the *posts* or pillars in front and along the sides of the gate-building. There were several gates in the gate-building.

39. *in the porch*] Not under the covered portico, which was only ten cubits broad (v. 9), but in the angles formed by the porch and gate-front. If the gate-building projected with its porch forward on to the pavement of the inner court, the tables were fitly placed for carrying out the directions of the Law.

40. On either side of the entrance of the North gate (from the inner court), were two tables on the one side and two tables on the other side of the porch.

- 42 *their sacrifices.* And the four tables *were* of hewn stone for the burnt offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt offering  
 43 and the sacrifice. And within *were* hooks, an hand broad, fastened round about: and upon the tables *was* the flesh  
 44 of the offering. And without the inner gate *were* the chambers of the singers in the inner court, which *was* at the side of the north gate; and their prospect *was* toward the south: one at the side of the east gate *having* the prospect toward the north.  
 45 And he said unto me, This chamber, whose prospect *is* toward the south, *is* for the priests, the keepers of the <sup>2</sup>charge of the  
 46 house. And the chamber whose prospect *is* toward the north *is* for the priests, the keepers of the charge of the altar: these are the sons of <sup>2</sup>Zadok among the sons of Levi, which come  
 47 near to the Lord to minister unto him. So he measured the court, an hundred cubits long, and an hundred cubits broad,

\* 1 Chr. 6. 31.

<sup>1</sup> Lev. 8. 35.  
 1 Chr. 9. 23.

<sup>2</sup> Num. 18. 5.  
 ch. 44. 15.  
<sup>2</sup> 1 Km. 2. 35.  
 ch. 43. 19.

<sup>1</sup> Or, *endiron*, or, the two hearthstones. <sup>2</sup> Or, *ward*, or, ordinance: And so ver. 40.

42. Omit *the* and *were*. These four tables are not the same as those mentioned before. The eight tables (τ) were for slaying and preparing the victims, and were probably of wood, these (ς) were of hewn stone. There may be in the number twelve a reference to the twelve tribes of Israel.

43. *hooks*] The alternative renderings given in the margin indicate the doubtfulness of the translation of the original word. The form is dual, and indicates that it is some object usually found in pairs. Some suggest that they were borders or ledges set, on either side of the tables, a hand-breadth from the edges, to prevent the instruments placed on them from falling off. If the rendering *hooks* be adopted, it is to be explained thus: that these hooks were set on the wall *within*, that each hook was forked (hence the *dual* form), and projected from the wall one span; and that on these hooks were hung the carcasses of the slain animals.

44. *without*] Outside of the gate in the inner court. See N, Plan II.

*singers*] These were Levites of particular families, those of Heman, Asaph, and Merari, whose genealogy is carefully traced up to Levi (see marg. ref.). These chambers (N, Plan II.) may have been for the singers and priests who were for the time being engaged in the services of the Temple. Other chambers (xlii. 1, seq.) were for the use of the priests at other times; and the Levites and singers, when not on duty, would find accommodation in the thirty chambers of the outer court. If there is a departure here from the symmetry elsewhere observed, it may be accounted for by the fact that as the sacrifices were to be made on the North side of the altar, and therefore the tables for the sacrifices were on that side only, so those who had

charge of the house and its singers might have rooms near. Others correct the Hebrew text by the LXX., and read the passage thus:—And without the inner gate two chambers (i.e. rows of chambers) in the inner court, one at the side of the North gate, and their prospect toward the South, one at the side of the South gate, and the prospect towards the North.

45. The priests, whose chambers (L) are here provided, were those whose business it was to exercise this oversight which had devolved upon them as descendants of Aaron (Num. iii. 32).

46. The position of the chamber looking to the North commanded a view of the brazen Altar and the sacrifices, which were prepared at the North side of the Altar.

*the sons of Zadok*] The priests were all descended from one or other of the two sons of Aaron, Eleazar and Ithamar. David distributed the priestly offices between the families of Zadok, the representative of Eleazar, and Ahimelech, the representative of Ithamar (1 Chr. xxiv. 3). From the time of Solomon not only the High Priesthood, but the priesthood itself, so far as concerned its service, that of offering upon the two Altars, seems to have been confined to the descendants of Zadok (see 1 Chr. vi. 49-53). Perhaps the other offices, such as those mentioned in v. 45, were performed by the descendants of Abiathar and Ithamar. Cp. 1 Sam. ii. 36, and below, xliii. 19, xlv. 15, xlviii. 11. The priests who had charge of the sacrifices were distinguished from the rest of the Levitical priests, as *they which come near to the Lord*, and (xlii. 13) *the priests that approach unto the Lord*.

47. *the court*] The inner court (B) where was the brazen Altar (xliii. 13).

The new chapter would begin better at v. 48.

- 48 foursquare; and the altar *that was* before the house. ¶ And he brought me to the porch of the house, and measured *each* post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate *was* three cubits on this side, and three cubits on that side. ¶ The length of the porch *was* twenty cubits, and the breadth eleven cubits; and *he brought me* by the steps whereby they went up to it: and *there were* <sup>a</sup>pillars by the posts, one on this side, and another on that side.
- ¶ 1 Kin. 6. 3. 49
- ¶ 1 Kin. 7. 21. 50
- CHAP. 41. AFTERWARD he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, *which was* the breadth of the tabernacle.
- 2 And the breadth of the <sup>1</sup>door *was* ten cubits; and the sides of the door *were* five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits:
- 3 and the breadth, twenty cubits. Then went he inward, and measured the post of the door, two cubits; and the <sup>2</sup>door, six cubits; and the breadth of the door, seven cubits. So <sup>a</sup>he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, *This is* the most holy place. ¶ After he measured the wall of the house, six cubits; and the breadth of *every* side chamber, four cubits,

<sup>1</sup> Or, *entrance*.

48, 49. The Porch of the House. The front of the Temple-porch (see c, Plan I.) consisted of a central opening with two columns on either side. Two columns with the space between them were called *a post of the gate*. The breadth of the gate on either side *was a side* opening, that is, the opening between two columns. The columns having bases of a cubit square, two columns and the breadth of the gate, which we are told *was three cubits*, made up the *five cubits* on either side the central entrance, which, like the entrance into the Temple itself, was ten cubits. Thus we have twenty cubits for the porch-front.

49. The porch of Solomon's Temple was twenty cubits broad and ten deep (1 K. vi. 3). This corresponds nearly with the dimensions of Ezekiel's porch; the difference in the breadth may be explained by supposing a space of one cubit in front of the porch (as *vv.* 11, 12). The circumstance of this porch being approached by stairs of probably ten steps makes this more probable, a small space in front of the porch being naturally required.

*pillars by the posts*] Lit. *to the posts*, meaning that upon the bases (*posts*) stood shafts (*pillars*). These shafts were probably in the form of palm-trees (*v.* 16). The porch with its steps must have jutted into the inner court.

XLI. 1-11. The Temple. See Plan I. 1. *the Temple*] Properly the Holy Place (A), as distinguished from the porch (c) and the Holy of Holies (B) (1 K. vi. 17, vii. 50). *the posts*] The outer wall of the Temple *was six cubits thick* (*v.* 5). The eastern

posts of this wall forming part of the front of the Temple were ornamented with pillars, six cubits on each side.

*He measured the breadth*] This breadth *was twenty cubits* (*v.* 2). Omit *which was*. Tabernacle is here the interior (the covered portion) of the Temple.

2. The measurements are internal, the same as in the Temple of Solomon.

3. *went he inward*] Towards the Holy of Holies. It is not said, *he brought me in*, but *he went in*, because the Holy of Holies was not to be entered even by a priest like Ezekiel, but only by the High Priest once a year. So the *Angel* enters and announces the measurements.

*the post of the door*] On either side of the entrance was a pillar, the two together making up two cubits. The first measurement of the door was from *post to post*, six cubits; and the second measurement, *the breadth of the door*, was the breadth of the actual doors which shut off the Holy of Holies (*v.* 23), and which may have been so hung that each of the *posts* projected half a cubit beyond the hinge of the door (which opened inwards), so as to secure the complete closure of the Holy of Holies.

4. *The Temple* here is the Holy Place as distinguished from the Most Holy, the Oracle, which is *before* the Holy Place, inwards.

5. *the wall of the house*] This was the outer wall of the Temple itself. Its thickness of six cubits corresponds with the colossal proportions of the architecture of the East.

*every side chamber*] the side-chambers (D).

6 round about the house on every side. <sup>b</sup>And the side chambers <sup>c</sup>1 Kin 6. were three, <sup>d</sup>one over another, and <sup>e</sup>thirty in order; and they <sup>f</sup>5, 6. entered into the wall which *was* of the house for the side chambers round about, that they might <sup>g</sup>have hold, but they had not 7 hold in the wall of the house. And <sup>h</sup>“there was an enlarging, <sup>i</sup>1 Kin. 6. 8. and a winding about still upward to the side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house *was still* upward, and so increased *from* the lowest chamber to the highest by the midst. 8 I saw also the height of the house round about: the foundations 9 of the side chambers *were* <sup>j</sup>a full reed of six great cubits. The <sup>k</sup>“ch. 40. 5. thickness of the wall, which *was* for the side chamber without, *was* five cubits: and *that* which *was* left *was* the place of the 10 side chambers that *were* within. And between the chambers *was* the wideness of twenty cubits round about the house on 11 every side. And the doors of the side chambers *were* toward *the plate* that *was* left, one door toward the north, and another door toward the south: and the breadth of the place that *was* 12 left *was* five cubits round about. ¶ Now the building that *was*

<sup>1</sup> Heb. side chamber over side chamber.

<sup>2</sup> Or, three and thirty times, or, foot.

<sup>3</sup> Heb. be holden.

<sup>4</sup> Heb. it was made broader, and went round.

These were a marked feature in Solomon's Temple, and were probably used as store-houses for the furniture and property of the Temple. The arrangement of these side-chambers differed in some respects from that of Solomon's Temple, the object of Ezekiel's vision being throughout to bring all things to a more exact proportion.

6. *three, one over another, and thirty in order* i.e. there were three stories, and each story was divided into thirty chambers.

*the wall which was of the house for the side chambers* Not the wall of the Temple but another wall (r. 9) parallel to it, which might be said to be *of the house*, i.e. belonging to it. The side-chambers of Solomon's Temple were built against the Temple-wall, but in Ezekiel's vision the desire to keep the Temple still more separate and holy led to a fresh arrangement, viz., that another wall should be built at such a distance from the Temple-wall as to allow of chambers being built against it, facing the Temple-wall, and opening into a passage or corridor (r.), separating them from the Temple itself.

*that they might have hold, but they had not hold in the wall of the house* that they might have hold, but not have hold on the wall of the house, i.e. entirely separating the chambers from the Temple-wall proper.

7. *an enlarging* The wall for the side-chambers had for the ground story its full thickness of five cubits (v. 9)—then it was diminished one cubit, so as to form a ledge whereon to rest the beams of the floor of the second story, and again was further diminished one cubit for the floor of the third story. Thus there was an *enlarging* of the second story of the chambers by one

cubit, and of the third story by two cubits beyond the breadth of the chambers on the ground-floor.

*a winding about still upward* Winding stairs led upward from one story to another. *the winding about of the house* A collective expression for the various winding stair-cases to the side-chambers which extended on the north, west, and south sides.

*and so increased &c.* Rather, “and the lowest story was such that one went by the middle story up to the highest.” The winding stairs were not visible outside, so that one could not go to the upper story without passing through the middle story.

8. *the foundations of the side chambers* Therefore the height of the side-chambers from the floor was six cubits, there being three stories, which corresponds sufficiently with the twenty cubits which was the height of the Temple. A *great cubit* is probably an architectural term to denote the line of junction between two stories, which would be that of the ceiling of the lower and the floor of the upper story.

9. *and that which was left* i.e. the passage (r) between the side-chambers and the Temple-wall, was five cubits (r. 11).

*the place of the side chambers that were within* within the side-chambers which belong to the house. The seer is giving first the height of the side-chambers (v. 8), and then the breadth, from the outside of the wall of these chambers to the Temple-wall.

10. See H, Plan I.

11. The doors of the side-chambers opened on to the passage or corridor, between the chambers and the Temple-wall.

- before the separate place at the end toward the west *was* seventy cubits broad; and the wall of the building *was* five cubits thick  
 13 round about, and the length thereof ninety cubits. So he measured the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an hundred  
 14 cubits long; also the breadth of the face of the house, and of  
 15 the separate place toward the east, an hundred cubits. ¶ And he measured the length of the building over against the separate place which *was* behind it, and the <sup>1</sup>galleries thereof on the one side and on the other side, an hundred cubits, with the inner  
 16 temple, and the porches of the court; the door posts, and <sup>2</sup>the narrow windows, and the galleries round about on their three stories, over against the door, <sup>3</sup>cieled with wood round about, <sup>4</sup>and from the ground up to the windows, and the windows *were*  
 17 covered; to that above the door, even unto the inner house, and without, and by all the wall round about within and without,  
 18 by <sup>5</sup>measure. And *it was* made <sup>6</sup>with cherubims and palm trees, so that a palm tree *was* between a cherub and a cherub;  
 19 and *every* cherub had two faces; <sup>7</sup>so that the face of a man *was* toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: *it was* made through  
 20 all the house round about. From the ground unto above the door *were* cherubims and palm trees made, and *on* the wall of  
 21 the temple. The <sup>8</sup>posts of the temple *were* squared, and the face of the sanctuary; the appearance of *the one* as the appear-

\* ch. 40. 16.  
vcr. 26.

f 1 Kin. 6. 29.

g See ch. 1.  
10.

<sup>1</sup> Or, several walls, or,  
walks with pillars.

<sup>2</sup> Heb. ceiling of wood.

<sup>3</sup> Or, and the ground unto  
the windows.

<sup>4</sup> Heb. measures.

<sup>5</sup> Heb. post.

12. the separate place] See *r*, Plan II. The word occurs only in this chapter. The name, which seems one of discredit, has led to the conjecture that the purpose of this place and its building was to receive the ofal of the sacrifices and sweepings of the courts, to be carried thence by a postern gate (cp. xliii. 21). The building itself was, we are told, seventy cubits wide, with walls five cubits thick (eighty cubits in all), leaving ten cubits on each side to make up the 100 cubits from North to South. The length was ninety cubits, which, adding as before the thickness of the walls, gives 100 cubits in length. The whole Temple-building was 500 cubits from West to East, and from North to South, 500 cubits.

14. toward the east] The separate place was measured on its eastern side, for the western was not approachable for the purpose of measurement.

15. The description of certain details is introduced by a summary statement of what had been already done.

galleries] On either side of the eastern front of the building on the separate place was a gallery of ten feet, under which was an approach to the building, by which the refuse was to be carried in by openings in the North and South, and then carried out by a western postern.

16. galleries] The upper story of the side-

chambers was probably built in the form of an open gallery.

over against the door] The rows of the side-chambers extended to the front of the Temple, so that they were *over against* the opening, but did not extend so far as the porch.

cieled] overlaid. Pillars, galleries, narrow windows were overlaid with wood (1 K. vi. 15, 16).

were covered] With wood.

17. to that &c.] Over above the door . . . within and without *was* by measure. This verse asserts that all the overlaying was done by careful measurement.

18. On the symbolism of the Cherubim see i. 1 note &c.

every cherub had two faces] Not as in ch. i., four faces. Convenience of delineation upon a wall may have suggested the alteration. The cherubic devices on the curtains of the Tabernacle (Ex. xxvi. 1, xxxvi. 8) were no doubt like the Cherubim over the Ark, of which we have no reason to suppose that each had two faces. The symbolical character here admitted of the deviation.

21. The posts] Not the word used before (see xl. 9 note). These posts are rather pilasters forming part of the inner walls.

the appearance. other] i.e. the appearance in this vision was the same as in the actual Temple (cp. xliii. 3); [or, according to others, the front of the sanctuary resembled the front of the Holy Place].

- 22 *ance of the other.* <sup>a</sup>The altar of wood *was* three cubits high, and <sup>a</sup> Ex. 30. 1.  
the length thereof two cubits; and the corners thereof, and the  
length thereof, and the walls thereof, *were* of wood: and he said  
23 unto me, This *is* 'the table that *is* <sup>a</sup>before the LORD. <sup>1</sup>And <sup>4</sup>ch. 44. 16.  
24 the temple and the sanctuary had two doors. And the doors had <sup>Mal. 1. 7, 12.</sup>  
two leaves *apiece*, two turning leaves; two *leaves* for the one <sup>2</sup>Ex. 30. 8.  
25 door, and two leaves for the other *door*. And *there were* made <sup>3</sup>1 Kin. 6  
on them, on the doors of the temple, cherubims and palm trees, <sup>31-35.</sup>  
like as *were* made upon the walls; and *there were* thick planks  
26 upon the face of the porch without. And *there were* <sup>m</sup>narrow <sup>ch. 40. 10.</sup>  
windows and palm trees on the one side and on the other side, <sup>ver. 16.</sup>  
on the sides of the porch, and *upon* the side chambers of the  
house, and thick planks.
- CHAP. 42.** THEN he brought me forth into the utter court, the  
way toward the north: and he brought me into 'the chamber <sup>a</sup>ch. 41. 12,  
that *was* over against the separate place, and which *was* before <sup>15.</sup>  
2 the building toward the north. Before the length of an hundred  
cubits *was* the north door, and the breadth *was* fifty cubits.  
3 Over against the twenty cubits which *were* for the inner court,  
and over against the pavement which *was* for the utter court,  
4 *was* <sup>b</sup>gallery against gallery in three stories. And before the <sup>b</sup>ch. 41. 16.  
chambers *was* a walk of ten cubits breadth inward, a way of one  
5 cubit; and their doors toward the north. Now the upper

22. *The altar of wood*] The Altar for incense (marg. ref.); *altar of gold* (see 1 K. vii. 48).

*walls*] The corner pieces of the Altar, rising into projections called in Ex. *horns*, here *corners*.

*table*] *Table* and *Altar* were convertible terms (Mal. i. 7).

23-25. See marg. ref.

25. *thick planks*] Others render, *leaves in wood* (and in r. 26).

XLII. 1. *utter court*] *outward court*, so r. 3.

*into the chamber...before the building*] *to the chambers* (See I. Plan II.)...*over against* &c. *The building* is the Temple-building, for this row of chambers was built against eighty cubits of the wall bounding the separate place and twenty cubits of the wall of the Temple-court.

2. He brought me *before* a row of chambers 100 cubits long, East and West. *The door* of which lay on the North side of the chambers. The priests entered from the outer court (o); the breadth of this block of chambers was fifty cubits, North and South (r. 8).

3. These *chambers* (cp. xlv. 19) did not reach to the western wall; between it and them lay a court for cooking (M), probably forty cubits by thirty; such court with its approaches filled up the corner of fifty cubits square, as in the case of the kitchen-courts for the people. In these chambers were dining-rooms for the priests (see r. 13), and baths; for no priest could enter upon his daily ministry without having first bathed. The *chambers* extended beyond "the separate place" to the wall of the

Temple-court, on the other side of which wall was the twenty cubits space. The pavement (H) was no doubt continued along the Temple-wall, so that these priests' chambers, like the thirty chambers, stood upon a pavement, and were, on the East side, *over against* this pavement.

Translate vv. 1-3: *Then he brought me forth into the outward court, the way toward the North, and he brought me to the chambers which were over against the separate place, and which were over against the building, towards the North along the front of the length of an hundred cubits, with the door by the North, and the breadth fifty cubits over against the twenty cubits which were in the inner court, and over against the pavement which was in the outward court, gallery upon gallery in three stories.*

4. Or, *En the front of the chambers was a gangway of ten cubits breadth [leading] inward, a path of one cubit, and their doors toward the north.* The gangway had stairs to the upper stories, while along the North front of the building there was a kerb of one cubit, as before the guard-chambers (xl. 12), on which kerb the North doors (leading to the basement) opened. Others follow the LXX. "And opposite the chambers a walk 10 cubits in width to 100 cubits in length."

5. Render:—*And the upper chambers were shortened, for galleries took off from them, from the lower and from the middlemost [chambers] of the building.* The building rose in terraces, as was usual in Babylonian architecture, and so each of the two upper stories receded from the one below it.



chambers were shorter: for the galleries <sup>1</sup>were higher than these, <sup>2</sup>than the lower, and than the middlemost of the building. For they were in three stories, but had not pillars as the pillars of the courts: therefore the building was straitened more than the lowest and the middlemost from the ground. And the wall that was without over against the chambers, toward the utter court on the forepart of the chambers, the length thereof was fifty cubits. For the length of the chambers that were in the utter court was fifty cubits: and, lo, before the temple were an hundred cubits. And <sup>3</sup>from under these chambers was <sup>4</sup>the entry on the east side, <sup>5</sup>as one goeth into them from the utter court. The chambers were in the thickness of the wall of the court toward the east, over against the separate place, and over against the building. And <sup>6</sup>the way before them was like the appearance of the chambers which were toward the north, as long as they, and as broad as they: and all their goings out were both according to their fashions, and according to their doors. And according to the doors of the chambers that were toward the south was a door in the head of the way, even the way directly before the wall toward the east, as one entereth into them.

¶ Then said he unto me, The north chambers and the south chambers, which are before the separate place, they be holy chambers, where the priests that approach unto the LORD shall eat the most holy things: there shall they lay the most holy things, and <sup>7</sup>the meat offering, and the sin offering, and the trespass offering; for the place is holy. When the priests enter therein, then shall they not go out of the holy place into the utter court, but there they shall lay their garments wherein they minister; for they are holy; and shall put on other garments, and shall approach to those things which are for the people.

<sup>c</sup> ver. 4.

<sup>d</sup> Lev. 6 16,

28.

<sup>e</sup> & 24. 9.

<sup>f</sup> Lev. 2 3.

Num. 18 9,

10.

<sup>g</sup> ch. 44 19.

<sup>1</sup> Or, did eat of these.

<sup>2</sup> Or, and the building

consisted of the lower

and the middlemost.

<sup>3</sup> Or, from the place.

<sup>4</sup> Or, he that brought me.

<sup>5</sup> Or, as he came.

6. The front of the higher stories was not supported on pillars, but there was a narrow rowing from the lowest [chambers] and from the middlemost [chambers] from the ground.

7. The wall here must be one from N. to S., fencing off from the outer court the passage along the East side of the chambers, and therefore fifty cubits long.

8. the length] From N. to S. before the temple] This describes their position in a general way; more precisely they lay over against partly the separate place and partly the Temple-court (v. 1).

9. The entry from these chambers to the Temple-court was by a passage lying to the East fenced off by the wall (v. 7). This passage is described as lying under the chambers, being on the basement, and also having access by steps to the Temple-court, which was raised many steps above the outer court.

10. Render, Breadth-wise [was] the wall (v. 7) towards the East; in front of the separate place and of the building [were] the chambers: i.e. on the East was the wall (pöter); along the boundary wall of the separate place and of the building (the Temple) lay the chambers.

11, 12. Translate: And along the front of them—like (lit. as the appearance of) the chambers which were towards the North, as long as they and as broad as they, and [like] all their goings out, and like their fashions, and like their doors, even so were the doors of the chambers which were towards the South; (with) a door at the head of the way, the way of the wall adjoined eastwards as one entereth into them (the chambers).

13. In Lev. x. 13 it was prescribed that the priests should eat of the sacrifices in the holy place. This was originally before the Altar in the inner court—now separate chambers are assigned, and these become the holy place for this purpose. Of the trespass-offering and meat-offering what was not consumed was eaten (Lev. vii. 6), but the sin-offering was burnt without the camp (xliii. 21). Probably the carcase was brought from the Altar to the chamber before being carried out.

14. Cp. Lev. xvi. 23. those things which are for the people] viz. the outer court.

15 ¶ Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect *is* toward the east, and measured it round about. He measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about. He measured the north side, five hundred reeds, with the measuring reed round about. He measured the south side, five hundred reeds, with the measuring reed. He turned about to the west side, and measured five hundred reeds with the measuring reed. He measured it by the four sides: <sup>a</sup>it had a wall round about, <sup>b</sup>five hundred reeds long, and five hundred broad, to make a separation between the sanctuary and the profane place.

CHAP. 43. AFTERWARD he brought me to the gate, *even* the gate <sup>a</sup>that looketh toward the east: <sup>b</sup>and, behold, the glory of the God of Israel came from the way of the east: and <sup>c</sup>his voice *was* like a noise of many waters: <sup>d</sup>and the earth shined with his glory. And *it was* <sup>e</sup>according to the appearance of the vision which I saw, *even* according to the vision that I saw <sup>f</sup>when I came <sup>g</sup>to destroy the city: and the visions *were* like the vision that I saw <sup>h</sup>by the river Chebar; and I fell upon my face. <sup>i</sup>And the glory of the LORD came into the house by the way of the gate whose prospect *is* toward the east. <sup>j</sup>So the spirit took me up, and brought me into the inner court; and, behold, <sup>k</sup>the glory of the LORD filled the house. And I heard *him* speaking unto me out of the house; and <sup>l</sup>the man stood by me. And he

<sup>a</sup> ch. 10. 19.

<sup>b</sup> ch. 11. 23.

<sup>c</sup> ch. 1. 24.

<sup>d</sup> Rev. 1. 15.

<sup>e</sup> ch. 10. 4.

<sup>f</sup> Rev. 18. 1.

<sup>g</sup> ch. 1. 4, 28.

<sup>h</sup> & 8. 4.

<sup>i</sup> So Jer. 1. 10.

<sup>j</sup> ch. 1. 3.

<sup>k</sup> & 3. 23.

<sup>l</sup> See ch. 10.

19.

<sup>m</sup> ch. 3. 12.

<sup>n</sup> & 8. 3.

<sup>o</sup> 1 Kin. 8.

10, 11.

<sup>p</sup> ch. 44. 4.

<sup>q</sup> ch. 40. 3.

<sup>1</sup> Heb. *wind*.

<sup>2</sup> Or, *when I came to prophesy that*

*the city should be destroyed*. See ch. 9. 1, 5.

15-19. The Precincts. The Temple and its courts were surrounded by an area of exact dimensions 3000 cubits (1500 yards) square. See Plan IV.

15. *the inner house*] The Temple and its courts, all that lay within the wall on the outside of the house (xl. 5); the gate is the eastern gate of the outer court. *measured it round about*] The precincts, into which he had brought the seer through the eastern gate of the outer court.

20. *The sanctuary* proper is probably here the Most Holy place as distinguished from the rest of the Temple (xli. 23, xlv. 3); but the term was capable of extension first to the whole Temple, then to all the ground that was separate <sup>p</sup>to holy as distinguished from profane, i.e. common uses.

In the vision the courts rose on successive platforms, the outer court being raised seven steps above the precincts, the inner court eight steps above the outer, and the Temple itself ten steps above the court of sacrifice.

XLIII. 1-11. The consecration of the new Temple. The glory of the God of Israel must take possession of the new sanctuary, as, in time past, of the Tabernacle and of Solomon's Temple. But it is in a different form. The glory was of old veiled in a cloud resting on the Mercy-Seat of the Ark between Cherubim of carved wood. Now the glory appears in the form with which Ezekiel is familiar, in all its

symbolical significance (see i. 1 note). A personal and living God enters the sanctuary (r. 2), condescending to occupy it, not merely as a fixed dwelling-place, but as a centre from whence His Power and Mercy radiate freely to the utmost ends of the earth. Hence amidst the detailed preparations of the house no mention is made of the Ark or Mercy-Seat, so important a part in the former sanctuary. The living Cherubim, the firmament and the rainbow of mercy, replace the cherubic figures and the golden chest.

The Ark, having been in some way destroyed in Nebuchadnezzar's siege, was never replaced. In its stead there was within the veil a flat stone on which the High Priest poured the blood on the day of Atonement.

1. *the gate*] This was the eastern gate from the precincts to the outer court.

4. By this gate the glory of the Lord had departed. See marg. ref.

5. *the glory of the Lord filled the house*] Cp. marg. ref.; Ex. xl. 34, 35.

6. *the man*] A man. Probably an Angel different from the man who had hitherto accompanied the seer. That Angel guided, measured, and explained; this is present only to guide.

7. *he said*] i.e. God said. Both the LXX. and the Vulg. break this verse into two, so as to make the first half the solemn words of dedication. Place a full stop after for

\* Ps. 99. 1.  
 \* 1 Chr. 28. 2.  
 Ps. 99. 5.  
 \* Ex. 20. 45.  
 Ps. 68. 16.  
 Joel 3. 17.  
 John 1. 14.  
 3 Cor. 6. 16.  
 \* ch. 30. 7.  
 \* Lev. 20. 30.  
 Jer. 16. 18.  
 \* See 2 Kin.  
 16. 14.  
 ch. 8. 3.  
 \* ver. 7.  
 \* ver. 7.  
 \* ch. 40. 4.

\* ch. 40. 2.

\* ch. 40. 5.  
 & 41. 8.

said unto me, ¶ Son of man, <sup>1</sup>the place of my throne, and <sup>2</sup>the place of the soles of my feet, <sup>3</sup>where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel <sup>4</sup>no more defile, *neither* they, nor their kings, by their whoredom, nor by <sup>5</sup>the carcases of their kings in their high  
 8 places. ¶ In their setting of their threshold by my thresholds, and their post by my posts, <sup>6</sup>and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine  
 9 anger. Now let them put away their whoredom, and <sup>7</sup>the carcases of their kings, far from me, <sup>8</sup>and I will dwell in the midst  
 10 of them for ever. ¶ Thou son of man, <sup>9</sup>shew the house to the house of Israel, that they may be ashamed of their iniquities:  
 11 and let them measure the <sup>10</sup>pattern. And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form there-  
 12 of, and all the ordinances thereof, and do them. ¶ This is the law of the house; Upon <sup>11</sup>the top of the mountain the whole limit thereof round about *shall be* most holy. Behold, *this is* the  
 13 law of the house. ¶ And these *are* the measures of the altar after the cubits: <sup>12</sup>The cubit is a cubit and an hand breadth; even the <sup>13</sup>bottom *shall be* a cubit, and the breadth a cubit, and the border thereof by the <sup>14</sup>edge thereof round about *shall be*  
 14 a span: and this *shall be* the higher place of the altar. And

<sup>1</sup> Or, *for* there was but a  
*will between us and*

*them.*

<sup>2</sup> Or, *sum, or, number.*

<sup>3</sup> Heb. *basom.*

<sup>4</sup> Heb. *lip.*

ever; the words mark the distinction between the new and the former sanctuary.

7, 8. The palace of Solomon abutted upon the southern side of the embankment of the Temple-platform; there was but *a wall between Jehovah and them*. When the kings gave themselves up to idolatry, this vicinity was to the Temple a pollution and defilement. Thus it has been conjectured that the garden of Uzza in which Manasseh and Amon were buried (2 K. xxi. 18, 26), and on which now stands the mosque of Omar, was on the Temple area itself; if so, this would explain the mention of *high places* in connexion with the defilement by the *carcases of kings*, since the platform of the mosque of Omar at the time of Ezekiel rose to a considerable height above the Temple.

Besides this, idolatrous kings of Judah did actually introduce their idolatries into the Temple courts themselves (cp. 2 K. xvi. 11, xxi. 4).

10. Deviation from the exact rules of the Mosaic ordinances was connected with the transgression of the people. So the restoration according to the pattern of the Law was symbolical of their return to obedience.

12. xlvii. 12. The law of the ordinance of the New Sanctuary.

12. After the consecration, God pro-

nounces the *law* which is to govern the ordinances of the sanctuary (cp. 1 K. viii.), first briefly repeating the general rule that the place must be kept holy to the Lord (cp. Rev. xxi. 27), and then proceeding to specific ordinances commencing with the Altar.

13. The Altar of sacrifice which stood in the inner court, not the Altar of incense described xli. 22. In the Temple of the vision the dimensions differ from those of the Tabernacle (Exod. xxvii. 1.) and of Solomon's Temple (2 Chron. iv. 1), with a view to introduce definite propositions and symbolical numbers. See Plan 1.

*the bottom*] The base (I) of the altar so called, because it forms with its *border* (K) a kind of socket to receive the *lower settle* (L). It was to be "a cubit" in depth.

The *breadth* is the breadth of that portion of the base which was not covered by the *lower settle*.

*the higher place*] the base, lit. back; the base is called the back because the Altar rested upon it.

14. *the bottom*] The basement just described is now called the *bottom upon the ground*. The Altar (independently of the bottom) was composed of two stages called *settles*, the base of the *upper settle* (M) being less than that of the *lower* (L).

- from the bottom *upon* the ground *even* to the lower settle *shall be* two cubits, and the breadth one cubit; and from the lesser settle *even* to the greater settle *shall be* four cubits, and the breadth *one* 15 cubit. So <sup>1</sup>the altar *shall be* four cubits; and from <sup>2</sup>the altar 16 and upward *shall be* four horns. And the altar *shall be* twelve cubits long, twelve broad, square in the four squares thereof. 17 And the settle *shall be* fourteen cubits long and fourteen broad in the four squares thereof; and the border about it *shall be* half a cubit; and the bottom thereof *shall be* a cubit about; and <sup>3</sup>his 18 stairs shall look toward the east. ¶ And he said unto me, Son of man, thus saith the Lord God: These *are* the ordinances of the altar in the day when they shall make it, to offer burnt 19 offerings thereon, and to <sup>4</sup>sprinkle blood thereon. And thou shalt give to <sup>5</sup>the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord 20 God, <sup>6</sup>a young bullock for a sin offering. And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the settle, and upon the border round about: 21 thus shalt thou cleanse and purge it. Thou shalt take the bullock also of the sin offering, and he <sup>7</sup>shall burn it in the ap- 22 pointed place of the house, <sup>8</sup>without the sanctuary. And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did 23 cleanse it with the bullock. When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemi-h,

<sup>2</sup> See Ex. 20. 26.

<sup>4</sup> Lev. 1. 5.  
<sup>5</sup> ch. 44. 15.  
<sup>6</sup> Ex. 29. 10.  
<sup>7</sup> Lev. 8. 14.  
<sup>8</sup> ch. 45. 18.

<sup>7</sup> Ex. 29. 14.  
<sup>8</sup> Heb. 13. 11.

<sup>1</sup> Heb. *Harel*, that is, the mountain of God.

<sup>2</sup> Heb. *Ariel*, that is, the lion of God.

to the lower settle]. That is, to the top of the lower settle, which was to be two cubits high.

from the lesser settle...to the greater settle] i.e. from the top of the lower settle to the top of the upper settle, called lesser and greater, because the height of the lower is less than that of the upper; the breadth here is the part of the lower settle not covered by the upper settle, projecting one cubit on every side.

15. the altar .the altar] Seemarg. The two words may denote, the first a square block (N) placed upon the upper settle, the second a slab (O), the thickness of which is not given, from which rose four horns (Exod. xxvii. 2); and to which it seems probable that the victims of sacrifice were at times bound. (Ps. cxviii. 27). Why the names *Harel* and *Ariel* were used must be conjectural. *Mount of God* may have been a title naturally given to the place of sacrifice as elsewhere to the place of worship (xl. 2); *Lion of God* was a term used for the Holy City itself (Isai. xxix. 1).

16. altar] *Ariel* was to be an exact square on all sides. Cp. Exod. xxvii. 1; Rev. xxi. 16.

17. the settle] The lower settle (L), projecting beyond the upper settle (M) one cubit on every side.

his stairs] Jewish tradition says that the approach to the Altar was by an inclined

plane, because to go up by steps was forbidden (Exod. xx. 26).

The number "twelve" was symbolical of the twelve tribes, "four," of the earth; "sixteen" is the square of "four," and "fourteen" the double of "seven," the number of the covenant, as being composed of "three," the number of God, and of "four," the number of the world. Thus we have in the Altar a special instance of Hebrew symbolism.

18. The rites here described are not those of the regular service, but those to be observed on the day of dedication. Cp. Lev. viii. 10 seq.; 1 K. viii. 63 seq.; 2 Chr. vii. 4 seq. In the Tabernacle the priest slew the victims, but Moses sprinkled the blood. In the vision the seer is addressed as though he were to perform the part of Moses.

19. the seed of Zadok] See xl. 46 note.

21. in the appointed place of the house] A place within the Temple-court, but without the sanctuary properly so called, that is to say, without the Temple and inner court. This was probably the separate place (see xli. 12).

22. they shall cleanse] By sprinkling the blood (c. 18). Here they marks the act as that of the priests. Moses did his part before the priests were consecrated, and the seer could act through them.

23—26. There was, on each of the seven days, a burnt-offering of a bullock and a ram,

- <sup>f</sup> Lev. 2. 13. 24 and a ram out of the flock without blemish. And thou shalt offer them before the LORD, <sup>f</sup>and the priests shall cast salt upon them, and they shall offer them up for a burnt offering unto the LORD.
- <sup>e</sup> Ex. 29. 35. 25 LORD. <sup>e</sup>Seven days shalt thou prepare every day a goat for a sin offering: they shall also prepare a young bullock, and a ram
- Lev. 8. 33. 26 out of the flock, without blemish. Seven days shall they purge the altar and purify it; and they shall <sup>1</sup>consecrate themselves.
- <sup>a</sup> Lev. 9. 1. 27 <sup>a</sup>And when these days are expired, it shall be, *that* upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your <sup>2</sup>peace offerings; and I will <sup>3</sup>accept you, saith the Lord God.
- <sup>f</sup> Job 42. 8. **CHAP. 44.** THEN he brought me back the way of the gate of the
- ch. 20. 40. outward sanctuary <sup>a</sup>which looketh toward the east; and it *was*
- Rom. 12. 1. 2 shut. Then said the LORD unto me; This gate shall be shut, it
- 1 Pet. 2. 5. shall not be opened, and no man shall enter in by it; <sup>b</sup>because
- <sup>a</sup> ch. 43. 1. the LORD, the God of Israel, hath entered in by it, therefore it
- <sup>b</sup> ch. 43. 4. 3 shall be shut. *It is* for the prince; the prince, he shall sit in it to
- <sup>c</sup> Gen. 31. 54. <sup>c</sup>eat bread before the LORD; <sup>d</sup>he shall enter by the way of
- 1 Cor. 10. 18. the porch of *that* gate, and shall go out by the way of the same.
- <sup>d</sup> ch. 46. 2, 8. 4 ¶ Then brought he me the way of the north gate before the
- <sup>e</sup> ch. 3. 23 house: and I looked, and, <sup>e</sup>behold, the glory of the LORD filled
- <sup>f</sup> ch. 43. 5. 5 the house of the LORD: <sup>f</sup>and I fell upon my face. And the
- <sup>f</sup> ch. 1. 28. LORD said unto me, <sup>e</sup>Son of man, <sup>3</sup>mark well, and behold with
- <sup>e</sup> ch. 40. 4. thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house,
- <sup>a</sup> ch. 2. 5. 6 with every going forth of the sanctuary. And thou shalt say to the <sup>a</sup>rebellious, *even* to the house of Israel, Thus saith the Lord

<sup>1</sup> Heb. fill their hands, Ex. 29 24    <sup>2</sup> Or, thank offerings.    <sup>3</sup> Heb. set thine heart.

preceded by a *sin-offering* of a bullock on the first day, and of a *kid* of the goats on the other days.

24. Salt is here added to the *burnt-offering* to express still more the idea of purification. In the second Temple no sacrifice was complete without the use of salt, and the Rabbis assert that there was a great heap of salt close to the Altar, always ready for use, and that the inclined plane to the Altar was kept covered with salt. Cp. Mark ix. 49.

28. *consecrate themselves*] Lit. as in marg. (Lev. viii. 27). The priests are already consecrated, but the memory of their consecration was thus kept up at the dedication of the Altar.

27. After this inauguration the regular service shall be resumed, and be acceptable unto God (cp. Mal. i. 11).

The Epistle to the Hebrews (viii.—x). helps us to recognise in this vision the symbol of the purification of the Church of God by the cleansing blood of Christ, Victim and Priest.

XLIV. The relation of the different classes of people to the Temple and its courts.

1—3. The position of the Prince.

1. *outward sanctuary*] The court of the priests, as distinguished from the Temple itself. This gate was reserved for the

Prince, to whom it was opened on certain days. Only a Prince of the house of David might sit down in the priests' court (cp. xlv. 1, 2).

2. *the LORD hath entered in*] See xliii. 2.

3. *the prince*] Foretold under the name of David (xxiv. 24). The Rabbis understood this to be the Messiah.

*to eat bread*] See Lev. ii. 3; xiv. 9; according to the old Law these feasts belonged only to the priests; none of the rest of the congregation, not even the king, might partake of them. The pew system gives to the *prince* a privilege which he did not before possess; the prince, as the representative of the Messiah, standing in a higher position than the kings of old. *To eat bread* may also include participation in the animals sacrificed, portions of which were reserved for those of the people who offered them.

4—16. Admonition to the ministering priests, grounded upon former neglect.

4. *the north gate before the house*] The North gate of the inner court. God expostulates with His people in the seat of their former idolatries (viii. 3).

5. *mark well*] The careful arrangements made had all been intended to keep the Temple and its surroundings from profanation. Hence attention to these particulars is enjoined.

- God; O ye house of Israel, 'let it suffice you of all your abominations, <sup>7</sup>in that ye have brought *into my sanctuary* <sup>11</sup>strangers, <sup>12</sup>uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, *even my house*, when ye offer <sup>13</sup>my bread, <sup>14</sup>the fat and the blood, and they have broken my covenant because of all your abominations. And ye have not <sup>15</sup>kept the charge of mine holy things: but ye have set keepers of my <sup>16</sup>charge in my sanctuary for yourselves. ¶ Thus saith the Lord God; <sup>17</sup>No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is <sup>18</sup>among the children of Israel. <sup>19</sup>And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity. <sup>20</sup>Yet they shall be ministers in my sanctuary, <sup>21</sup>having charge at the gates of the house, and ministering to the house: <sup>22</sup>they shall slay the burnt offering and the sacrifice for the people, and <sup>23</sup>they shall stand before them to minister unto them. Because they ministered unto them before their idols, and <sup>24</sup>caused the house of Israel to fall into iniquity; therefore have I <sup>25</sup>lifted up mine hand against them, saith the Lord God, and they shall bear their <sup>26</sup>iniquity. <sup>27</sup>And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place: but they shall <sup>28</sup>bear their shame, and their abominations which they have committed. But I will make them <sup>29</sup>keepers of the charge of the house, for all the service thereof, and for all that shall be done therein. ¶ <sup>30</sup>But the priests the Levites, <sup>31</sup>the sons of Zadok, that kept the charge of my sanctuary <sup>32</sup>when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me <sup>33</sup>the fat and the blood, saith the Lord God: they shall enter into my sanctuary, and they shall come near to <sup>34</sup>my table, to minister unto me, and they shall keep <sup>35</sup>my charge. ¶ And it shall come to pass, *that* when they enter in at the gates of the inner court, <sup>36</sup>they shall be clothed with linen garments; and no wool shall come upon them, whiles they

<sup>1</sup> Heb. children of a stranger. And so ver. 14 & 16, & ch. 40. 45. block of iniquity unto, &c., ch. 14. 3, 4.  
<sup>2</sup> Or, word, or, ordinance: <sup>3</sup> Heb. were for a stumbling-

7. *strangers*] This refers especially to the sin of unauthorized and unfaithful priests ministering in the services of the Temple. Cp. marg. <sup>2</sup>reff.

8. *mine holy things*] The Altar, its sacrifices, the sacred utensils, and the like.

*for yourselves*] According to your own pleasure, not My ordinances (Num. xvi. 40).

10. The Levites as a body had remained true to the Temple-service at Jerusalem (2 Chr. xi. 13); but individuals among them deserted to Israel probably from the first (see marg. reff.), as in later years some went over to the worship of the Samaritans on Mount Gerizim. These apostate Levites shall bear their iniquities, they shall not be restored to their former rank and privileges.

11. *ministers*] As, according to the new system, the Levites, as a body, were to receive their portion in the *oblation* (xlv. 5); the only manner in which the Levites of r.

10 could live at all, was as part of the whole body, to which they were therefore reunited, but in the lowest grade. It is remarkable that the number of Levites who returned after the captivity was very small, not exceeding 400, of whom only 74 were priests' assistants (Ezra ii. 40-42; cp. viii. 15-19). The gap in their number was filled up by 220 Nethinim (*given ones*), probably originally strangers and captives, who, although employed in the Temple services, were held by the Jews in the lowest repute.

12. *lifted up mine hand*] i.e. *The Lord swears* (xx. 5), that they should bear their iniquities.

17-31. Regulations as to the priests' services. The garments of the priests are defined and various rules prescribed in the Law are repeated with some additions in order to denote additional care to avoid uncleanness.

<sup>7</sup> ch. 45. 9.  
<sup>11</sup> Pet. 4. 3.  
<sup>12</sup> ch. 43. 8.  
<sup>13</sup> Acts 21. 28.  
<sup>14</sup> Lev. 22. 25.  
<sup>15</sup> Lev. 22. 41.  
<sup>16</sup> Acts 7. 51.  
<sup>17</sup> Lev. 21. 6.  
<sup>18</sup> Lev. 3. 16.  
<sup>19</sup> & 17. 11.  
<sup>20</sup> Lev. 22. 2.  
<sup>21</sup> ver. 7.

<sup>22</sup> See 2 Kin. 23. 8. &c.  
<sup>23</sup> Acts 29.  
<sup>24</sup> 4. 5.  
<sup>25</sup> ch. 48. 11.  
<sup>26</sup> 1 Chr. 26. 1.  
<sup>27</sup> 2 Chr. 29. 34.  
<sup>28</sup> Num. 16. 9.  
<sup>29</sup> Isai. 9. 16.  
<sup>30</sup> Mal. 2. 8.  
<sup>31</sup> P<sup>1</sup> 106. 26.

<sup>32</sup> Num. 18. 3.  
<sup>33</sup> 2 Kin. 23. 9.  
<sup>34</sup> ch. 32. 30.

<sup>35</sup> Num. 18. 4.  
<sup>36</sup> 1 Chr. 23. 28, 32.  
<sup>37</sup> ch. 40. 46.  
<sup>38</sup> 1 Sam. 2. 35.  
<sup>39</sup> ver. 10.  
<sup>40</sup> Deut. 10. 8.  
<sup>41</sup> ver. 7.

<sup>42</sup> ch. 41. 22.  
<sup>43</sup> Ex. 28. 39.

- <sup>a</sup> Ex. 28. 40 18 minister in the gates of the inner court, and within. <sup>b</sup> They shall  
 42, & 39. 28. have linen bonnets upon their heads, and shall have linen breeches  
 upon their loins; they shall not gird *themselves* <sup>12</sup> with any thing  
 19 that causeth sweat. And when they go forth into the utter court,  
<sup>c</sup> ch. 42. 14. even into the utter court to the people, <sup>1</sup> they shall put off their  
 garments wherein they ministered, and lay them in the holy  
 chambers, and they shall put on other garments; and they shall  
<sup>m</sup> ch. 46. 20. 20 "not sanctify the people with their garments. "Neither shall  
 Matt. 23. 17, they shave their heads, nor suffer their locks to grow long; they  
 19. shall only poll their heads. <sup>o</sup> Neither shall any priest drink  
<sup>n</sup> Lev. 21. 5. 21 wine, when they enter into the inner court. Neither shall they  
<sup>o</sup> Lev. 10. 9. 22 take for their wives a <sup>p</sup> widow, nor her that is <sup>3</sup> put away: but  
<sup>p</sup> Lev. 21. 7. they shall take maidens of the seed of the house of Israel, or a  
 23 widow <sup>4</sup> that had a priest before. And <sup>1</sup> they shall teach my  
<sup>q</sup> Lev. 10. 10. 23 people the *difference* between the holy and profane, and cause  
 ch. 22. 26. them to discern between the unclean and the clean. And <sup>r</sup> in  
 Mal. 2. 7. 21 controversy they shall stand in judgment; *and* they shall judge  
<sup>r</sup> Deut. 17. 8. 21 it according to my judgments: and they shall keep my laws and  
 2 Chr. 19. 8, my statutes in all mine assemblies; <sup>s</sup> and they shall hallow my  
 10. sabbaths. And they shall come at no <sup>t</sup> dead person to defile  
<sup>s</sup> See ch. 22. 25 themselves: but for father, or for mother, or for son, or for  
<sup>t</sup> Lev. 21. 1. daughter, for brother, or for sister that hath had no husband,  
 26 they may defile themselves. And <sup>u</sup> after he is cleansed, they  
<sup>u</sup> Num. 6. 10. 27 shall reckon unto him seven days. And in the day that he goeth  
 28 into the sanctuary, <sup>v</sup> he shall offer his sin offering, saith the Lord God.  
<sup>v</sup> Lev. 4. 3. 28 And it shall be unto them for an inheritance: I <sup>w</sup> am their in-  
<sup>w</sup> Num. 18. 20. 28 heritance: and ye shall give them no possession in Israel: I am  
 Deut. 18. 1. 29 their possession. "They shall eat the meat offering, and the sin  
 Josh. 13. 14. offering, and the trespass offering; and <sup>x</sup> every <sup>5</sup> dedicated thing  
<sup>x</sup> Lev. 6. 18. 29 offering, and the trespass offering; and <sup>x</sup> every <sup>5</sup> dedicated thing  
 & 7. 6. 29 offering, and the trespass offering; and <sup>x</sup> every <sup>5</sup> dedicated thing  
<sup>y</sup> Lev. 27. 21, 28. 29 offering, and the trespass offering; and <sup>x</sup> every <sup>5</sup> dedicated thing  
 Num. 18. 14. 29 offering, and the trespass offering; and <sup>x</sup> every <sup>5</sup> dedicated thing

<sup>1</sup> Or, in *swearing* places.

<sup>2</sup> Heb. *in, or, with sweat*.

<sup>3</sup> Heb. *thrust forth*.

<sup>4</sup> Heb. *from a priest*.

<sup>5</sup> Or, *dedicated*.

18. The material of which the four vestments of the ordinary priest were made was "linen," or, more accurately, "byssus," the cotton stuff of Egypt. The two special qualities of the byssus—white and shining—are characteristic, and on them part of the symbolic meaning depended. Cp. Rev. xix. 8.

19. *they shall not sanctify the people*] They shall not touch the people with their holy garments. The word *sanctify* is used because the effect of touching was to separate as holy the persons or things so touched (Exod. xxix. 37, xxx. 29; cp. Lev. vi. 18). The priests wore the distinctive dress, only while performing in the Temple strictly sacrificial services.

The *holy chambers*; see xlii. 1 seq.

22. Restrictions and exceptions intended to mark the holiness of the office of a priest, imposing on him additional (cp. marg. ref.) obligations to purity, and communicating it in some degree to his wife. In the Christian Church all the members are *priests* (1 Peter ii. 5; Rev. i. 6, xx. 6). Hence the directions for maintaining the holiness of the *priesthood* in the new order, represent the

necessity for holiness in all Christians, and the exclusion of the *unwornness in heart and in flesh* is equivalent to the exclusion of *all that defileth* from the New Jerusalem (Rev. xxi. 27).

24. There was in Herod's Temple a council of priests, whose special duty it was to regulate every thing connected with the sanctuary. They did not ordinarily busy themselves with criminal questions, although they took a leading part in the condemnation of Jesus (Mark xv. 1).

28. *it shall be unto them*] The remains of the sacrifices were a chief source of the priests' support. The burnt offerings being entirely consumed, the priests had the skins, which yielded a considerable revenue; meat- and drink-offerings belonged entirely to them. Sin-offerings and trespass-offerings, except in particular cases, also belonged to the priests and were partaken of in the Temple. Of the peace-offerings a portion dedicated to the Lord by waving was left for the priests, and the rest eaten by the officers and their friends, either in the courts of the Temple, or at least within Jerusalem. The kitchen-

30 in Israel shall be their's. And the <sup>1</sup>first of all the firstfruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's: ye <sup>d</sup>shall also give unto the priest the first of your dough, that he may cause the blessing to rest in  
31 thine house. The priests shall not eat of any thing that is <sup>d</sup>dead of itself, or torn, whether it be fowl or beast.

CHAP. 45. MOREOVER, <sup>2</sup>when ye shall <sup>a</sup>divide by lot the land for inheritance, ye shall <sup>b</sup>offer an oblation unto the LORD, <sup>3</sup>an holy portion of the land: the length *shall be* the length of five and twenty thousand reeds, and the breadth *shall be* ten thousand. This *shall be* holy in all the borders thereof round about.

2 Of this there shall be for the sanctuary <sup>c</sup>five hundred in length, with five hundred in breadth, square round about; and fifty  
3 cubits round about for the <sup>d</sup>suburbs thereof. And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: <sup>e</sup>and in it shall be the sanctuary and the most holy place. <sup>f</sup>The holy portion of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD: and it shall be a place for their houses, and an holy place for the sanctuary.

5 <sup>g</sup>And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for <sup>h</sup>twenty chambers.

6 <sup>i</sup>And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy portion: it shall be for the whole house of

<sup>c</sup> Ex. 13. 2.  
Num. 3. 13.

<sup>d</sup> Num. 15. 20.  
Neh. 10. 37.

<sup>e</sup> Prov. 3. 9.  
Mal. 3. 10.

<sup>f</sup> Ex. 22. 31.  
Lev. 22. 8.

<sup>g</sup> ch. 47. 22.  
<sup>h</sup> ch. 48. 8.

<sup>i</sup> ch. 42. 20.

<sup>d</sup> ch. 48. 10.

<sup>e</sup> ver. 1.  
ch. 48. 10.

<sup>f</sup> ch. 48. 13.

<sup>g</sup> See ch. 40.

<sup>h</sup> 17.  
<sup>i</sup> ch. 48. 15.

<sup>1</sup> Or, chief.

<sup>2</sup> Heb. when ye cause the land to fall.

<sup>3</sup> Heb. holiness.  
<sup>4</sup> Or, round places.

courts (K, Plan II. xlv. 21—24), were provided in order to prepare these public meals.

30. *oblation*] Offering, marg. *heave-offering* (see xlv. 1; Exod. xxv. 2; xxix. 27; Notes and Pref. to Leviticus).

XLV. This chapter describes the portion of territory reserved for the priests, in the middle of which is to be the Temple with its courts and precincts, for the Levites, for the city, and for the prince.

1. *by lot*] Not by casting lots, but by allotment, the several portions being assigned by rule (Josh. xiii. 6).

*oblation*] The oblation (properly *heave-offering*) was regarded as the Lord's portion (Lev. xxvii. 30). This oblation is given here as part of the provision made for the priests, and was probably in lieu of tithes (Lev. xxvii. 30; Num. xviii. 21), just as the prince had his definite portion of land instead of being supported by the contributions of the people. The priests and Levites had, in addition, the sacrifices (xlv. 28, note). This provision for them, out of proportion in any actual arrangement, is no doubt intended to symbolize the reverence and honour due to God, and expressed by liberality to His services and His ministers. The LXX. read *the breadth twenty thousand*; and those who adopt this, read v. 3 "and from this" whole measure is to be deducted the priests' special portion 25,000 from East to West, and 10,000

from North to South. Others, retaining the reading of the text, suppose the term *oblation* here to denote the portion assigned to the priests alone (as in xlviii. 9), and of this measure (v. 3) to mean not "deducted from this measure," but "computed by this measure." The A. V. rightly supplies *reeds*, since the precincts (xlii. 20) were 500 *reeds* square. 25,000 *reeds* = about 42½ statute miles, 36½ geog. miles.

2. The *sanctuary* here probably means the whole Temple precincts.

*suburbs*] Lit. as marg. To mark out more distinctly the sacred precincts, a vacant space of fifty cubits was left on all sides.

5. *for a possession for twenty chambers*] Lit. "For a possession twenty chambers," possibly twenty out of the thirty chambers in the outer court (xl. 17), and assigned for their use during residence in the sanctuary. The LXX. reads "for cities to dwell in" (cp. Num. xxxv. 2) which some adopt here.

6. This portion is to belong to the whole people, not to be subject to the encroachments made by the later kings of Judah (Jer. xxii. 13). The Levites' portion 10,000 *reeds*, the priests' portion 10,000 *reeds*, and the city portion 5,000 *reeds*, make in all 25,000 *reeds* from N. to S. The measure of each of these portions from E. to W. has been defined to be 25,000 *reeds* (v. 1 note), and thus we have a square of 25,000 in all.



- <sup>k</sup> ch. 48. 21. 7 Israel. <sup>1</sup>And a *portion shall be* for the prince on the one side and on the other side of the oblation of the holy *portion*, and of the possession of the city, before the oblation of the holy *portion*, and before the possession of the city, from the west side westward, and from the east side eastward: and the length *shall be* over against one of the portions, from the west-border unto 8 the east border. In the land shall be his possession in Israel: and <sup>k</sup>my princes shall no more oppress my people; and *the rest* of the land shall they give to the house of Israel according to 9 their tribes. ¶ Thus saith the Lord GOD; <sup>l</sup>Let it suffice you, O princes of Israel: <sup>m</sup>remove violence and spoil, and execute judgment and justice, take away your <sup>1</sup>exactions from my people, 10 saith the Lord GOD. Ye shall have just <sup>n</sup>balances, and a just 11 ephah, and a just bath. The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof 12 shall be after the homer. And the <sup>o</sup>shekel *shall be* twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, 13 shall be your <sup>o</sup>maneh. ¶ This *is* the oblation that ye shall offer: the sixth part of an ephah of an homer of wheat, and ye shall 14 give the sixth part of an ephah of an homer of barley: concerning the ordinance of oil, the bath of oil, *ye shall offer* the tenth part of a bath out of the cor, *which is* an homer of ten 15 baths; for ten baths *are* an homer: and one <sup>2</sup>lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for <sup>3</sup>peace offerings, <sup>p</sup>to make reconciliation for them, saith the Lord GOD. 16 All the people of the land <sup>4</sup>shall give this oblation <sup>5</sup>for the 17 prince in Israel. And it shall be the prince's part *to give* burnt offerings, and meat offerings, and drink offerings, in the feasts,

<sup>1</sup> Heb. *expulsions*.<sup>2</sup> Or, *kud*.<sup>3</sup> Or, *thank offerings*.<sup>4</sup> Heb. *shall be for*.<sup>5</sup> Or, *with*.

7, 8. On either side of the 25,000 reeds a strip of land, running westwards to the sea, eastwards to the Jordan, formed the possession of the prince (see xlii. 18 note). For the other tribes the limits from West to East are the Mediterranean Sea and the Jordan (xlviii. 8).

7. *and the length shall be over against*] Or, *and in length over against*.

The definition of the prince's territory was to prevent the oppressions foretold (1 Sam. viii. 14 *seq.*), described (2 K. xxiii. 35), and reproved (Jer. xxii.)

9. The princes are exhorted to execute judgment, and abstain from *exaction* (lit. "ejection"), such as that of Naboth by Ahab (1 K. xxi. 19).

10. A general exhortation to honesty, expressed by true weights and measures (marg. *reff.*) This fitly introduces the strict regulation of quantities in the prescribed offerings.

11. The *ephah* was in use for dry measure, the *bath* for liquid. The *homer* seems to have contained about 75 gallons (see Exod. xxix. 40; Lev. xix. 36, notes).

*after the homer*] i.e. according to the standard of the *homer*.

12. *the shekel*] See marg. *ref.*

The *maneh* shall be of true weight, but it would seem that in Ezekiel's time there were *manehs* of different value.

13-17. The offerings to be made by the people through the prince for the service of the sanctuary. In the Mosaic Law the offerings for the sacrifices of the ordinary festivals were left to the free will of the people. Here they are reduced to regular order and the amounts ordained. In later days there were often shortcomings in these respects (Mal. iii. 8). This is obviated, and regularity ensured in the new order of things. No mention is made of wine for the drink-offering, or of bullocks for the burnt-offering, so that the enumeration is not complete.

14. *cor*] Translated *measure* in 1 K. v. 11, &c. Here it is a synonym of *homer*.

17. The people's gifts were to be placed in the hands of the prince, so as to form a common stock, out of which the prince was to provide what was necessary for each sacrifice. Cp. 1 K. viii. 62; Ezra vii. 17. The prince handed the gifts to the priests, whose part it was to sacrifice and offer. But the prominent part assigned to the prince in

- and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the 'peace offerings, 18 to make reconciliation for the house of Israel. ¶ Thus saith the Lord God; In the first month, in the first day of the month, thou shalt take a young bullock without blemish, and 'cleanse 19 the sanctuary: and the priest shall take of the blood of the sin offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the 20 gate of the inner court. And so thou shalt do the seventh day of the month 'for every one that erreth, and for him that is 21 simple: so shall ye reconcile the house. ¶ In the first month, in the fourteenth day of the month, ye shall have the passover, 22 a feast of seven days; unleavened bread shall be eaten. And upon that day shall the prince prepare for himself and for all 23 the people of the land "a bullock for a sin offering. And "seven days of the feast he shall prepare a burnt offering to the LORD, seven bullocks and seven rams without blemish daily the seven 24 days; and a kid of the goats daily for a sin offering. And he shall prepare a meat offering of an ephah for a bullock, and an 25 ephah for a ram, and an hin of oil for an ephah. In the seventh month, in the fifteenth day of the month, shall he do the like in the "feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.
- CHAP. 46.** THUS saith the Lord God; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new 2 moon it shall be opened. "And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold

<sup>1</sup> Lev. 16. 16.

<sup>2</sup> ch. 43. 20.

<sup>3</sup> Lev. 4. 27.

<sup>4</sup> Ex. 12. 18.

<sup>5</sup> Lev. 23. 5, 6.

<sup>6</sup> Num. 9. 2.

<sup>7</sup> Deut. 16. 1.

<sup>8</sup> Lev. 4. 14.

<sup>9</sup> Lev. 23. 8.

<sup>10</sup> See Num.

<sup>11</sup> 28. 15, 22, 30.

<sup>12</sup> ch. 46. 5, 7.

<sup>13</sup> Lev. 23. 34.

<sup>14</sup> Num. 29. 12.

<sup>15</sup> Deut. 16. 13.

<sup>16</sup> ch. 44. 3.

<sup>17</sup> ver. 8.

<sup>18</sup> Or, thank offerings.

making reconciliation for the sins of the people seems to typify the union of the kingly and priestly offices in the person of the Mediator of the New Covenant.

18—25. This order of certain solemn services does not follow exactly the order of Moses, of Solomon, or of Ezra. The deviation can scarcely have been accidental, and furnishes a fresh indication that the whole vision is symbolical, representative of the times when, after the oblation of the one Sacrifice, reconciliation and sanctification were effected for man through the Presence of God dwelling in the midst of the people.

18. in the first day] If this is only a special Passover for the dedication, the prolongation of the festival may be compared with that under Solomon (2 Chr. vii. 8). But it is more probably a general ordinance, and, in this case, we have an addition to the Mosaic ritual (cp. Lev. xxiii. 5). Here the first day is marked by the rites of expiation, which are repeated on the seventh day (v. 20), for the purpose of including those who transgressed from ignorance rather than wilfulness.

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23. Comparing this with the daily sacrifices of the Paschal week (Num. xxviii. 19—24), and those of the daily sacrifices of the week of the Feast of Tabernacles (see Num. xxix. 12 &c.), it will be seen that here the Covenant number seven is preserved throughout to indicate a perfect, in lieu of an imperfect, Covenant with God.

25. The Feast of Tabernacles (cp. marg. reff.). Some think that the other great festival, the Feast of Weeks, is intended.

XLVI. The prophet beholds in vision people, priest, and prince uniting in most solemn worship before the throne of God. The character of the rites here described is symbolical.

2. In the time of Solomon, priest, king, and people each took his due part in the Temple-service. Of the later kings some forsook Jehovah for false gods, some encroached upon the prerogative of the priest. Now all should be set right. The prince occupies a position analogous to that of Solomon (2 Chr. vi. 12, 13), standing in front of the porch of the eastern gate of the inner court, and at the head of his people

F F

- of the gate: then he shall go forth; but the gate shall not be shut until the evening. Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons. And the burnt offering that <sup>b</sup>the prince shall offer unto the LORD in the sabbath day *shall be* six lambs without blemish, and a ram without blemish. <sup>c</sup>And the meat offering *shall be* an ephah for a ram, and the meat offering for the lambs <sup>1</sup>as he shall be able to give, and an hin of oil to an ephah. And in the day of the new moon *it shall be* a young bullock without blemish, and six lambs, and a ram: they shall be without blemish. And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah.
- <sup>d</sup> ¶ And when the prince shall enter, he shall go in by the way of the porch of *that* gate, and he shall go forth by the way thereof.
- <sup>e</sup> But when the people of the land <sup>e</sup>shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.
- And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth. And in the feasts and in the solemnities <sup>f</sup>the meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah. Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the LORD, <sup>g</sup>one shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day: then he shall go forth; and after his going forth *one* shall shut the gate.
- <sup>h</sup> ¶ Thou shalt daily prepare a burnt offering unto the LORD *of* a lamb <sup>2</sup>of the first year without blemish: thou shalt prepare it every morning. And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the LORD. Thus

<sup>1</sup> Heb. *the gift of his hand*,  
Deut. 16. 17.

<sup>2</sup> Heb. *a son of his year*.  
<sup>3</sup> Heb. *morning by morning*.

to lead their worship, while the priests are sacrificing before him.

3. *at the door of this gate*] In Herod's Temple the place for worshipping before the Lord was the court of Israel, West of the court of Women, separated from the inner court by a low parapet. In Ezekiel's the worshippers were admitted into the inner court itself. The upper pavement (E. Plan II.) on either side of the eastern gate provided room for such worshippers.

4-15. The offerings here prescribed are generally in excess of those enjoined by the Law, to note not only the greater devotion and magnificence under the new state of things, but also the willingness (cp. Deut. xvi. 17) of king and people ready to give of their substance to the utmost of their means.

5. *as he shall be able to give*] Rather, *as*

*he shall be willing to give*. So also in v. 7.

4-6. Cp. with Num. xxviii. The enumeration of the offerings both for the Sabbath and new moon is here less complete than there; e.g. the drink offerings are passed by, and in the case of the new moon festival no mention is made of the blowing of trumpets (cp. Num. x. 10).

8. *that gate*] The eastern gate of the inner court. See v. 2.

9. The whole body of the people gathered together in the outer court, and from thence bodies went in turn into the inner court to worship, and then again out into the outer court.

13. Cp. with marg. ref. The evening sacrifice is here omitted, because the seer is selecting a few only of the sacrifices of the Law, with a particular object in view.

shall they prepare the lamb, and the meat offering, and the oil,  
 16 every morning for a continual burnt offering. ¶ Thus saith the  
 Lord God; If the prince give a gift unto any of his sons, the  
 inheritance thereof shall be his sons'; it shall be their possession  
 17 by inheritance. But if he give a gift of his inheritance to one  
 of his servants, then it shall be his to 'the year of liberty; ' Lev. 25. 10.  
 after it shall return to the prince: but his inheritance shall be  
 18 his sons' for them. Moreover <sup>2</sup>the prince shall not take of the  
 people's inheritance by oppression, to thrust them out of their  
 possession; but he shall give his sons inheritance out of his own  
 possession: that my people be not scattered every man from his  
 19 possession. ¶ After he brought me through the entry, which was  
 at the side of the gate, into the holy chambers of the priests,  
 which looked toward the north: and, behold, there was a place  
 20 on the two sides westward. Then said he unto me, This is the  
 place where the priests shall 'boil the trespass offering and the  
 sin offering, where they shall <sup>3</sup>bake the meat offering; that they  
 bear them not out into the outer court, <sup>4</sup>to sanctify the people. ' 2 Chr. 35. 13.  
 21 ¶ Then he brought me forth into the utter court, and caused  
 me to pass by the four corners of the court; and, behold, 'in  
 22 every corner of the court there was a court. In the four corners  
 of the court there were courts <sup>2</sup>joined of forty cubits long and  
 23 thirty broad: these four <sup>3</sup>corners were of one measure. And  
 there was a row of building round about in them, round about  
 them four, and it was made with boiling places under the rows  
 24 round about. Then said he unto me, These are the places of  
 them that boil, where the ministers of the house shall <sup>4</sup>boil the  
 sacrifice of the people. \* See ver. 20.

**CHAP. 47. AFTERWARD** he brought me again unto the door of  
 the house; and, behold, "waters issued out from under the thresh-  
 old of the house eastward: for the forefront of the house  
 stood toward the east, and the waters came down from under  
 from the right side of the house, at the south side of the altar.

<sup>1</sup> Heb. a court in a corner  
 of a court, and a court in

<sup>2</sup> a corner of a court.  
<sup>2</sup> Or, made with chimneys.

<sup>3</sup> Heb. cornered.

<sup>a</sup> Zech. 13. 1.  
<sup>b</sup> Lev. 2. 4,  
 5, 7.  
<sup>c</sup> ch. 44. 19.

16-18. The prince was to be provided with possessions of his own, in order to prevent exactions from his subjects; further enactments are added to prevent the alienation of the prince's land. Any gifts made to his servants must revert to the prince in the "year of liberty," or jubilee (see marg. ref. note).

19-24. The careful provision here made to keep separate the offerings of priests and people was to prevent collision, just as the enactments (cv. 16-18) were intended to secure their respective rights to prince and people.

19. at the side of the gate] The entrance to the inner court at the same side as the northern gate (xlii. 9).

20. See M. Plan II.  
 boil] It was peculiar to the Paschal lamb, that it was to be eaten roasted. The flesh of the other sacrifices was to be *sodden* or boiled (see Lev. vi. 28; 1 Sam. ii. 13; 2 Chr. xxiv. 14 marg.). The *meat-offering* (flour and honey) was baked (Lev. ii. 4).

21. See K. Plan II.

22. courts joined] enclosed courts, and entered by doors in the walls, which shut them out from the great court. The marg. rendering, *made with chimneys*, is based upon another interpretation of the word.

these four corners] Or, these four corner-courts were of one measure.

XLVII. The vision of the Waters; or, the blessings which flow from this source to animate and refresh all the inhabitants of the earth. Cp. Isai. xlv. 8 &c.; Joel iii. 18. Ezekiel's description is adopted and modified by Zechariah and in Rev. (cp. marg. ref.) Hebrew tradition speaks of a spring of water, named Etham, said to be identical with the well-waters of Nephtoth (Josh. xviii. 15), on the West of the Temple, whose waters were conducted by pipes into the Temple-courts for the uses needed in the ministrations of the priests. The waters of Shiloh (Ps. xlv. 4; Isai. viii. 6) flowed from the rocks beneath the Temple-hill. It is quite in the manner of Ezekiel's vision to

- 2 Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side. And when <sup>b</sup>the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the <sup>1</sup>waters were to the ancles. Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, <sup>2</sup>waters to swim in, a river that could not be passed over. ¶ And he said unto me, Son of man, hast thou seen *this*? Then he brought me, and caused me to return to the brink of the river. Now when I had returned, behold, at the <sup>3</sup>bank of the river were very many <sup>c</sup>trees on the one side and on the other. Then said he unto me, These waters issue out toward the east country, and go down into the <sup>4</sup>desert, and go into the sea: *which being* brought forth into the sea, the waters shall be healed. And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the <sup>5</sup>waters shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh. And it shall come to pass, *that* the fishers shall stand upon it from En-gedi even unto En-

\* ver. 12.  
Rev. 22. 2.

<sup>1</sup> Heb. waters of the ancles.

<sup>2</sup> Heb. waters of swimming.

<sup>3</sup> Heb. lip.

<sup>4</sup> Or, plain. See Deut. 3.

17, & 4. 40. Josh. 3. 16.

<sup>5</sup> Heb. two rivers.

start from an existing feature and thence proceed to an ideal picture whence to draw a spiritual lesson. The deepening of the waters in their course shows the continual deepening of spiritual life and multiplication of spiritual blessings in the growth of the kingdom of God. So long as the stream is confined to the Temple-courts, it is merely a small rill, for the most part unseen, but when it issues from the courts it begins at once to deepen and to widen. So on the day of Pentecost, the Holy Spirit descended upon the company of believers, little then but presently to develop into the infant Church in Jerusalem.

2. out of the way of the gate northward] Rather, by the way of the northward gate.

3. the ancles] This may coincide with the step gained in the Baptism of Cornelius (Acts x.), and the opening of the Church to the Gentiles. The dispersion which had followed the martyrdom of Stephen (Acts xi. 19), had carried believers into various countries, and so paved the way for the foundation of Gentile Churches.

4. the knees] The mission of St. Paul and St. Barnabas (Acts xiii. 1-4) is another marked epoch in the Church's history; and the time of St. Paul's martyrdom denotes an increase in the Gentile Church, which corresponds with the waters reaching the loins.

5. The rivers in Palestine were for the most part mere watercourses, dry in summer, in winter carrying the water along the wadis

to the sea. The river of the vision is to have a continuous flow.

waters to swim in] When under Constantine the Roman empire had become Christian, the Church may be contemplated as the full river, to flow on through time until the final completion of Isaiah's prophecy (xi. 9).

7. Trees naturally flourish where there is abundance of water (Ps. i. 3).

8. The sea is a term commonly applied to the Dead Sea. Cp. Deut. iii. 17, the sea of the plain (Arabah), even the salt sea. The more literal rendering of the verse in this sense would be, "and go into the sea; into the sea go the waters that issue forth, and the waters shall be healed."

headed] Every living thing (of which there were none before) shall abound in the healed waters. The absence of living creatures in the Dead Sea has been remarked by ancient and modern writers. So the water which Jesus should give should bring life to the dead in trespasses and sins. Cp. Joh. iv. 14; Rev. xxii. 2, 3.

9. the rivers] Lit. as in marg. Perhaps with reference to the circumstance that this brook or river is to come into the Dead Sea through the same plain as the Jordan. The one river (Jordan) always flowed, but now, when another river comes in, and two rivers flow into the sea, the waters shall be healed.

10. En-gedi (see 1 Sam. xxiii. 29) was about the middle of the western shore of the Dead Sea.

- eglain; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish <sup>d</sup>of the great sea, exceeding many. But the miry places thereof and the marishes thereof <sup>e</sup>shall not be healed; they shall be given to salt. And <sup>f</sup>by the river upon the bank thereof, on this side and on that side, <sup>g</sup>shall grow all trees for meat, <sup>h</sup>whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth <sup>i</sup>new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof <sup>j</sup>for medicine. ¶ Thus saith the Lord God; This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel: <sup>k</sup>Joseph shall have two portions. And ye shall inherit it, one as well as another: concerning the which I <sup>l</sup>lifted up mine hand to give it unto your fathers: and this land shall <sup>m</sup>fall unto you for inheritance.
- 15 And this shall be the border of the land toward the north side, from the great sea, <sup>n</sup>the way of Hethlon, as men go to <sup>o</sup>Zedad; 16 <sup>p</sup>Hamath, <sup>q</sup>Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; <sup>r</sup>Hazar-hatticon, which

<sup>d</sup> Num. 34. 6.  
Josh. 23. 4.  
ch. 48. 28.

<sup>e</sup> ver. 7.

<sup>f</sup> Job 8. 16.  
Ps. 1. 3.  
Jer. 17. 8.

<sup>g</sup> Rev. 22. 2.

<sup>h</sup> Gen. 48. 5.  
1 Chr. 5. 1.  
ch. 48. 4, 5.  
<sup>i</sup> ch. 20. 5.  
<sup>j</sup> ch. 48. 29.

<sup>k</sup> ch. 48. 1.  
<sup>l</sup> Num. 34. 8.  
<sup>m</sup> Num. 34. 8.  
<sup>n</sup> 2 Sam. 8. 8.

<sup>1</sup> Or, and that which shall not be healed.

<sup>2</sup> Heb. shall come up.

<sup>3</sup> Or, principal.

<sup>4</sup> Or, for bruises and sores.

<sup>5</sup> Or, score.

<sup>6</sup> Or, the middle village.

*En-eglain* does not occur elsewhere. Its form indicates that it was one of the double cities of Moab (see xxv. 9 note). It has been identified with *Ain-el-Feshkah* to the North on the western bank of the Dead Sea. On this supposition, from *En-eglain* to *En-gedi* would be the line of coast from the most northern fountain to the principal fountain southward.

11. The exception, which reserves for sterility places to which the living water does not reach, probably indicates that the life and health are solely due to the stream which proceeds from beneath the throne of God. Cp. Isai. lvii. 20, 21.

13—XLVIII. 14. Ideal reallocation of the land to the twelve tribes of Israel. See Plan opposite.

13. The special mention of Joseph's portions was in order to express that the twelve portions were to be exclusive of Levi's land, which was to be provided out of the oblation.

14. as well as] Or, as. Ezekiel is speaking of tribes, not individuals. Each tribe is to have an equal breadth of land assigned to it.

15. The borders of the land follow closely Num. xxxiv., where they begin from the South, as the people came up from Egypt; in Ezekiel, they begin from the North, as they might return from Babylon. The occupation is ideal, but is grounded, as usual, on an actual state of things.

the border of the land toward the north] Names of places in the actual northern border are given (marg. ref.) not to mark exact geographical position, but to shew that the original promise will be fulfilled.

The way of Hethlon was probably the defile between the ranges of Libanus and Anti-libanus, from the sea to Hamath. *Hamath* (Amos vi. 2), at the foot of Mount

Herman, on the Orontes, was the ancient capital of the Hittites. Its Scripture history may be traced in Gen. x. 18; 2 Sam. viii. 9; 2 K. xviii. 34. It was never included in the possessions of Israel. The

#### IDEAL ALLOTMENT OF THE LAND.

Dan		
Asher		
Naphtali		
Manasseh		
Ephraim		
Reuben		
Judah		
Prince's Portion.	Levites	Prince's Portion.
	Priests'	
	Sanctuary	
	City land   City land	
Benjamin		
Simeon		
Issachar		
Zebulun		
Gad		

border ran considerably South of the town at the entrance of *Hamath*, the northern opening of Cæle-Syria.

16. *Berothah*, probably the same as *Berothai* (marg. ref.), lay between *Hamath* and *Damascus*, as did *Sibraim*.

*Hazar-hatticon* is probably, as in marg.,

<sup>p</sup> Num. 34. 9.  
ch. 48. 1.

<sup>e</sup> Num. 20.  
13.  
Deut. 32. 51.  
Pa. 81. 7.  
ch. 48. 28.

<sup>r</sup> See Eph.  
3. 6.  
Rev. 7. 9, 10.  
<sup>s</sup> Rom. 10. 12.  
Gal. 3. 28.  
Col. 3. 11.

<sup>a</sup> ch. 47. 15,  
&c.

17 is by the coast of Hauran. And the border from the sea shall be <sup>p</sup>Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And *this is* the north side. 18 And the east side ye shall measure <sup>1</sup>from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea. And *this is* the east side. 19 And the south side southward, from Tamar *even to* <sup>2</sup>the waters of <sup>2</sup>strife in Kadesh, the <sup>3</sup>river to the great sea. And 20 *this is* <sup>4</sup>the south side southward. The west side also *shall be* the great sea from the border, till a man come over against 21 Hamath. *This is* the west side. So shall ye divide this land 22 unto you according to the tribes of Israel. ¶ And it shall come to pass, *that* ye shall divide it by lot for an inheritance unto you, <sup>5</sup>and to the strangers that sojourn among you, which shall beget children among you: <sup>6</sup>and they shall be unto you as born in the country among the children of Israel; they shall have 23 inheritance with you among the tribes of Israel. And it shall come to pass, *that* in what tribe the stranger sojourneth, there shall ye give *him* his inheritance, saith the Lord God.

**CHAP. 48.** NOW these *are* the names of the tribes. "From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east *and* west; <sup>a</sup>

<sup>1</sup> Heb. from between.  
<sup>2</sup> Or, Meribah.

<sup>3</sup> Or, valley.  
<sup>4</sup> Or, toward Teman.

<sup>5</sup> Heb. one portion.

"the middle Hazar," to distinguish it from Hazar-enan (v. 17).

17. *and the north &c.*] Or, "and on the North, the border on the North shall be" &c.

18. The eastern boundary is to commence by separating off the territory of Damascus and Hauran, and then to follow the line of the Jordan to the Dead Sea. Further, the land occupied by the trans-Jordanic tribes was also to be separated off from the land of Israel. The trans-Jordanic tribes in fact occupied their ground (in Joshua's allotment) by suzerainty. This did not belong to Canaan proper, the land of promise. Hence the tribes, formerly on the east of the Jordan, have here allotments in Canaan, though the *oblation* (xlv. 1) extends to a considerable distance beyond the Jordan (see Plan, ch. xlviii.). The whole arrangement being ideal and symbolical, the vision here, as in the case of "the waters" (xlvii. 1 note), departs from the physical features of the land for the purpose of maintaining symbolical numbers.

19. The South border (cp. Num. xxxiv. 4) commences with *Tamar*, probably a village near the southern end of the Dead Sea. The word means "palm-tree;" and is given to more than one city in the Holy Land.

*the river to the great sea*] Lit. "riverward to the great sea." By the river is meant the torrent-stream entering the Mediterranean near *Rhinocolura* (El Arish).

22. *and to the strangers*] Here is quite a new feature in the distribution of the land.

Not only the Israelites by descent, but those who join themselves to Israel by allegiance to the true God, shall have a right of inheritance. Here are opened out the blessings which were to accrue to the Gentiles through the seed of Abraham. Cp. Rom. ix. 24, *seq.* The difference which existed under the old Covenant between Jew and Gentile is now at last done away. But while heathendom thus unites itself with God's people, Israel is still as ever the chosen people, the centre of this union. No new Church is founded side by side with the old. Heathendom is absorbed in Israel—the standard which God has set up for the nations—*i.e.* in the One True Church, which has subsisted from the beginning, and will subsist in eternity.

XLVIII. The distribution of the Holy Land in detail. The order of the original occupation by the tribes (under Joshua is partly, but only partly, followed. It is a new order of things—and its ideal character is evinced as elsewhere, by exact and equal measurements. From N. to S. seven tribes succeed each other. Then comes a portion, separated as an offering to the Lord, subdivided into (1) a northern portion for the Levites, (2) a central portion for the priests and the Temple, (3) a southern portion for the city and those who serve it. These three form a square, which does not occupy the whole breadth of the land, but is flanked on either side, East and West, by portions assigned to the prince. Then follow, South of the city, five portions for the

2 *portion for Dan*. And by the border of Dan, from the east side 3 unto the west side, a *portion for Asher*. And by the border of Asher, from the east side even unto the west side, a *portion for* 4 *Naphtali*. And by the border of Naphtali, from the east side 5 unto the west side, a *portion for Manasseh*. And by the border of Manasseh, from the east side unto the west side, a *portion* 6 *for Ephraim*. And by the border of Ephraim, from the east 7 side even unto the west side, a *portion for Reuben*. And by the border of Reuben, from the east side unto the west side, a *por-* 8 *tion for Judah*. ¶ And by the border of Judah, from the east side unto the west side, shall be <sup>b</sup>the offering which ye shall <sup>c</sup>offer of five and twenty thousand *reefs* in breadth, and in length <sup>d</sup>as one of the *other* parts, from the east side unto the west side: 9 and the sanctuary shall be in the midst of it. The oblation that

<sup>b</sup>ch. 45. 1-6.

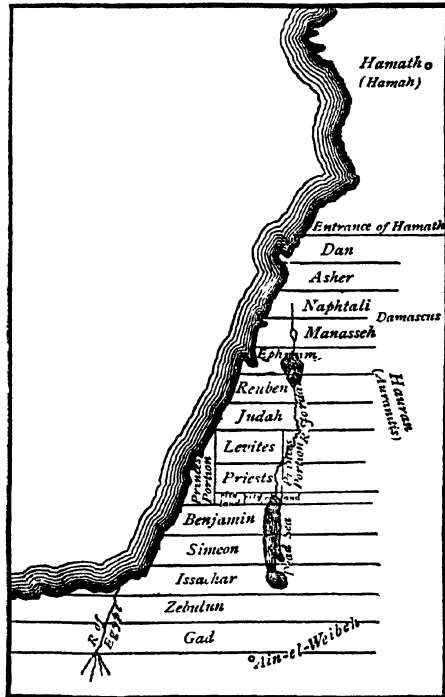
five remaining tribes—similar to those assigned to the seven. Thus the Levites, the Temple, and city, are guarded by Judah and Benjamin, the two tribes who had throughout preserved their allegiance to the true sovereignty of Jehovah, and thus the plan expresses the Presence of Jehovah among His people, summed up in the name of the city, with which Ezekiel's prophecy closes, THE LORD IS THERE.

The breadth of the portions is not given, but since the exact breadth of the oblation was about 30 geog. miles (xlv. 1 note), and seven tribes were between the entrance of Hamath and the oblation, the *breadth of one portion* was about 17 geog. miles. The breadth of the Levites' portion and of the priests' portion was in each case about 15 geog. miles. Ain-el-Weibeh, if Kadesh, [(?), see Num. xiii. 26] would be very nearly the southern border.

The general lines of existing features are followed with considerable fidelity, but accommodation is made to give the required symbolical expression. Dan had originally an allotment West of Benjamin, but having colonized and given its name to Laish in the North, was regarded as the most northern occupant of Canaan (Judg. xviii. 29). Zebulun and Issachar are removed to the S. to make room for the second half of Manasseh brought over from the East of Jordan. Reuben, brought over from the East, is placed between Ephraim and Judah. Benjamin comes immediately South of the city, and Gad is brought over from the E. to the extreme S.

The offering (vv. 9-22), or, *oblation*, here includes all the land given to priests, Levites, city, and prince; the different parts being distinguished. All these together are to extend from W. to E. in the same way as the

#### THE LAND OF ISRAEL.



8. *Length* is throughout measured from W. to E., as breadth is from N. to S. portions of the other tribes, the imaginary Jordan being the eastern boundary of all.



- ye shall offer unto the LORD *shall be of five and twenty thousand*  
 10 in length, and of ten thousand in breadth. And for them, *even*  
 for the priests, shall be *this* holy oblation; toward the north  
 five and twenty thousand *in length*, and toward the west ten  
 thousand in breadth, and toward the east ten thousand in  
 breadth, and toward the south five and twenty thousand in  
 length: and the sanctuary of the LORD shall be in the midst  
 \* ch. 44. 15. 11 thereof. <sup>c</sup>*It shall be* for the priests that are sanctified of the  
 sons of Zadok; which have kept my <sup>a</sup>charge, which went not  
 astray when the children of Israel went astray, <sup>d</sup>as the Levites  
 12 went astray. And *this* oblation of the land that is offered shall  
 be unto them a thing most holy by the border of the Levites.  
 13 ¶ And over against the border of the priests the Levites *shall*  
*have* five and twenty thousand in length, and ten thousand in  
 breadth: all the length *shall be* five and twenty thousand, and  
 \* Ex. 32. 29. 14 the breadth ten thousand. <sup>e</sup>And they shall not sell of it, neither  
 Lev. 27. 10, exchange, nor alienate the firstfruits of the land: for *it is* holy  
 28. 33. 15 unto the LORD. ¶ And the five thousand, that are left in the  
 † ch. 45. 6. breadth over against the five and twenty thousand, shall be <sup>a</sup>a  
 † ch. 42. 20. profane place for the city, for dwelling, and for suburbs: and  
 16 the city shall be in the midst thereof. And these *shall be* the  
 measures thereof; the north side four thousand and five hun-  
 dred, and the south side four thousand and five hundred, and  
 on the east side four thousand and five hundred, and the west  
 17 side four thousand and five hundred. And the suburbs of the  
 city shall be toward the north two hundred and fifty, and toward  
 the south two hundred and fifty, and toward the east two  
 hundred and fifty, and toward the west two hundred and fifty.  
 18 ¶ And the residue in length over against the oblation of the holy  
*portion shall be* ten thousand eastward, and ten thousand west-  
 ward: and it shall be over against the oblation of the holy  
*portion*; and the increase thereof shall be for food unto them  
 † ch. 45. 6. 19 that serve the city. <sup>a</sup>And they that serve the city shall serve it  
 20 out of all the tribes of Israel. All the oblation *shall be* five and  
 twenty thousand by five and twenty thousand: ye shall offer  
 the holy oblation foursquare, with the possession of the city.  
 † ch. 45. 7. 21 ¶ And the residue *shall be* for the prince, on the one side and  
 on the other of the holy oblation, and of the possession of the  
 city, over against the five and twenty thousand of the oblation  
 toward the east border, and westward over against the five and  
 twenty thousand toward the west border, over against the por-  
 tions for the prince: and it shall be the holy oblation; <sup>k</sup>and

<sup>1</sup> Or, the sanctified portion shall be for the priests.

<sup>2</sup> Or, ward, or, ordinance.

10. toward the north .toward the east, &c.] i.e. the measurements are along the North and East sides, &c.

15. the five thousand &c.] The remainder of the square of 25,000 reeds from N. to S. profane] For common use, as distinguished from that which is holy unto the Lord.

17. The city being 4500 reeds square, 250 reeds are marked off N.S.E.W. from the city land.

18, 19. them that serve] i.e. the cultivators or husbandmen.

19. Of old the city belonged to Benjamin

and Judah, and its inhabitants were mainly from these tribes. Now all the tribes are to have equal part in it, and avoid jealousies (cp. 2 Sam. xix. 43).

20. the holy...with &c.] Or, "a fourth part as the holy oblation, for" &c.

21. Or, And the residue shall be for the prince,—on the one side and on the other side of the holy oblation and of the possession of the city over against the 25,000 of the oblation toward the East border, and westward over against the 25,000 toward the West border, over against the portions [of Judah and Benjamin, between which the oblation was in-

22 the sanctuary of the house *shall be* in the midst thereof. More-  
 over from the possession of the Levites, and from the possession  
 of the city, *being* in the midst of *that* which is the prince's,  
 between the border of Judah and the border of Benjamin, shall  
 23 be for the prince. ¶ As for the rest of the tribes, from the east  
 24 side unto the west side, Benjamin *shall have* <sup>1</sup>a portion. And by  
 the border of Benjamin, from the east side unto the west side,  
 25 Simeon *shall have* a portion. And by the border of Simeon,  
 26 from the east side unto the west side, Issachar a portion. And  
 by the border of Issachar, from the east side unto the west side,  
 27 Zebulun a portion. And by the border of Zebulun, from the  
 28 east side unto the west side, Gad a portion. And by the border  
 of Gad, at the south side southward, the border shall be even  
 from Tamar unto <sup>2</sup>the waters of <sup>3</sup>strife in Kadesh, and to the  
 29 river toward the great sea. ¶ <sup>4</sup>This is the land which ye shall  
 divide by lot unto the tribes of Israel for inheritance, and these  
 30 are their portions, saith the Lord GOD. ¶ And these *are* the  
 goings out of the city on the north side, four thousand and five  
 31 hundred measures. <sup>5</sup>And the gates of the city *shall be* after the  
 names of the tribes of Israel: three gates northward; one gate  
 32 of Reuben, one gate of Judah, one gate of Levi. And at the  
 east side four thousand and five hundred: and three gates; and  
 one gate of Joseph, one gate of Benjamin, one gate of Dan.  
 33 And at the south side four thousand and five hundred measures:  
 and three gates; one gate of Simeon, one gate of Issachar, one  
 34 gate of Zebulun. At the west side four thousand and five  
 hundred, *with* their three gates; one gate of Gad, one gate of  
 35 Asher, one gate of Naphtali. *It was* round about eighteen  
 thousand measures. ¶ <sup>6</sup>And the name of the city from *that* day  
*shall be*, <sup>7</sup>The LORD is there.

<sup>1</sup> ch. 47. 19.

<sup>2</sup> ch. 47. 14,  
21, 22.

<sup>3</sup> Rev. 21. 12,  
&c.

<sup>4</sup> Jer. 33. 16  
<sup>5</sup> Jer. 3. 17.  
Zech. 2. 10.  
Rev. 22. 3.

<sup>1</sup> Heb. *one* portion.

<sup>2</sup> Heb. *Meribah-kadesh*.

<sup>3</sup> Heb. *Jehocah-shammah*: See  
Exod. 17. 15, Judg. 6. 24.

cluded], *shall be* for the prince, and it shall  
 be that the holy oblation and the sanctuary of  
 the house shall be in the midst thereof. This  
 exactly describes the position of the prince's  
 allotments on the borders of the oblation.

30. the goings out of the city] The gates  
 described in v. 31. Measures (reeds) concern  
 the sides. Divide the verses thus:—30.  
 And these are the goings out of the city. 31.  
 On the north side 4500 measures: and the  
 gates of the city after the names of the tribes of  
 Israel: three gates northward &c.

35. The circuit of the city walls, a square  
 of 4500 reeds, was 18,000 reeds, not quite 37  
 English miles. The circuit of Jerusalem in  
 the time of Josephus was reckoned by him  
 to be about four miles.

the name &c.] The manner of expressing a  
 spiritual meaning by giving a name to a city,

a people, or the like, is familiar to the pro-  
 phets (see xliii. 15 note). Jerome explains it:  
 —“The name of the city shall be no longer  
 Jerusalem (*the vision of peace*), but Adonai-  
 shama (*the Lord is there*) [rather, Jehovah-  
 shammah, *Jehovah is there*], because Jeho-  
 vah will never again withdraw from it, as  
 He once withdrew, but will hold it as His  
 everlasting possession.” The visible Pre-  
 sence of God's glory, once represented in the  
 Tabernacle and in the Temple, had de-  
 parted, and should not return in the same  
 form. Yet Ezekiel in *visions of God* sees a  
 Temple reconstructed to receive the glory  
 of the Divine Presence, a prophetic vision  
 fulfilled in Emmanuel (*God with us*) (John i. 14). Cp.  
 Rom. ix. 25; Rev. xxi. 2, 3.



# DANIEL.

## INTRODUCTION.

1. DANIEL ("God is my judge") was taken to Babylon in the third year of Jehoiakim, king of Judah (i. 1). With this Captivity is inseparably connected the name of king Nebuchadnezzar the famous son of Nabopolassar (B.C. 625—604), the true founder of the Chaldean-Babylonian power. In B.C. 607 Nabopolassar associated with himself his son Nebuchadnezzar; and this prince reigned conjointly with his father during the next three years. After the defeat of Necho (2 Kings xxiv. 7; Jer. xlv. 2), Jehoiakim submitted to the conqueror, and was permitted to retain his throne as a vassal-prince; but "certain of the children of Israel" (i. 3) were selected with special regard to their fitness for service in the court at Babylon and taken there. Daniel and his companions, Hananiah, Mishael, and Azariah, were among them. From early youth to extreme old age, the future prophet lived at the Babylonian and Medo-Persian court. When Cyrus gave freedom to his fellow-countrymen and many returned to the land of their fathers, Daniel remained, too much enfeebled by age to bear the journey.

From the very first, Daniel, like Joseph, won the respect of his guardians and masters by his force of character. His determination as a boy (i. 8), his perseverance as a man (vi. 5, 10), are evidences of a fearless trust and strength of

character, all the more remarkable when considered in conjunction with the habits and temperaments of the courtiers of Nebuchadnezzar and Darius. He possessed in addition God's special gift, "understanding in all visions and dreams" (i. 17, ii. 19). This power—the full importance of which among Babylonians it is almost impossible to exaggerate—secured to him positions of high official responsibility (ii. 48, iv. 8, v. 29), gave him a reputation which no change of dynasty could imperil (vi. 2, 28), and affected, in a not less important degree, his influence with his own people. The men of his time compared his "wisdom" and "righteousness" with that of Noah and Job (Ezek. xiv. 14, 20, xxviii. 3); and in their day of despondency and reverse watched his elevation to positions in which he, above all others, could be their advocate and friend. Captive Israel had, it is true, the comfortable words of the prophets (*e.g.* Isaiah xiii., xiv.; Jer. xlv., xlv.) to encourage them in their trials; and Ezekiel was labouring amongst them on the banks of Chebar. But, in the distant future, there were to be periods of, if possible, yet deeper affliction for God's chosen people, and marked by the overthrow and uprising of various heathen powers. Daniel—the prophet who lived to witness one of these revolutions,

the destruction of the Babylonian monarchy and the rise of the Persian conqueror (v. 30, vi. 28); whose political career had sharpened his faculties for weighing and reading the "signs of the times;" whose patriotism, religious purity, and fidelity were above suspicion;—was chosen to see the visions of "times of trouble," and to record for the benefit of ages, yet unborn, words of comfort such as might be expected from one so faithful to God and his country. Throughout his official life Daniel was the type of incorruptible honour, the statesman who dared to speak and advise in the interests of monarch and mankind alike (iv. 27, v. 22) when his advice might have cost him his head (cp. ii. 12); and who chose the obscurity of private life (cp. vii. 1 note) when he felt himself powerless for good.

Daniel died (it is conjectured) after the third year of Cyrus (cp. i. 21 note, x. 1);<sup>1</sup> and the close of his life was blessed with singular and bounteous spiritual communion (vii.—xii.) with that God Whom in his earlier life even heathen lips had celebrated under the title of "Revealer of Secrets" (ii. 47).

Daniel, in his turn, was strongly influenced by the men of his day, heathen and Jew alike. It is this fact which helps to explain those peculiarities of the Book, called after his name, which distinguish

it, upon comparison, from other Books in the Sacred Canon. On every page are to be found undesigned coincidences with the now known external features of the age and localities in which the Book records the prophet to have lived; incidental touches, delicate shades of expression, statements otherwise unintelligible, indicate the hand of one bred and resident at courts and among men with whom monuments and inscriptions have made the present age familiar.

The same kind of influence from without, is to be observed in many of the more purely Jewish features of the Book. It forms the intermediate link between the purer Hebraism (as it has been called) of the Law and of the Prophets (Nebi-im), and the Judaism which in later years developed itself against the political might and proselytizing influence of Hellenism. In prophecy, ethical ideas, doctrines—such as those referring to the Messiah, the Resurrection and eschatological ideas,—there are developments upon the simpler views of the prophets and teachers of Judah; but these are also singularly free from the errors and anachronisms, the religious, ceremonial, and moral development which mark the apocryphal literature of the Book of Esdras, the additions to Daniel, Tobit, the Sibylline books, and the like. The bearing of this fact on the often alleged Maccabaean date of the book "Daniel," will be felt to be of the first importance.

2. Externally, the Book "Daniel" is well attested by Jewish tradition; and the evident influence of "Daniel" upon the post-exilic prophets, Haggai, Zechariah, and Mal-

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<sup>1</sup> The traditions which assign to him a martyr's death, or a peaceful end at Ecbatana, or Susa, or Babylon, or even at Jerusalem, are traditions only, without further support than what the ~~imagined~~ <sup>imagined</sup> story and enthusiasm of Jewish or Mahomedan or Roman Catholic writers have brought to them.

achi, make their indirect testimony the more valuable.\*

In accordance with subjective views of arrangement, the Book "Daniel" is placed in the Greek texts and the English Bible after Ezekiel. This is not the place which it occupies in the order of the Hebrew Bible. The Jews divide the Bible into three great sections: the Law (Torah), the Prophets (Nebi-im), and Writings (Ketubim). "Daniel," as the work of a prophet, might naturally be expected to have its place in the second division, that of the Nebi-im, with Ezekiel and the writings of the post-captivity prophets, Haggai, Zechariah and Malachi: but, as a matter of fact, it is placed in the third division, or Ketubim. The question therefore arises: Is it possible to account for this position? The Ketubim include the books of the present Hebrew Canon not in the Torah or Nebi-im.<sup>3</sup> The Ketubim contained its present Books long before it received its present name, and long before questions about what was and what was not canonical were finally

closed. Critics differ about the date of the close of the Canon.<sup>4</sup> One point appears to be certain: that the formation of the Biblical Canon was not completed at once; but that the Torah, the Nebi-im, and the Ketubim represent three stages in the history of its development. The Torah had received its final form before the destruction of the first Temple at Jerusalem. The Jews, therefore, took into exile with them this sacred collection of their history and laws. When the exiles returned to Palestine, the national collection included the Books of Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel and some of the minor prophets. The "Books" mentioned in Daniel ix. 2 are evidently a collection such as that which was eventually included in the Nebi-im; and the collecting and systematizing these precious and perishable "Books" occupied the attention of Ezra and Nehemiah. But by that time or soon after the Books afterwards called Ketubim had to be considered. A well-known Jewish tradition narrates what was both

\* Cp. for similarity of thought and expression:

Malachi i. 9 with Dan. ix. 17 seq.	
i. 11        "        ii. 20.	
iii. 7       "        ix. 5.	
iii. 16     "        xii. 1.	
iv. 1-3     "        xii. 1-3, 10.	
Haggai i. 8 with Dan. ix. 20.	
ii. 5       "        ix. 15.	
ii. 17     "        ix. 12.	
ii. 22     "        ii. 44.	

Zechariah—in the undisputed section of his book (i.-viii.)—is affected unquestionably by Daniel's vision; e.g. the second and last visions of Zechariah (A. V. i. 18, vi.) present many points of parallelism with the visions of Daniel on the four world-powers (ii., vii.); and Jewish tradition explained the "myrtles" of the first vision (i. 8) to be "Hananiah, Mishael, and Azariah" (Dan. i. 11, iii.),

who hinder the rider (*i.e.* God) of the red horse from shedding blood.

<sup>3</sup> *i.e.* the Ketubim of the present Hebrew Bibles consist of—Psalms, Proverbs, Job, called, after the parallelism of the Nebi-im Rishonim, Ketubim Rishonim, first or early Ketubim; Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, called Ketubim Ketanim or little Ketubim; Daniel, Ezra-Nehemiah (one Book), and Chronicles, called Ketubim Acheronim or late Ketubim, after the parallelism of Nebi-im Acheronim.

<sup>4</sup> Some consider it to have been closed about B.C. 300; others about B.C. 180; others so late as the period which issued in the destruction of Jerusalem by Titus; others, again, about the same time as the compilation of the Mishna (*i.e.* A.D. 189). Some even think that the Canon was fixed three times over, about B.C. 400, about A.D. 65, and A.D. 90.

possible and probable, viz. that "the men of the Great Synagogue wrote" Ezekiel, the twelve prophets, Daniel and Esther." By "the men of the Great Synagogue" is to be understood the assembly whose earlier members included Ezra (B.C. 458), Nehemiah, Haggai, Zechariah, Malachi and their contemporaries; consequently the Nebi-im division of the Canon may be considered to have been fixed by about B.C. 400: the last chief of this assembly was Simon II. the Just (B.C. 198). Between these dates (B.C. 400—198) the Great Synagogue debated questions relative to other Books now in the Ketubim, such as the desirability of admitting, reading, and studying the writings of Solomon, but never their canonicity. That was considered a closed question from about the same date as the close of the Nebi-im. Equal sanctity and worth being thus asserted for all the divisions of the Canon—and therefore for the Ketubim—as a protest against those (*e.g.* the Samaritans and Sadducees) who admitted only the Torah, the Book "Daniel" shared in the general esteem; on the night of the day of Atonement, during which the High Priest kept watch, passages out of the Book "Daniel"—together with other portions of the Ketubim—were read before him.

Jewish tradition has ever been busy with the Book "Daniel."<sup>6</sup> But,

freely as the Jewish doctors allowed themselves to comment upon features and details of the Book, there is not only no trace of suspicion of its canonicity, but evident care was taken to preserve it as it stands in the present English version. The "additions to Daniel" known as the prayer of Azariah, the Song of the Three Children, Susanna and the Elders, the History of Bel and the Dragon—which existed in Greek and Syriac but not in Hebrew—were carefully distinguished from "Daniel" proper.

In order that a Book should be admitted into the Canon, one thing was certainly necessary, viz. that it should bear the stamp of real antiquity. It was the want of this mark which excluded the "Wisdom" of Jesus son of Sirach; and it was the presence of it which may be said to have supported the claims of "Daniel." If the son of Sirach was excluded on the principle, "men do not canonize their contemporaries," it is not to be supposed that the members of the Great Synagogue, or of the Hasmonean College, or of the Sanhedrin, or of the Schools of Hillel and Shammai—who guided the religion and literature of Israel after the days of Ezra—would lend themselves to the canonization of a forger, or pass off as works of antiquity Books whose only mark of antiquity was the venerable name they had assumed.

<sup>5</sup> This word is not to be understood in the sense of composing, but in that of editing and multiplying copies by accurate transcription.

<sup>6</sup> "Daniel was no prophet in the sense that Haggai, Zechariah and Malachi were prophets. Daniel saw visions, which they did not," says the Midrash; and the conviction sprang up that visions had taken

the place of prophecy. Hence the Rabbis gave to Dan. vii.-xii. the name of the rolls of visions. They pointed also to the abrupt change between the two parts of the Book [(a) i.-vi. (b) vii.-xii.]; and, considering that this had in part arisen from unconnected Megillot, endeavoured so to explain the change.

A triple division of the Canon, if originally due to the gradual manner in which the Books were collected, is also consistent with a recognized development of certain fundamental ideas of Judaism. The Torah (or Law) is the first stage in the progressive development of the Old Testament religion; the Nebi-im (or Prophets) presents the next stage objectively; the Ketubim (or Hagiographa) the third subjectively, with special regard to the religion and piety of the individual. There are features in the Book "Daniel" which refer it to the third more naturally than to the second of these canonical divisions. Daniel was a prophet, but did not exercise the pastoral and prophetic office: he was rather an Apocalyptic seer. Objective and subjective features, which separately would assign to his Book a position either among the Nebi-im or the Ketubim, are found united in it in a remarkable manner; but the subjective element preponderates: and

therefore the Book was placed in that class where subjectivity prevails. Placed midway between the poetry and the prose, the moral and the historical portions, of this division, it is naturally placed. It has elements in common with both. Prayer and prophecy link it to the softer, more spiritual members of the Ketubim: history and narrative to the sterner, more prosaic records of the Jewish annals.

Allusions to the Book "Daniel" are frequent in the Apocrypha of the O. T.<sup>7</sup>; and the manner in which Josephus speaks of Daniel is very noteworthy.<sup>8</sup>

The Septuagint translation of the Book Daniel differs very materially from the present original text. It was rejected by the Church by the time of St. Jerome, and that of Theodotion accepted in its place. The interpolations, additions, and alterations found in the LXX. Version, and attributed, in explanation, to a translator who manipulated current traditions and appended them to his main work,<sup>9</sup>

<sup>7</sup> e.g. 1 Macc. i. 54, ii. 59, 60. Baruch (4th cent. B.C.) i.-iii. 8. A difficulty has sometimes been felt in the absence of all allusion to Daniel in the "Wisdom" of Jesus Sirach (Ecclesiasticus xlv.-l.); but Sirach compiled his catalogue of names upon no settled or chronological plan; he evidently selects or omits as memory or fancy suggests. The so-called Sibylline books are hardly apocryphal in the same sense as the literature just mentioned; but the third book especially is considered to exhibit imitation of "Daniel."

<sup>8</sup> "Let those who read Daniel's prophecies...marvel at one so highly honoured." He is "one of the greatest of the prophets. Kings and nations combined to pay him honour while living; and though dead, his memory shall never perish." *Antiq. Jud.* xi. ch. xi. § 7. Cp. also *'Bel. Jud.'* vi. ch. ii. § 1. In his *'Antiquities'* (xi. ch. viii. § 5) Josephus describes the entry of Alexander the Great into Jerusalem, and relates how the priests of Israel claimed to see in him

the fulfilment of Daniel's prediction that the Greek should be victorious over the Persian (viii. 6, 7, 21). Alexander, he continues, accepted the allusion, and flattered by his reception, promised and granted to the grateful Jews the petitions they proffered. In this passage there is probably exaggeration as to details, but not a falsification of the main fact.

<sup>9</sup> Cp. e.g. i. 3, 11, 16, ii. 8, 11, 28 seq., vii. 6, 8, ix. 25, 27. In chs. iii.-vi. the difference from the present Hebrew text is marked by such additions as iii. 24 seq., the Prayer of Azariah; iii. 51 seq., the Song of the Three Children; by such abbreviations as v. 17-25, 26-28; and by such variations as iv. 10 seq., 28 seq., v. 6, 9, vi. —The additions noted in ch. iii. are found also in Theodotion, in the Latin and Syriac Versions; but whether they are with them interpolations or not seems questionable. The Alexandrian and other translations have added two chapters to the original text, containing the *'History of Susanna'* (ch. xiii.: ch. i. with Theo-



necessitate critically the assumption of a long interval, during which "Daniel" was subjected to numerous and various interpolations, until the text assumed the artificial and late form of the present Alexandrian rendering.

The testimony of the New Testament to the Book Daniel is, to a Christian, of higher, truer value than any other. Not only does the Book of the Revelation exhibit largely the influence of the Book; not only does St. Paul refer to it (2 Thess. ii. 4; 2 Cor. vi. 2. Cp. also Heb. xi. 33, 34; Acts vii. 56)—but the Saviour's discourses upon His Second Advent contain allusions to the Book of Daniel too distinct to be mistaken.<sup>1</sup> Nor does He confine Himself to allusions. The words of Matt. xxiv. 15 invest with dignity and inspiration the author He is quoting. Christ has not indeed said anything which shall bind us to believe that Daniel himself reduced the Book to its present form, but He has said that which forbids us to believe it a forgery, and its author a Maccabean scribe or an Egyptian enthusiast. Theodoret cautioned the Jews of his day who rejected the Book: "Remember that in warring against the prophet you are warring through the prophet against the LORD of the prophet." The Lord of that prophet has borne testimony to the words of His prophet by the mouth of His Holy Son. And Christians in every age have accepted that testimony

for the reason given by St. Thomas Aquinas:

"Credo quicquid dixit Dei Filius,  
Nil hoc Verbo veritatis verius."

3. Some objections to the authenticity of the work remain to be considered. The prophecies and miracles contained in it have been—with many—the principal reasons for fixing the date of the composition of the Book in the age of Antiochus Epiphanes. They assign it to some scribe who—at Jerusalem or in Egypt—assumed the name "Daniel" as a *nom de plume*, that name being the name of one of Ezekiel's most illustrious contemporaries (xiv. 14), and also that of a contemporary of Ezra (viii. 2) and Nehemiah. Philological peculiarities, alleged historical inaccuracies, "argumenta e silentio," have furnished a few secondary and complementary objections.

(a) *The Prophecies.* The Book of Daniel differs remarkably from the other prophetic Books, both in regard to its prophecies and the mode in which those prophecies are delivered, viz. in visions or dreams of a peculiar character. The mode is this. A picture or a scene was presented to the eye of the prophet on which he gazed, and the vision gradually changed. The connexion of any representation with that which succeeded it was not distinctly marked; the first part of the vision being contemporary with the prophet himself, but the latter part stretching on to the "time of the end."<sup>2</sup> Great intervals of time

dotion, because assigned by tradition to the youth of Daniel, and 'Bel and the Dragon,' (ch. xiv. : ch. xiii. with Theod.). They are undoubtedly late and spurious additions; the former possibly founded on fact.

<sup>1</sup> Matt. xix. 28, xxiv. 30, xxv. 31, xxvi. 64.

<sup>2</sup> Thus the eleventh chapter begins with the history of Greece in the time of Alexander, and running on in the twelfth it extends the vision to the end of all things. In this case the prophecy is both a vision and an oral prophecy, and partakes of the nature of both.

are passed over, and the scenes may be supposed discontinuous, though not absolutely unconnected. This consideration prepares us to expect a certain degree of indefiniteness regarding chronology. The prophecies themselves are, in many cases, remarkable for their definite statements of predicted events, and of the times at which they would occur;<sup>3</sup> but this precision and particularity extend, in the opinion of those who impugn the authenticity of the Book, only so far as the time of Antiochus Epiphanes; nothing specific being added after that date. Similar definite historical particularity is alleged to be wanting to other sacred writings.

These objections taken broadly demand assent to two propositions: first, that history is determined by prophecy; secondly, that prophecy is always to be restricted within certain unvarying limits and defined by certain unvarying rules. To neither proposition can assent be given. History interprets prophecy and is not determined by it; prophecies cannot be treated as merely human productions. However much men differ, first in admitting, and then in applying, the doctrine of inspiration, no one who believes that the men of old were moved by the Holy Ghost will count himself to have fathomed the whole meaning and application of their writings when he has lighted upon a single if just solution. He will certainly count it "a very misleading notion of prophecy to regard it as an anticipation of history" as history is

commonly understood. Prophecy "is anticipated history, not in our common sense of the word, but in another and a far higher sense" (Arnold).

The style and manner of Daniel are, however, naturally explained if development be admitted in prophetic revelation, and if the circumstances of his education and age be taken into account. An extraordinary development of, and belief in, oneirology was a phenomenon of the 8th to the 6th centuries B.C. This was mainly due to the conquests and ideas, art and religion, of Assyria penetrating Asia and even Egypt. Assurbanipal the Assyrian, Astyages the Mede, Cyrus the Persian, Sabaco the Ethiopian, Sêti the Egyptian, acknowledged a power which in varying degrees affected Isaiah, Jeremiah, and Zechariah. It would have been a marvel if Daniel alone had escaped influences to which his whole life was exposed. The symbolism and apocalyptic character, the visions and dreams of his Book are not "marks of decay;" neither do they consign the work to the class and age of the Fourth Book of Esdras, the Sibylline Oracles, the Book of Enoch, the 'Ascensio Isaie,' and the Testaments of the XII. Patriarchs. A juster estimate of the influence of Chaldean "wisdom and learning" upon Daniel, of the points of contact and of opposition between Judaism, Magianism, and Mazdeism, and of the vast difference between the Book 'Daniel' and spurious apocalyptic literature, prohibits the assessment of the work at this incommensurate value. The prophecies of Daniel are in a style of which the Old Testament offers no precisely simi-

<sup>3</sup> The prophecy of the Seventy Weeks is an instance of the definite nature of the chronology of Daniel's prophecies, and ch. xi. illustrates the minute exactness of some of his prophecies.

lar example ; but, when the choice is proposed between two alternatives : shall this be explained—so far as critical considerations alone are concerned—by the facts of the age and circumstances in which it professes to have been composed, or by the help of a theory which counts the prophecies of the Book the work of a “romancer?”—there can be but little doubt whether facts or theory ought to be preferred.

(b) *The Miracles.* Men—who have been taught to believe, and do believe, that God is omnipotent, omniscient and infinite ; — who have accepted the creed of Christ and His Church—must and do consider the miracles in the Book “Daniel” from a point of view which shrinks from terming them “irrational and impossible.” They do not quote those miracles as proofs of the authenticity of the Book containing them, but they cannot count them stumbling-blocks in the path of historical belief. The Book which contains them stands the test of history ; it bears, after examination, marks of perfect truthfulness and transparent simplicity ; and the events it narrates furnish an adequate reason for the miracles. The trial by fire and by wild beasts, for example, brought out convincingly in the midst of a cruel and superstitious people the triumphs of faith and patience, and lent overwhelming evidence to the monotheism which the sufferers upheld. To king and country the miracles were credentials which could not be gainsayed : to Daniel and his three friends they were fresh revelations of the Divine will and fresh proofs of God’s ability and willingness to save. Their historical importance consists in this, that they help to account for the tolera-

tion extended to the Jews in Babylon, and, in part, to the eventual freedom bestowed upon the captive race.

(c) The philological questions connected with the Book “Daniel” are exceedingly interesting, but intricate. The language of the Book, no less than its general structure, evidently belongs to an age of transition. It is composed partly in Chaldee (Aramaic, Angl. “Syriack,” ii. 4 b—vii. 28), partly in Hebrew ; it contains Babylonian expressions, Greek technical terms, and Persian words.<sup>4</sup>

The alternate use of Hebrew and Chaldee is naturally indicative of a date when he who wrote was familiar with both ; and the undoubted peculiarities of Daniel’s diction in both languages have the effect of externally placing the Book in the time of the Captivity. It was not to be expected that a Jew trained in the courts of the Babylonian monarch would write with the purity of a Jew of Palestine ; neither can it be supposed natural, that his native language would escape commixture with that which he heard daily around him. The Book “Daniel,” composed in Hebrew of the golden age, would have borne upon the face of it evident tokens of its spuriousness. Its Hebrew is impure in comparison with that of the best period of the language ; but it betokens the closest affinity to those writings nearest the age of the assumed writer ;<sup>5</sup> at the

<sup>4</sup> These linguistic idiosyncrasies led at one time to a denial of the unity of the present Book. In the present day its unity is universally admitted.

<sup>5</sup> To Ezra, Nehemiah, Zechariah, and Malachi has been ascribed a slightly purer idiom than to Daniel : while, of all the Old Testament writers, Ezekiel, Daniel’s contemporary, was marked by

same time that it differs from them by its own peculiarities and anomalies. The Hebrew is the Hebrew of the Captivity. The "Chaldee" of "Daniel"<sup>6</sup> may be taken to represent the Aramaic language at the time of Nebuchadnezzar, Belshazzar, and Cyrus. East Aramaic is the name given to the dialect which became current among the Jews during and after the Captivity. After the overthrow of Tyre by Sennacherib, Carchemish became the centre of Asiatic trade and commerce, and Aramaic became the language of diplomacy and commerce in the East. The Aramaic, however, in which the decrees of Nebuchadnezzar (iii. 29, iv. 1, A. V.) and of Darius the Mede (vi. 25) are written, is only one form of the languages in which they were circulated. In "Daniel" those decrees are reproduced either as they were issued to his own people among all "nations and tongues," or as they were translated from the official or Babylonian language. This last-named language was the language of the inscriptions; but while exhibiting most affinity to Hebrew and Phœnician, it was furthest removed from Aramaic among Semitic dialects.<sup>7</sup> The study of the Babylonian language does not, therefore, materially

assist in assigning to the Aramaic of "Daniel" a chronological date. This must rather depend upon a comparison with existing Aramaic documents; and, unfortunately, this is possible only with a very limited number of documents. But it has been satisfactorily proved (1) that Biblical Chaldee had reached during and after the Captivity that stage of development in which it is presented in the Books of Daniel and Ezra; and (2) that the Chaldee of Daniel, sometimes differing from, sometimes coinciding with, that of Ezra in peculiar forms, agrees with it in regard to those characteristics which distinguish Biblical Chaldee generally from that of the Targums.<sup>8</sup> The great gulf of time between the composition of the literary remains to be consulted has, further, tended to limit comparison of the Biblical passages to themselves. And such comparison has led to the conclusion that while they severally retain a certain independence of style, orthography, and linguistic usage, the radical correspondence between them is a circumstantial proof of their belonging to the same age. This result could not have been attained, had this or any portion of the Book been the work of a Maccabean scribe.<sup>9</sup>

the most flagrant instances of grammatical irregularities and incorrectness. The similarity between the Hebrew of Ezekiel and that of Daniel has been frequently pointed out.

<sup>6</sup> Dan. ii. 4 to vii. end. Cp. also Ezra iv. 8 to vi. 18, vii. 12-26; Jer. x. 11; Gen. xxxi. 47 has two words.

<sup>7</sup> The Babylonian of Nebuchadnezzar's age was still the language of the inscriptions in the time of Antiochus the Great (B. C. 205), and as late as Domitian (A. D. 81).

<sup>8</sup> Biblical Aramaic belongs, for example, to an altogether different age,

and probably to an altogether different country, from the Aramaic of the Targums and of the Talmud. The differences between them are enormous. Five or six centuries at least separate the Chaldee paraphrases of the Bible of the Targums from the passages in Daniel and Ezra.

<sup>9</sup> In the Maccabean era Hebrew was superseded by Aramaic, and in Palestine would have been comparatively unintelligible to the thousand whom—on the supposition of Maccabean authorship—the Hebrew as well as Aramaic sections of the Book of Daniel were intended to

The consideration of the Babylonian, Greek, and Persian words in the Book leads to the same result. If it be a true postulate of criticism that the pages of an author should reflect undesigned traces of the language as well as of the customs of his time, the Book of Daniel stands the test well. The Persian and Greek words are mainly technical, and of a kind likely to be known to such a person as Daniel professes to be. The Babylonian words, not less than ideas and customs, carry the proof a step farther. No Maccabæan, no Palestinian Jew could have reproduced them without mistakes. How unintelligible many of them had become by the date at which some would place the Book, is seen in the helpless way in which the LXX. Version transliterates what it cannot pass over.

4. But while the diction of the Book may thus be said to support the same conclusion of authenticity which the spirit and the representations pervading it directly and indirectly indicate, it does not follow that the Book, as the Church *now* possesses it, is exactly in the same form as it left the hands of Daniel. In its present form the Book possesses peculiarities of an internal character suggestive of certain extraneous influences perfectly compatible with the recognition of its unity and

authority.<sup>1</sup> And the question which is suggested, after an impartial study of the critical phenomena of the text, is this: Did Daniel himself put what he wrote into its present form; or, were there handed down to his countrymen records which they preserved, and united together after the Return? This latter opinion adopted by many is not in contradiction with the old Jewish tradition (p. 446), and meets the requirements of the case. Chs. i, viii.—xii., written in a Hebrew exhibiting Aramaic influence, are either the sole chapters written in that language or the sole existing fragments of a once entire Hebrew-Aramaic original: chapters ii.—vii. contain the contemporary and surviving version (viz. the Aramaic) of the events and visions which they describe. At the Return these revered fragments were collected and brought into one whole, preserving in the hands of Ezra and his contemporaries the unity and the special features which distinguish the present Book of Daniel. The substantial authorship of this Book of Scripture is not imperilled by admitting that the subordinate work of arrangement and revision was, under God's guidance, entrusted to others than the writer of the original. The present state of the text,<sup>2</sup> the errors of copyists (*e.g.* in the names), and the

encourage. The Aramaic of that age would, in its turn, have approximated far more closely to that of the Targums than does that of Daniel. Criticism of the Hebrew and Aramaic sections is, as a mere matter of philology, opposed to the Maccabæan date.

<sup>1</sup> The change of person, for instance, is very remarkable. Daniel is sometimes spoken of historically (i. 8-21, ii. 14-49, iv. 8-27, v. 13-29, vi. 2-28, vii. 1, 2); some-

times he speaks personally (vii. 15-28, viii. 1, ix. 22, x. 2-19, xii. 5). Laudatory epithets are applied to him, and so expressed as to make questionable their emanation from Daniel himself (i. 17, 19, v. 11, 12). A different and a peculiar title is given to him (ix. 23, x. 11), and there are traces of a revisionist's unintentional repetition (vi. 24, 25). It is not, of course, asserted that such changes of person are without parallel (*e.g.* Isai. xxxvi.—xxxix., vii. 3, xx.

LXX. Version, directly testify to the vicissitudes through which the Book of Daniel has passed. And if criticism makes it clear that the present text exhibits marks of revision, the proof only confirms the fact that the text must have existed long before it could be revised.

In conclusion : the broad truth stands out that the colouring of the narrative is exactly Babylonian. The details of the manners and customs of the Babylonian court are given with an exactitude, remarkably confirmed by the monuments, which no writer in Palestine of the 3rd or 2nd cen-

tury B.C. could have possibly attained. Positive and negative evidences all tend to the same conclusion. The Church recognizes the undoubted difficulties which exist in the Book of Daniel. The message is often that of "sealed words" (xii. 9), but in the utterance of the message a real man appears. No one can take up this inspired Book without finding in it true marks of authenticity. There is historical accuracy and spiritual profit, and not that puerility of fiction or merely intellectual stimulant, which would have marked the work had it been a production of the Maccabæan period.

2), and ch. vii. seems to prepare the way for the change. The laudatory expressions, again, may be explained as proceeding from others, and retained as faithful testimonies of what was said of or to him ; or may be said to resemble those which St. Paul applied to himself

(1 Cor. xv. 10 ; 2 Cor. xi. 5, 6, xii. 2) ; but to many these answers appear insufficient.

<sup>2</sup> Daniel, a short Book, has no less than 129 variations. Contrast this with such long Books as the Books of Samuel (174 variations), Kings (126), Jeremiah (145), Ezekiel (123).

# THE BOOK OF DANIEL.

## CHAP. 1. IN the third year of the reign of Jehoiakim king of Judah

- <sup>a</sup>2 Kin. 24.1.      "came Nebuchadnezzar king of Babylon unto Jerusalem, and  
<sup>b</sup>Jer. 27. 19.    2 besieged it. And the Lord gave Jehoiakim king of Judah into  
<sup>c</sup>Gen. 10.10.    his hand, with <sup>b</sup>part of the vessels of the house of God: which  
Isai. 11. 11.    he carried <sup>c</sup>into the land of Shinar to the house of his god;  
Zech. 5. 11.    <sup>d</sup>and he brought the vessels into the treasure house of his god.  
<sup>d</sup>2 Chr. 36.7.    3 ¶ And the king spake unto Ashpenaz the master of his eunuchs,  
<sup>e</sup>2 Kin. 20.      that he should bring <sup>e</sup>certain of the children of Israel, and of  
17, 18.          4 the king's seed, and of the princes; children in whom *was* no  
Isai. 39. 7.      blemish, but well favoured, and skilful in all wisdom, and cun-  
<sup>f</sup>See Lev.        24. 19, 20.

I. 1. Cp. Jer. xxv. 1. The siege of Jerusalem mentioned here took place after the battle of Carchemish (B.C. 605). See p. 318. Nabopolassar the father of Nebuchadnezzar had been king for twenty-one years; but owing to infirmities had for three years associated with himself his son Nebuchadnezzar. This practice of association of father and son was frequent.

What Daniel here calls "the third year" probably differs slightly from the regular Hebrew "third year." There was a difference of about half-a-year between the Hebrew and Babylonian styles. The Jewish year began in the autumn, the Babylonian in the spring.

The orthography "Nebuchadnezzar" is here in accordance with 2 K. xxiv. 1, xxv. 1; Ezra ii. 1. The form (-rezzar)—adopted by Jeremiah (xxv. 1) and Ezekiel (xxix. 18)—is nearer to the cuneiform representation of the name, Nabu-Kudur-uzur.

2. The temple of Jerusalem had been several times partially spoiled (see 1 K. xiv. 26; 2 K. xiv. 14; xviii. 15). Any vessels which remained were afterwards brought to Babylon (marg. ref.) Their restoration is told in Ezra i. 7-11.

Shinar is identified with the vast alluvial plain between the Tigris and Euphrates, i.e., Sumir or northern Chaldaea, the whole country having been called from an early period "the land of Sumir and Accad." The name is ingeniously explained to describe the land famous for "two rivers," the equivalent to the Greek Mesopotamia and the Semitic Naharaim; or the land famous for its two cities.

*his god*. Bel-Merodach, the patron god of Babylon; to whom Nebuchadnezzar's inscriptions are addressed. The Greeks knew this temple as the temple of Belus. It was in the form of a pyramid in stages; the base of which was the sanctuary of Nebo—the god whose name was borne by the king;

halfway up was the sepulchral chamber of Merodach, where they consulted his oracle; and at the top was another sanctuary called "the mystic sanctuary of Merodach." The greatness of Merodach seems to have grown with the increase of the political and religious importance of the capital. Cp. Baruch, vi. 14, 15.

3. *Ashpenaz*. The LXX. Ἀπεσπρί, may either be a corrupt form of Aba(i)-Istar, the astronomer of the goddess-planet Istar; or indicates by the final *p* that the original word was Ashpenazar. If so, it is the transcription of a Babylonian name, Assaibni-zir. Ashpenaz was the "Rab-Saris" of the court, or the "prince of the eunuchs," and held a position similar to that of the Kizlar-Aga of the Turkish sultans.

4. The word "children" indicates but generally what was the age of those selected. But the analogy of Egyptian and Persian habits, together with the mention of a time of probation (v. 5), tends to confirm the view that they were about fourteen when they entered the king's service. The education of the young was entrusted to an hereditary order of "priests" called Chaldeans (properly, Kasdim), who formed a sacerdotal and a learned society into which foreigners and natives, as well as the sons of the priest-members, were admitted. The British Museum possesses a collection of about fifty tablets, brought from Nineveh, which contains the formulæ, incantations, and hymns used by these men. It may be roughly divided into (1) the formulæ of conjuration and imprecation used to repel demons and evil spirits; (2) the incantations which were supposed to possess the power of healing different illnesses; (3) hymns to certain gods, the recital of which was supposed to be followed by a supernatural and mysterious power, and which differ from the liturgical hymns of the official religion. These three divisions cor-

ning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. 5 And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king. Now among these were of the children of Judah, 1 Km. 10. 8.

<sup>1</sup> Heb. *the wine of his drink*.

phists (A. V. "astrologers"), mentioned (i. 20, ii. 2, 27, v. 11) side by side with the astrologers (Kasdim, A. V. "Chaldeans") and diviners (A. V. "soothsayers"). See ii. 2 note.

About the time of the commencement of the reign of Sargon (B.C. 2000), the priests of the simple Accadian cultus of the spirits of the elements became merged, by compromise, into the more dominant body who preferred the developed Chaldean-Babylonian worship; and in the time of Nebuchadnezzar there existed in full vigour special classes of men, priests and others, who devoted themselves to special branches of "science." The theosophists, *e.g.*, whether priests or not, were divided into such classes as are referred to under the names of astronomers, astrologers, scribes, and decipherers of writings. These classes—scientific and priestly—were not confined to Babylon. They had flourishing schools at Borsippa, Erech, and other leading cities of the empire. The Chaldean Babylonians were indebted to the Accadians not only for "magic" with its beliefs and practices, but also for the cuneiform system of writing. On the other hand astrology and astronomy are referred not to an Accadian, but to a Cushite-Semitic origin. Hence Accadian is the language of "magic," but astrological and astronomical documents are in Assyrian, and both sciences are couched in idioms consecrated to them. In the course of time the ancient Accadian "magic" and the ancient Accadian idiom were superseded by Semitic belief and language. Tablets written in the primitive Accadian idiom required explanation to an Assyrian-speaking people; and corruption of style and confusion of language became very great. Astrological tablets for example being often written ideographically and in terms different from those of ordinary life, it became easy to conceal their meaning from all but the initiated. By the 12th cent. B.C. the Accadian language was the language of the learned; and, above all, a language consecrated to religious things. The liturgical hymns and magic formulae were still sung in the time of Assurbanipal (7th cent. B.C.), but they were no longer "understood of

the originals. It is in keeping growth and commixture of creeds and languages, Semitic and Accadian, that in the time of Nebuchadnezzar those educated in the sacerdotal schools were known by the originally ethnic but then class name of "Chaldeans" (Kasdim. See ii. 2 note). The name was, by popular usage, assigned to the whole scientific body and yet narrowed to that class to which alone it was strictly appropriate—the priest-magicians.

It was in the book-learning and the ancient and modern languages intelligible to his instructors that Daniel and his companions were educated. The position assigned to Daniel by Nebuchadnezzar (ii. 48), by Belshazzar (v. 29), and Darius the Mede (vi. 2), rather points to a professional or political career as that for which he had been prepared by early training. The Kasdim were not only priests and philosophers but also statesmen and generals. They commanded armies and held the chief offices of state. The archimagus was, next to the king, the first person in the realm; he accompanied the sovereign to the wars, and advised military operations in accordance with sacerdotal presage. During any vacancy in the succession he administered the government, and handed it over to the lawful heir: sometimes, as in the case of Nabonadus, he himself became king. Daniel's instructors for his career were therefore members of the dominant scientific and political body; and to their care—humanly speaking—he owed the development of his great natural abilities.

Nebuchadnezzar, in the spirit of his Assyrian predecessors, "gave over" these "young men, the pride of their (country's) royalty, to the service of the gods, for right instruction and for the adoration of their god and king" ('Rec. of the Past,' v. 17; xi. 25). His purpose was ordered by the God of Israel for a wiser and nobler end.

5, *the king's meat* Supplied, according to Oriental custom, at the king's cost to all connected with his court. Cp. Jer. lli. 34. The diet of the richer Babylonians consisted of wheat bread, meats of various kinds, fruits, fish, and game; imported wine was the usual beverage.



<sup>1</sup>2Kin. 24. 17.  
<sup>2</sup>ch. 4. 8.

<sup>1</sup>Deut. 32. 38.  
Ezek. 4. 13.  
Hos. 9. 3.  
<sup>2</sup>See Gen.  
39. 21.  
Ps. 106. 46.  
Prov. 16. 7.

7 Daniel, Hananiah, Mishael, and Azariah: 'unto whom the prince of the eunuchs gave names: <sup>2</sup>for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and 8 to Mishael, of Meshach; and to Azariah, of Abed-nego. ¶ But Daniel purposed in his heart that he would not defile himself <sup>1</sup>with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs 9 that he might not defile himself. Now <sup>3</sup>God had brought Daniel into favour and tender love with the prince of the 10 eunuchs. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces <sup>1</sup>worse liking than the children which are of your <sup>2</sup>sort? then shall ye make me 11 endanger my head to the king. ¶ Then said Daniel to <sup>3</sup>Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, 12 Mishael, and Azariah, prove thy servants, I beseech thee, ten days; and let them give us <sup>4</sup>pulse <sup>5</sup>to eat, and water to drink. 13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's 14 meat: and as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and 15 fatter in flesh than all the children which did eat the portion of 16 the king's meat. Thus Melzar took away the portion of their

<sup>1</sup> Heb. *sudder*.

<sup>2</sup> Or, *term, or, continuance*?

<sup>3</sup> Or, *The steward*.

<sup>4</sup> Heb. *of pulse*.

<sup>5</sup> Heb. *that we may eat*, &c.

6. *Daniel* signifies *God is my Judge*; *Hannaniah*, *God is gracious*; *Mishael*, *Who is as God?* and *Azariah*, *God is a helper*. New names were given to them—a practice not unusual when foreigners were admitted into the king's service, and confirmed by the Assyrian inscriptions—which contained, so far as they can be determined, a religious element. Of Shadrach and Meshach nothing certain is at present known, but the analogy of the other names makes it probable that their etymology is Babylonian.

Abed-Nego is a copyist's error for <sup>2</sup>"Abed-Nebo," the "servant of Nebo," among the Babylonians a god of great renown. He was the patron-god of Borsippa. In the Chaldean-Babylonian system he was one of the gods of the five planets, and corresponds to Mercury; being both an evening and a morning star. His name, *Nebo* (the "proclaimer" or precursor of the sun), recalls the familiar Hebrew word *nabi* or prophet. He was considered the god of prophetic inspiration, of letters, and of eloquence, and the special protector of kings. On the monuments he wears a tiara with horns rising in three pairs above each other, four large wings being often attached to his shoulders.

Belteshazzar is explained to be either "Beltis defend the king" or, "protect his life." If the former, Beltis (or Bilat) is the name of the goddess-spouse of Bel, the feminine principle of nature. In astral-theology Beltis is identified with Istar, the

Babylonian Venus. Before her colossal image in the temple of Bel were two golden lions, and near them two enormous serpents of silver. At Babylon the worship of the goddess had lost its sombre and more sublime aspect; it had sunk into the encouragement of sensuality.

8. To partake of the "king's meat," if in any way composed of sacrificial offerings, would be—to Daniel and his companions—nothing less than idolatry. Cp. 1 Macc. i. 62, 2 Macc. v. 27; and see Acts x. 14; 1 Cor. x. 25 seq.

The hesitation of the "prince of the eunuchs" (r. 10) was perfectly natural. The penalty for disobedience was death. Cp. ii. 5, 12; 2 K. xxv. 7; Jer. xxxix. 6.

11. *Melzar*] The <sup>1</sup>Greek rendering *Ἀμελσαρ* has preserved the real form of a title which corresponds with the Babylonian *Amil-usur* or "the treasurer."

12. Hold fast the belief, says Calvin, that Daniel made not this request rashly or as if it originated with himself, but because he was moved so to do by the Holy Spirit (Deut. viii. 3; Matt. iv. 4).

The time specified, "ten days," may be simply a round number; but it is worth noting that the number "ten" was with the Babylonians, a mystic number. Exorcisms, dependent upon the use of numbers, were reckoned amongst the most efficacious. Daniel's appeal may therefore imply an appeal to the Babylonian's religious scruples.

meat, and the wine that they should drink; and gave them  
 17 pulse. ¶ As for these four children, "God gave them knowledge and skill in all learning and wisdom: and Daniel had  
 18 understanding in all visions and dreams. ¶ Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them  
 19 all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of  
 20 wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and  
 21 astrologers that were in all his realm. ¶ And Daniel continued even unto the first year of king Cyrus.

\*1 Kin. 3.12.  
 Jam. 1. 6.  
 Acts 7. 22.  
 P Num. 12. 6.  
 2 Chr. 26. 5.

P ver. 5.  
 \*1 Kin. 10.1.

\* ch. 6. 28,  
 & 10. 1.

a Gen. 41. 8.  
 ch. 4. 5.  
 b Est. 6. 1.  
 ch. 6. 18.  
 c Gen. 41. 8.  
 Ex. 7. 11.  
 cli. 5. 7.

CHAP. 2. AND in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was  
 2 troubled, and his sleep brake from him. Then the king commanded to call the magicians, and the astrologers, and the sor-

<sup>1</sup> Or, he made Daniel understand.

<sup>2</sup> Heb. wisdom of understanding.

pulse] i.e. a vegetable diet. Dried dates pressed into cakes, gourds, melons, and cucumbers formed the ordinary diet, and goat's milk the ordinary drink, of the common people among the Babylonians. The true proof of temperance is to be able to hunger when God calls us to hunger and want, and to be able to put aside luxuries which may be ready to hand, but which if we accept, we do so at our cost (Calvin).

17. The interpretation of dreams and visions was a special gift to Daniel (cp. Num. xii. 6) as it had been to Joseph (Gen. xli. 15, 16). This power was on every particular occasion an answer to prayer (cp. ii. 19 note).

21. continued] "Simple words, but what a volume of tried faithfulness is unrolled by them! Amid all the intrigues, indigenous, at all times, in dynasties of Oriental despotism; amid all the envy towards a foreign captive in high office as a king's councillor; amid all the trouble incidental to the insanity of the king or the murder of two of his successors; in that whole critical period for his people, Daniel continued" (Pusey). Daniel's life was prolonged to see the fall of Babylon. The verse (like Deut. xxxiv. 5) is probably an addition by a later hand. If Daniel was about 14 at the time of his removal to Babylon (B.C. 603-4), his age in the third year of Cyrus (B.C. 534) would be about 85. He may have lived some years after this "third year," with unabated mental power, like Moses (Deut. xxxiv. 7), and Caleb (Josh. xiv. 7-11).

II. The dream narrated in this chapter contains a general outline of the subsequent revelations to Daniel in regard to the world-powers. It occurred many years before the other visions. At this time the kingdom of Babylon was approaching its highest glory; in the later visions of Daniel it was in its last extremity.

1. in the second year &c.] i.e. about the sixth year of Jehoiakim, in the second year of Nebuchadnezzar's sole sovereignty, after the death of his father Nabopolassar; about four years after the date in i. 1, and shortly after i. 18.

Examples of the use of the word "dream" in a prophetic sense as containing a revelation are found in Num. xii. 6; 1 Sam. xxviii. 6. The monuments of Egypt and Assyria have contributed to the records of oneirology very remarkable dreams.

his spirit was troubled] Cp. Gen. xli. 8: "Pharaoh knew his dream but not its interpretation, Nebuchadnezzar knew neither dream nor interpretation."

2. (a) The "magicians" or *Khartummim* took their name from the *stylus* or writing-tool which they used. It was their special office to repulse by incantations, prayers, and even imprecations, the demons and evil spirits. The existing specimens of their forms of conjuration begin with an enumeration of the evil spirits to be conjured, their power being qualified and decried: this is followed by the prayer that the person praying or prayed for may be preserved from their evil influences and action; and the whole closes with an invocation sometimes to a vast number of gods and goddesses, but always to "the spirit of heaven" and "the spirit of earth," to remember the petitioner. In iv. 9 (A.V.) Daniel bears the title of *Rab-Khartummim*, a title quite independent of the *Rab-Signin* in ii. 48, the two being probably united in his person.

(b) The "astrologers" or *Assaphim*. The word is usually derived from the muttering manner in which they are supposed to have spoken. They are the "theosophists" (LXX. *φειλοσοφοί*, i. 20) or those whose communication, by means of hymns &c., with the mystic and supernatural powers was acknowledged. The

cerers, and the Chaldeans, for to shew the king his dreams. So 3 they came and stood before the king. And the king said unto them, I have dreamed a dream, and my spirit was troubled to 4 know the dream. ¶ Then spake the Chaldeans to the king in

hymns which compose the third book of the great "magic" collection (see i. 4 note) exhibit the complete religious system which formed the ancient Chaldean creed and doctrine. In its fundamental principle it was the *cultus* of the elements under the form of personified spirits, and therefore earlier and different from the public and official system recognized in the time of Nebuchadnezzar. But in his time, and even long before, these "theosophists" were accredited with a spiritual perception of spiritual things, which made them the recognized ministers of the communion between man and the supernatural beings who surrounded him. The A. V. "astrologer" may be said to give prominence to a special element in the studies of the *Assaphim*, but it obscures the primary and more peculiar meaning. The preference given by the Greek versions to the term *μῦθοι* (Theod.) and *φασμακῶι* (LXX.) is of itself an indication of no mean value. It shews that by the Maccabean period the true knowledge of the function and constitution of the *Assaphim* was either blurred by Persian ideas or deprived of its higher spirituality.

(c) The "sorcerers," *Mecashephim*, is a word etymologically referred to the same root as *Assaphim*, and represents other "mutterers" of magic formulæ.

(d) The "Chaldeans," the *Kasdim*. The use of the word in this and similar lists must be carefully distinguished from the ethnic sense elsewhere attached to it (e.g. Isai. xxiii. 13; Jer. xxv. 12; Ezek. xii. 13; Hab. i. 6). The name has here lost its national character, and become specially appropriate to, if not appropriated by, the astrological priest-class. A standard astrological work of the Babylonians and Assyrians was drawn up as far back as the 16th cent. B.C. for the library of Sargon, king of Agane. It contained "omens of evil and the contrary signs of good; tokens of rejoicing and of sorrow to the heart of men; omens and prophecies from birds, from burning in the fire, from decaying houses, from dreams, from the signs of earth and heaven &c. Days and months had their omens; they were "lucky or unlucky;" the appearances of the sun and moon, planets and fixed stars, were all ominous; certain consequences and occurrences were to be anticipated from their conjunctions, eclipses, or other phenomena. The chief astronomer was called "chief of the *abi*" (Accad. *ab*=month); and the titles *aba mat Armai* ("the astronomer of the Accadians") and the *aba mat Assurai* ("the astronomer of the Assyrians") are those of

officials who sent in monthly reports to the king. The astrologers would probably be the foremost in power and in influence over a people like the Babylonians, as the chosen interpreters of the signs, omens, and dreams by which the gods revealed their will; and they would demand and receive veneration accordingly.

Two other classes were presently brought forward:—the "wise men" (v. 12), and the "soothsayers" (i. 27).

(e) "Wise men" (or *khakamim*), was apparently a title including (cp. v. 7) the three classes, "astrologers" (*assaphim*), "Chaldeans" (*Kasdim*), and "soothsayers" (see below), but the *khakamim* were not simply "wise men" in the ordinary sense of the term. The *khakamim* were properly "medicine"-men. In Babylonia the study of medicine was only a branch of magic. Every illness was considered the work of demons: hence the "wise" or "medicine"-man, like his Red Indian brother, strove to expel the demon-malady by incantations, by exorcisms, and by the employment of potions. In "medical" incantations sickness is either regarded as the result of the evil spirit's malice, or actually personified into a being who has laid his heavy hand on the sufferer. The latter view is especially the case with the Plague and Fever. It would be in the hands of the "medicine"-men that Nebuchadnezzar would be placed during his terrible illness (iv. 33).

(f) The "soothsayers" (*gazerim*) first appear in v. 27. The title (if derived from a root to "divide") suggests that they belong to the astrologer-class—men who "divided" the heavens into spheres &c., and divined or determined omens. Others connect it with the *lazzr* of the Assyrian Inscriptions, who collected the laws of astrological phenomena and portents, and pronounced upon them.

4. to the king in Syriack] Some punctuate, "to the king; (Aramaic)" i.e. that which follows is in Aramaic: considering the words here and in Ezra (iv. 7) a direction to the scribe, which has found its way into the text. The A. V. has adopted the words "in Syriack" from the LXX.; Syriac and (so-called) "Chaldee" being languages usually comprehended under the title "Aramaic:" but the language here is not to be confounded with the "language of the Chaldeans" (i. 4 note). That was the old Chaldee, the language of Akkad, used by the original inhabitants of Babylonia, and in the time of Nebuchadnezzar a dead language. The use of "Aramaic" continues to the end of ch. vii. See p. 451.

Syriack, "O king, live for ever: tell thy servants the dream, and we will shew the interpretation. ¶ The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be <sup>1</sup>cut in pieces, and your houses shall be made a dunghill. ¶ But if ye show the dream, and the interpretation thereof, ye shall receive of me gifts and <sup>2</sup>rewards and great honour: therefore shew me the dream, and the interpretation thereof. ¶ They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it. ¶ The king answered and said, I know of certainty that ye would <sup>3</sup>gain the time, because ye see the thing is gone from me. ¶ But if ye will not make known unto me the dream, <sup>4</sup>there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof. ¶ The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore *there is* no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. And *it is* a rare thing that the king requireth, and there is none other that can shew it before the king, <sup>5</sup>except the gods, whose dwelling is not with flesh. ¶ For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain. ¶ Then Daniel answered with counsel and

<sup>d</sup> 1 Kin. 1. 31.  
ch. 3. 9.

<sup>e</sup> 2 Kin. 10. 27.  
Ezra 6. 11.  
ch. 3. 29.  
/ ch. 5. 16.

<sup>g</sup> Esth. 4. 11.

<sup>h</sup> ver. 23.  
ch. 5. 11.

<sup>1</sup> Chald. *made pieces*.

<sup>2</sup> Or, *free*, ver. 48. ch. 5. 17.

<sup>3</sup> Chald. *buy*, Eph. 5. 16.

<sup>4</sup> Chald. *returned*.

*O king, live for ever*] A stereotyped Oriental formula (cp. v. 10, vi. 7, 22; 1 Sam. x. 24; Neh. ii. 3; Judith xii. 14) which, in Assyrian despatches, reads thus:—"length of days, years everlasting... may (the gods) to my lord, the king, grant."

5. *The thing is gone from me*] In the sense of being fixed and irrevocable. Or, render here (and in r. 8), "The word is pronounced by me," i.e. I am resolved.

*ye shall be cut in pieces*] See marg. The language of one accustomed to acts of despotism (cp. i. 10). Punishments violent and cruel to us were by no means uncommon among Oriental nations. The Hebrews themselves were not guiltless in such matters (2 Sam. iv. 12, xii. 31); and the extreme form of the punishment threatened here (cp. Matt. xxiv. 51) is depicted on the bas-reliefs and justified by the popular opinion of the time. Dismemberment, flaying alive, and other tortures are recorded in the inscriptions. The reduction of the houses of enemies to heaps of rubbish, was a matter of common occurrence among the Assyrians and Babylonians. Babylon itself must still have retained the memory, if not the marks, of that terrible destruction which Sennacherib had ordered (circ. B.C. 684); when the city and its temples were delivered to the flames, and the fortresses and the towers in stages were

thrown into the canal. These "houses" whether simple dwellings or "schools," may have been near the temple of Belus. The conversion of them into dunghills finds its Scripture analogy in Jehu's act (2 K. x. 27; cp. also Ezra vi. 11).

9. *but one decree*] i.e. "one" in the sense of being sure and fixed.

*till the time be changed*] See r. 2 note (d). Hence the wish expressed here to defer matters from an "unlucky" to a "lucky" day.

11. *except the gods*] The Chaldeans believed each man's spirit to be tenanted by a genius or god; but there was a limit to the power of these gods, and to this limit the Chaldeans allude:—"The 'rare' (or, difficult) thing which 'the king required,' none can shew it except 'the gods whose dwelling is not with flesh,' i.e. the superior gods (cp. rr. 27, 28). The LXX. renders 'gods,' ἄγγελοι; an exposition befitting the Maccabæan period, but an inaccuracy impossible to the Babylonian Daniel when stating Chaldean opinions.

12. *the wise men*] See r. 2 note (c).

13. Daniel and his friends were included under the decree or firman. They were members of the classes condemned, and so they were "sought" for death.

- wisdom to Arioch the <sup>1</sup>captain of the king's guard, which was  
 15 gone forth to slay the wise *men* of Babylon: he answered and  
 said to Arioch the king's captain, Why is the decree so hasty  
 from the king? Then Arioch made the thing known to Daniel.  
 16 Then Daniel went in, and desired of the king that he would give  
 him time, and that he would shew the king the interpretation.  
 17 Then Daniel went to his house, and made the thing known to  
<sup>1</sup> Matt. 18. 19. 18 Hananiah, Mishael, and Azariah, his companions: 'that they  
 would desire mercies <sup>2</sup>of the God of heaven concerning this  
 secret; 'that Daniel and his fellows should not perish with the  
 19 rest of the wise *men* of Babylon. ¶ Then was the secret revealed  
 20 unto Daniel <sup>3</sup>in a night vision. Then Daniel blessed the God  
 of heaven. Daniel answered and said, 'Blessed be the name of  
 21 God for ever and ever: "for wisdom and might are his: and he  
 changeth "the times and the seasons: "he removeth kings, and  
 setteth up kings: "he giveth wisdom unto the wise, and know-  
 22 ledge to them that know understanding: "he revealeth the deep  
 and secret things: "he knoweth what is in the darkness, and  
 23 "the light dwelleth with him. I thank thee, and praise thee, O  
 thou God of my fathers, who hast given me wisdom and might,  
 and hast made known unto me now what we 'desired of thee:  
 for thou hast *now* made known unto us the king's matter.  
 24 ¶ Therefore Daniel went in unto Arioch, whom the king had  
 ordained to destroy the wise *men* of Babylon: he went and said  
 thus unto him; Destroy not the wise *men* of Babylon: bring  
 me in before the king, and I will shew unto the king the inter-

<sup>1</sup> Num. 12. 6.

Job 33. 15.

<sup>2</sup> Ps. 113. 2.<sup>3</sup> Jer. 32. 19.<sup>4</sup> 1 Chr. 29. 30.

Esth. 1. 13.

ch. 11. 6.

<sup>5</sup> Ps. 75. 6, 7.

Jer. 27. 5.

ch. 4. 17.

<sup>6</sup> Jam. 1. 5.<sup>7</sup> Job 12. 22.

Ps. 25. 14.

ver. 28, 29.

<sup>8</sup> Ps. 139. 11.

12.

<sup>9</sup> ch. 5. 11.

Jam. 1. 17.

<sup>10</sup> ver. 18.<sup>1</sup> Or, chief marshal.<sup>2</sup> Chald. chief of the exe-

cutioners, or, slaughter-

men, Gen. 37. 30.

<sup>3</sup> Chald. from before God.<sup>4</sup> Or, that they should not

destroy Daniel, &amp;c.

14. Arioch, if of uncertain etymology, is (as a name) the same as *Eri-ak-nu*—the son of Kudur-mabuk (probably the Chedor-laomer of Gen. xiv. 1), king of Elam and of the northern part of Babylonia.

the captain of the king's guard] Arioch had perhaps succeeded Nebuzar-adan in an office (2 K. xxv. 8) of the most confidential kind and invested with great influence.

16. give him time] Daniel asked for time in order to ask help from God.

18. God of heaven] This title recognizes the supreme Sovereignty of Him Whose handiwork—the moon, the sun, and the planets—were the principal objects of Babylonian worship: and it assigns to Him attributes collectively which the liturgical hymns of the Babylonian priesthood assigned singly to the moon-god or the sun-god. The title occurs in Gen. xxiv. 7; but during the time of the exile and after, it became frequent (cp. Ezra i. 2, vi. 10; Neh. i. 5, ii. 4), and represented emphatically the protest of the repentant people of God against the idolatry (of any kind) which had once seduced them.

Daniel in his prayer makes no distinction between believer and unbeliever, between himself and the proud Chaldean priests.

19-23. This revelation was a special answer to a special prayer.

21. he changeth &c.] This is Daniel's protest against the opinion that the world either rolls on by chance, or that nature is the supreme deity (Calvin). The prayer begins and ends with praise (cp. 20, 23). God's Name is praised as the manifestation of the Name above the name of Sin, Samas, Bel, Nebo or Merodach; as the Power above the kingly power of a Nebuchadnezzar, an Assurbanipal, a Pharaoh-Necho. "Blessed be Thy Name for ever and ever" is a formula which occurs here for the first time in the O. T.; and to it, as its source, is probably to be traced the solemn liturgical blessing of the second Temple (Neh. ix. 5; see also 1 Chr. xvi. 36; cp. the doxologies in Ps. xli. 13; cvi. 48). To this Being Daniel assigns attributes having a significant bearing on Chaldean belief. The inscriptions and liturgical hymns give to Sin (the moon-god) such titles as "the light of the gods," the "illuminator of heaven and earth," "one who fixes the destinies of the future"; and to Samas (the sun-god) the attributes of the "author of light and disposer of darkness" as bringing into the clear light of day dark, hidden, and secret things.

23. we...we] Four prayed, one was answered; yet not on account of the excellency of the one but as the answer to united prayer and a recognition of the worship

- 25 pretation. Then Arioch brought in Daniel before the king in haste, and said thus unto him, <sup>1</sup>I have found a man of the <sup>2</sup>captives of Judah, that will make known unto the king the interpretation. ¶ The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? 27 ¶ Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise *men*, the astrologers, the magicians, the soothsayers, shew unto the king; 28 "but there is a God in heaven that revealeth secrets, and <sup>3</sup>maketh known to the king Nebuchadnezzar <sup>4</sup>what shall be in the latter days. Thy dream, and the visions of thy head upon 29 thy bed, are these; as for thee, O king, thy thoughts <sup>5</sup>came into thy mind upon thy bed, what should come to pass hereafter: <sup>6</sup>and he that revealeth secrets maketh known to thee what 30 shall come to pass. "But as for me, this secret is not revealed to me for *any* wisdom that I have more than any living, <sup>7</sup>but for *their* sakes that shall make known the interpretation to the king, "and that thou mightest know the thoughts of thy heart. 31 ¶ Thou, O king, <sup>8</sup>sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee; and 32 the form thereof *was* terrible. <sup>9</sup>This image's head *was* of fine

<sup>1</sup> Gen. 40. 8.  
ver. 18, 47.  
Amos 4. 13.  
<sup>2</sup> Gen. 40. 1.  
<sup>3</sup> ver. 22.  
& 28.  
<sup>4</sup> So Gen. 41.  
16.  
Acts 3. 12.  
<sup>5</sup> ver. 47.

<sup>6</sup> See ver. 39,  
& c.  
<sup>7</sup> See ver. 39,  
& c.  
<sup>8</sup> See ver. 39,  
& c.  
<sup>9</sup> See ver. 39,  
& c.

<sup>1</sup> Chald. *That I have found*.  
<sup>2</sup> Chald. *children of the captivity of Judah*.

<sup>3</sup> Chald. *hath made known*.  
<sup>4</sup> Chald. *came up*.  
<sup>5</sup> Or, *but for the intent that*

*the interpretation may be made known to the king*.  
<sup>6</sup> Chald. *was seeing*.

of God common to all (i. 17; cp. Rev. xix. 10).

25. *I have found*] Daniel was no stranger to the king (see i. 19, ii. 16). What was strange was that, though one of the "Chaldean" class would interpret the dream, he would be no Babylonian-born, but one "of the children of the captivity of Judah."

27. *soothsayers*] See v. 2 note (f).

28. *but*] The explanation of the king's dream was not a matter of human conjecture, but the special revelation of the Spirit.

29. Daniel explains naturally the origin of the dream. Nebuchadnezzar had but lately become sole monarch of the empire he was destined to raise to such greatness. The past to him was full of glory, of success, of triumph; what would the future be? When North, South, East, and West were conquered, who should reign after him? Would his son Evil-Merodach? If so, what would happen to him and his kingdom? "Thoughts of the heart" such as those agitated the sleepless king.

31-35. The revelation in this dream is identical with that made to Daniel in the vision of the Four Beasts (ch. vii. additional note). It has been acutely observed that the image which typified the powers of the world was very bright in the eyes of the worldly Nebuchadnezzar; while to Daniel (ch. vii.) these powers were "beasts," emblems of the tyranny and oppression which characterized the ancient world-powers. Observe that the value and costliness of the materials

decreased in the different parts of the image: the materials of the lower part being less precious: a symbolism also expressed in the inferiority of the parts of the image to the "head." That a "stone" should destroy this image would be symbolical of a destruction by that which was, to a Babylonian, indestructible. Every edifice was almost entirely built of brick; stone was rare: hence, though the buildings were magnificent, they could make little resistance to force. So this image, composed of composite elements, could make no stand against that indestructible power which "smote to pieces."

31. *great* (α)...*great* (β)]. "Great" in the sense of having *grown* (α) to be great and great in *height* (β); its "brightness" was due to the metals of which it was composed; its "form" (lit. "aspect") inspired fear. The "stone"—like to one ready to drop from an overhanging cliff—not cut out by human hands but by God, struck first the feet, and last of all the head of this image. They were "broken" to pieces together" (lit. "as one" thing, or "with one stroke") &c. The "stone" became a "mountain" &c. So worldly greatness decays, while the kingdom of God increases. The "stone" and the "mountain" are prophetic names of Christ (cp. Matt. xxi. 44; Isai. xxviii. 16; Zech. iv. 7). The stone cut without hands prefigures the religion of the Gospel. The kingdom of Christ, though destined to sway the world, began without the human means by which kingdoms are usually created.



the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure. ¶ Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him. The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret. Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king.

¶ See Acts 14. 13. & 28. 6. & Ezra 6. 10. v ver. 28. z ver. 6. a ch 4. 9. & 5. 11. b ch. 3. 12. c Esth 2. 19. & 3. 2.

**CHAP. 3.** NEBUCHADNEZZAR the king made an image of gold, whose height was threescore cubits, and the breadth thereof

<sup>1</sup> Chald. *after this*.

its mission is to "break in pieces" (as the stone had done, *v.* 34), and (more than the stone had done) "consume" all those kingdoms which were of earth—*carthy*. It brings with it that new, pure, heavenly spirit and material which shall fill again the earth with a stronger mount, and found a new and better city Zion. Note the order in which the stone breaks these kingdoms; it is the reverse of that of their foundation, as if its effects would not only reach onward, but backward.

46. *the king... worshipped Daniel &c.* In Daniel, Nebuchadnezzar recognized "the spirit of the holy gods" (*iv.* 8), and a "wisdom" all the more striking from its humility (*v.* 30). From whom could this spirit and wisdom come but from the "God of gods" (*v.* 47)? Him he "worshipped" in the person of Daniel; "offering to" Daniel—pouring out before him as a dedication—in honour of Daniel's God, an "oblation" (*cp.* Isai. lvii. 6, lxvi. 3) and "sweet odours" (*marg. ref.*). In Babylonian excessive veneration was exhibited towards heroes and sages living and dead (*cp.* Ezek. viii. 14).

47. The titles here used, "God of gods," "Lord of kings," "revealer of secrets," strikingly illustrate the effects which Daniel's speech had made on Nebuchadnezzar. Nebuchadnezzar's language did not, however, imply full belief in the God of Daniel: He was still "your (Daniel's) God" only, not his.

48. Nebuchadnezzar raised Daniel to the rank of "ruler" ("shalit") over the whole "province" ("district," not satrapy, of Babylon; and gave him the title of "Rab-Signin" ("chief of the governors"). Sakin or sagan, a word originally applied to kings only, was in Daniel's time used to describe officers of the highest rank but not of royal

descent. Shadrach &c., also became "rulers," "shalits" ("sultans") of a lower grade. The title "shalit" is that given in the inscriptions to (*e.g.*) the governor of Babylon.

III. The noble example of faith and courage recorded in this chapter, has been the comfort of the Church in all ages of persecution. *Cp.* the promise of Isai. xliii. 2.

The LXX. and Theodotion place it in Nebuchadnezzar's eighteenth year (*i.e.* probably, of his sole sovereignty), and the LXX. adds that it was after a progress through the cities, countries, and nations which owned his power between India and Ethiopia. If this tradition be accepted as substantially correct, the chapter deals with what occurred at the close of a period of military conquest. It is the record of the act of one who had fulfilled to the letter the interpretation of the dream of his early life (*ii.* 37, 38); but who had yet to learn that the God Who had given him "power," was yet more powerful than he, and able to deliver "His servants"—despised, captive Jews—"who trusted in Him" (*vr.* 15, 28).

1. What Samas-Rimmon (the son of Shalmaneser, the Assyrian contemporary of Ahab and Jehu), had done—erect, after a victorious campaign, "an image of his magnified royalty;" what Shalmaneser and Sargon had also done, Nebuchadnezzar now did. The image was raised on a pillar like the colossal, seated, statues of the kings of the 12th dynasty which he had seen near the lake Moeris in Egypt. The image in this case was "of gold," *i.e.* golden; together with the supporting pillar it was overlaid with the precious metal which the conquest of numberless temples had procured, but which the Talmudists (*cp.* Ezek. vii. 19) affirmed to have been brought from the Temple of Jerusalem alone, and heaped



- six cubits: he set it up in the plain of Dura, in the province of  
 2 Babylon. ¶Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which  
 3 Nebuchadnezzar the king had set up. Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the  
 4 image that Nebuchadnezzar had set up. ¶Then an herald cried aloud, To you <sup>2</sup>it is commanded, <sup>3</sup>O people, nations, and languages, <sup>4</sup>that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, <sup>5</sup>dulcimer, and all kinds of musick, ye

\* ch. 4. 1.  
 & 6. 25.

<sup>1</sup> Chald. *with might*  
<sup>2</sup> Chald. *they command*.

<sup>3</sup> Or, *singing*.  
<sup>4</sup> Chald. *symphony*.

in contempt at the foot of the pillar. Its height (from 90 to 100 feet) would secure for it the certainty of being seen from a vast distance. Sunrise was, and is, in the East, the principal time of prayer; and at that hour prince and people would be aroused by the sacerdotal music to worship the image set up (c. 7). A further explanation of the erection of this image may be found in the religious sentiment of the king. Accadian and Assyrian prayers contain the words: "Enlighten me like an image of gold." The formula occurs, e.g. in a prayer after a "distracting" dream. Ch. ii. gives such a dream; and this ch. may be taken to be the commemoration of the answer to that dream. Light had been granted; and its perfection was symbolized in the image of gold the king now set up.

[*plain of Dura*] or, the "plain of the wall." Dûru-Susanna-ki is a name of the wall of Babylon; and the plain in front of it would be naturally called the plain of Dur or Dura, as it still is. The scene of this event has been identified with a spot near the mound of Dowair or Dûair: where a colossal pedestal has been found.

2. The officials summoned bear Assyrian-Babylonian titles, and are apparently the leading civil and military classes, the ministers of justice and of finance. From the inscriptions, it is clear how great stress was laid on attendance on the great religious ceremonies: not to take part in them when present was equivalent to open rebellion and even sacrilege.

4. *O people, nations, and languages* [Babylon contained within her vast area representatives from every quarter. The inscriptions amply illustrate the language used and the sense of cosmopolitan power intended.

5. The musical instruments of Egypt, Assyria, and Babylonia were, practically speaking, identical; and from those countries the entire Greek system of music was

mainly derived. The point is important when estimating the value of the criticism, that the names of some of the instruments mentioned in this chapter being Greek, the narrative could only have been compiled at a time when Greek influence had made itself felt in Palestine, i.e. in the time of Antiochus Epiphanes.

The instruments, taken *seriatim*, are as follows:

"Cornet:" the straight Assyrian trumpet, in shape like the English guard's horn.

"Flute:" rather a "pipe" or set of pipes like the showman's pipe.

"Harp," the *kithara*; the Egyptian and Assyrian portable lyre, used frequently for poetical-musical contests. The lower strings were played with the fingers of the left hand, and the upper strings with a *plectrum* held in the right hand. It may have been so called either from its bent form or from the comb-like instrument with which it was played.

The lyre, in use among the Greeks, was derived by them from Asia: and, if the kithara with seven strings was the invention of Terpander, the coincidence of his date (circ. B.C. 650) with the appearance of this kithara on the monuments of Assurbanipal (B.C. 668-625) is certainly striking.

"Sackbut:" *σαμβύκη*, a kind of harp or lyre, a word of Egyptian origin, and a name given to several instruments made out of the one wood, "elderwood," which the name signifies.

"Psaltery," *ψαλτήριον*, a word used to describe generally the several kinds of stringed instruments played upon with the fingers of both hands rather than with the *plectrum* (see *kithara*). The most common of these was the "harp," and this is probably the instrument intended here. The Assyrian harp of the time of Assurbanipal was triangular, the Greek *psalterion* was of quadrilateral form. Daniel thus records the name of an instrument which had its national and peculiar shape for probably

fall down and worship the golden image that Nebuchadnezzar  
 6 the king hath set up: and whoso falleth not down and wor-  
 shippeth shall the same hour <sup>b</sup>be cast into the midst of a <sup>b Jer. 29. 22.</sup>  
 7 burning fiery furnace. Therefore at that time, when all the <sup>Rev. 13. 15.</sup>  
 people heard the sound of the cornet, flute, harp, sackbut,  
 psaltery, and all kinds of musick, all the people, the nations,  
 and the languages, fell down and worshipped the golden image  
 8 that Nebuchadnezzar the king had set up. ¶ Wherefore at that  
 time certain Chaldeans <sup>c</sup>came near, and accused the Jews. <sup>ch. 6. 12.</sup>  
 9 They spake and said to the king Nebuchadnezzar, <sup>d</sup>O king, live <sup>ch. 2. 4.</sup>  
 10 for ever. Thou, O king, hast made a decree, that every man <sup>& 5. 10.</sup>  
 that shall hear the sound of the cornet, flute, harp, sackbut,  
 psaltery, and dulcimer, and all kinds of musick, shall fall down <sup>& 6. 21.</sup>  
 11 and worship the golden image: and whoso falleth not down and  
 worshippeth, *that* he should be cast into the midst of a burning  
 12 fiery furnace. <sup>e</sup>There are certain Jews whom thou hast set over <sup>ch. 2. 49.</sup>  
 the affairs of the province of Babylon, Shadrach, Meshach, and  
 Abed-nego; these men, O king, <sup>1</sup>have not regarded thee: they  
 serve not thy gods, nor worship the golden image which thou  
 13 hast set up. ¶ Then Nebuchadnezzar in *his* rage and fury com-  
 manded to bring Shadrach, Meshach, and Abed-nego. Then

<sup>1</sup> Chald. *have set no regard upon thee.*

many years before its adoption by the Greeks.

"Dulcimer," *συμφωνία*. The A. V. rendering and the "lutes" of Luther's Version are conjectures only. If the instrument was the "dulcimer," it corresponded to the ancient *sistrum*, the instrument employed in Egypt for temple use and religious ceremonies; if it was the "lute," it was the ancient representative of the modern "guitar." It is best to rest contented with the conclusion that the word is a vague name for some instrument of harmony, which, however, by the time of Antiochus Epiphanes and the Maccabean period had ceased to retain the sense of a *single* instrument and had acquired the sense of a concert of vocal or instrumental music.

"All kinds of music;" e.g. the Assyrian representatives of the hand- and larger drums, the *magadis*—long pipes (usually two, *dis*) with or without bridges (*magas*), the *guigras*—the "spñn-long" pipe, so called because used at the lamentations for Adonis (*Guigras*, the Phœnician name of the god), the timbrels, the tambourines, the cymbals, the clappers or short maces, and castanets.

The monuments prove that instrumental music in Assyria passed through certain stages of development. In the time of Assur-nazir-pal musicians are represented but seldom, and the instruments they use are three only, a harp, a lyre and the cymbals. Under the Sargons, there was a remarkable advance. The various instruments used are about ten in number, and many of them are of foreign origin. This introduction of foreign instruments was due to conquest. It has been shrewdly remarked

that no Maccabean writer could have known the fact—from which he was separated by four centuries—that instrumental music became a capital element in all the religious and public ceremonies of Assyria and Babylonia precisely from the date of the 7th century B.C.

*be cast into the midst of a burning fiery furnace*] Cp. Gen. xxxviii. 24; Jer. xxix. 22. The Assyrian monuments shew that this punishment for rebellion and disobedience was common centuries before the days of Nebuchadnezzar. It was the fate which befel Saulmugina, the king of Babylonia, for rebelling against his brother Assurbanipal, and Dunanu for cursing the gods of that king. The celebrated "Inscription of Khorsabad" records burning and flaying as punishments inflicted on the king of Hamath and his allies (B.C. 714), and a similar fate befell Assourliu (B.C. 712).

8. *accused*] Lit. they "ate the flesh of the Jews;" a phrase significant of the persistent malice and craft with which (figuratively speaking) a man's enemies hunt him down, take him, and destroy him.

13. *rage and fury*] The words in the original indicate intense passion and anger. From Nebuchadnezzar's point of view, Shadrach &c. were not only ungrateful and disloyal (v. 12, cp. ii. 49), but they were acting contemptuously towards his religion (v. 14 note). "They serve not &c." urged the Chaldeans, and the word they used is the word so frequent in the inscriptions for the proper service or worship of the gods.

Daniel was not present at the dedication of this image, nor was he accused. No

f As Ex. 32.

32.

Luke 13. 9.

g Ex. 5. 2.

2 Kin. 18. 35.

<sup>a</sup> Matt. 10. 19.

14 they brought these men before the king. Nebuchadnezzar spake and said unto them, *Is it true*, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; *I will*: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; <sup>g</sup>and who *is* that God that shall deliver you out of my hands? ¶ Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, <sup>a</sup>*we are not* careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. 19 ¶ Then was Nebuchadnezzar <sup>2</sup>full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. 20 And he commanded the <sup>3</sup>most mighty men that *were* in his army to bind Shadrach, Meshach, and Abed-nego, and to cast <sup>21</sup>them into the burning fiery furnace. Then these men were bound in their <sup>4</sup>coats, their hosen, and their <sup>5</sup>hats, and their other garments, and were cast into the midst of the burning

<sup>1</sup> Or, of purpose, as Ex. 21. 13.

<sup>2</sup> Chald. filled.

<sup>3</sup> Chald. mighty of strength.

<sup>4</sup> Or, mantles.

<sup>5</sup> Or, turbans.

explanation of his absence is offered. Had this chapter been the composition of a pseudo-Daniel or the record of a fictitious event, Daniel would not have been omitted, or his immunity left unexplained.

14. The religious enthusiasm of Nebuchadnezzar for his god was one of the most marked features in his character. Merodach-Bel was—according to the Standard inscription—"the lord, the joy of his heart in Babylon, the seat of his sovereignty and empire . . . Merodach, the great lord, has appointed me to the empire of the world, and confided to my care the far-spread people of the earth." The favour of Merodach is invoked for the protection of the throne and empire, and for its continuance throughout all ages to the end of time. It was, therefore, to a Babylonian a gross insult, that three men—"captives" of the race Merodach had helped him to conquer—should dare to refuse homage to his god.

Is it true? Some render; "Is it your set purpose?" or "Do you scornfully refuse to worship &c.?"

15. *who is that God &c.*] Cp. 2 K. xviii. 35. The words are words, not of inquiry, but of defiance and scorn.

16. *we are not careful &c.*] Or, "We need not answer you; God will answer you" (v. 17). Calm and confiding is the faith of these martyrs. They had done nothing in defiance of the king, they had only re-

fused compliance with a command which violated the rights of conscience.

19. *seven times more*] The number seven being sacramental among the Babylonians, the increased heat and the proportionate fury of the flame typified increased homage to the "god of fire" (see v. 25 note) whose majesty and divinity were considered impugned.

21. The dress was probably that of the Babylonian courtier of the day. The sculptures and seals show a long robe worn over a short tunic; it is a sleeveless garment, and leaves bare the right shoulder: sometimes a long inner dress is seen underneath it. The hair is confined by a head-band or fillet. The dress of the priests was a flounced and striped robe reaching to the feet; over it was an open jacket or cape of the same kind. A long scarf hung down the back, and on the head was worn a crown or mitre or horned cap. It is not known if this was a dress common to the scientific classes; but in some such dress—the long robe (A.V. "coat"), the inner tunic bound to the figure by a girdle (not as A.V. "hats"), with head-bands or mitres (not as A.V. "hosen"), and their other garments—the victims of Nebuchadnezzar's "fury" went to meet death.

It is here that the Greek and Latin Versions interpolate the prayer of Azariah and the song "Benedicite."

## DANIEL. III.

- 22 fiery furnace. Therefore because the king's <sup>1</sup>commandment was urgent, and the furnace exceeding hot, the <sup>2</sup>flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.
- 23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.
- 24 ¶ Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his <sup>3</sup>counsellors, Did not we cast three men bound into the midst of the fire? They answered
- 25 and said unto the king, True, O king. He answered and said, Lo, I see four men loose, <sup>4</sup>walking in the midst of the fire, and <sup>5</sup>they have no hurt; and the form of the fourth is like <sup>6</sup>the Son of God.
- 26 ¶ Then Nebuchadnezzar came near to the <sup>7</sup>mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, came
- 27 forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, <sup>8</sup>upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats
- 28 changed, nor the smell of fire had passed on them. ¶ Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that <sup>9</sup>trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.
- 29 ¶ Therefore <sup>10</sup>I make a decree, That every people, nation, and language, which speak <sup>11</sup>any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be <sup>12</sup>cut in pieces,

<sup>1</sup> Isai. 43. 2.

<sup>2</sup> Job 1. 6.

<sup>3</sup> & 38. 7.

<sup>4</sup> Ps. 34. 7.

<sup>5</sup> ver. 23.

<sup>6</sup> Heb. 11. 34.

<sup>7</sup> Ps. 31. 7.

<sup>8</sup> Jer. 17. 7.

<sup>9</sup> ch. 6. 22.

<sup>10</sup> ch. 6. 26.

<sup>11</sup> o ch. 2. 5.

<sup>1</sup> Chald. word.

<sup>2</sup> Or, spark.

<sup>3</sup> Or, governors.

<sup>4</sup> Chald. there is no hurt

<sup>5</sup> in them.

<sup>6</sup> Chald. door.

<sup>7</sup> Chald. a decree is made by me.

<sup>8</sup> Chald. error.

<sup>9</sup> Chald. made pieces.

24. *in haste*] Lit. in restless terror, *counsellors*] Not the same as the "counsellors" of v. 2 (see note), but Nebuchadnezzar's most confidential ministers (iv. 36, A. V.).

25. The usual belief has been that this sight—an *objective* sight and not a vision—was granted unto the king alone.

*the Son of God*] Rather, "a son of the gods." The definite article is not found in the Chaldee text. This was the language of one educated in the Babylonian belief in gods. From the union of Bel and Mylitta had sprung a divine progeny of "sons," and one of those divine visitors had appeared now, an "angel" (lit. "messenger," v. 28) of deliverance to Shadrach and his fellows. In the old Accadian books of magic, "Fire" is the god *Iz-bar* (cp. the name of the hero *Iz-dhu-bar* "mass of fire" in the Babylonian deluge tablets), who approaches Siliik-moulou-khi (the mediator with the supreme God Hea), and expresses to him the prayer of certain petitioners. The sacrificial flame was adored as enshrining the presence of Fire: and the flame which burnt on the domestic hearth was recognized as that tutelary power which protected the simple people

from harmful influences. In the Assyrian period, the translators of the old hymns sometimes retained the ancient names of the god (*bil-gi*, "flame," *izbar* or *bar*, "fire"), sometimes assimilated him to the Nebo or Bin of the Chaldean-Babylonian system. *Bar-Elohin*, i.e. Bar-Il, is the name which Nebuchadnezzar gives him; "the form (or, look) of the fourth is like *Bar-Elohin*," or "like Bar of the gods." The king saw in that flame fed by human sacrifice the greatest and most active of the gods with whom the Babylonian priest had direct communication by sacred rites and magic incantations: and he recognized the mediatorial intervention in favour of his victims.

26. *servants of the most high God*] The title (and the blessing, v. 28) do not indicate belief in God on Nebuchadnezzar's part. It is simply a recognition that, in comparison with his own Babylonian deities, the God of Shadrach is greater than they.

29. *speak...amiss*] The older Versions understand by this "blasphemy," but "blasphemy" in the modern sense of the word would have been unintelligible to the easy-going and polytheistic Babylonian.

<sup>a</sup> ch. 6. 27.

and their houses shall be made a dunghill: <sup>b</sup>because there is no other God that can deliver after this sort. Then the king <sup>c</sup>promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

<sup>a</sup> ch. 3. 4.  
<sup>&</sup> 6. 25.

**CHAP. 4.** NEBUCHADNEZZAR the king, <sup>a</sup>unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied <sup>b</sup>unto you. <sup>c</sup>I thought it good to shew the signs and wonders <sup>d</sup>that the high God hath wrought toward me. <sup>e</sup>How great are his signs! and how mighty are his wonders! his kingdom is <sup>f</sup>an everlasting kingdom, and his dominion is from generation to generation. ¶ I Nebuchadnezzar was at rest in mine house, and <sup>g</sup>flourishing in my palace: I saw a dream which made me afraid, <sup>h</sup>and the thoughts upon my bed and the visions of my head <sup>i</sup>troubled me. Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known <sup>j</sup>unto me the interpretation of the dream. <sup>k</sup>Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known <sup>l</sup>unto me the interpretation thereof. But at the last Daniel came in before me, <sup>m</sup>whose name was Belteshazzar, according to the name of my god, <sup>n</sup>and in whom is the spirit of the holy gods: <sup>o</sup>and before him I told the dream, <sup>p</sup>saying, O Belteshazzar, <sup>q</sup>master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. Thus were the visions of mine head in my bed; <sup>r</sup>I saw, and behold <sup>s</sup>a tree in the midst of the earth, and the <sup>t</sup>height thereof was great. The tree grew, and was strong, and

<sup>b</sup> ch. 3. 26.  
<sup>c</sup> ch. 6. 27.  
<sup>d</sup> ver. 34.  
<sup>e</sup> ch. 2. 14.

<sup>f</sup> ch. 2. 28.  
<sup>g</sup> ch. 2. 1

<sup>h</sup> ch. 2. 2.

<sup>i</sup> ch. 1. 7.  
<sup>j</sup> Isai 63. 11.  
<sup>k</sup> ver. 16  
<sup>l</sup> ch. 2. 11.  
<sup>m</sup> & 5. 11, 14.  
<sup>n</sup> & ch. 2. 48.  
<sup>o</sup> & 5. 11.

<sup>p</sup> Ezek. 31. 3,  
&c.

<sup>1</sup> Chald. made to prosper.

<sup>2</sup> Chald. It was seemly before me.

<sup>3</sup> Chald. I was seeing.

IV. 1-3. The Chaldee, Greek and Latin texts attach these *vv.* to ch. iii., but they are more suitably placed—as by A.V.—as an introduction to the present chapter.

The LXX. conjectures the events of this chapter to have taken place in the same year—the 18th—of Nebuchadnezzar's reign as the events of ch. iii.; others in the 28th. The few notes of time are as follows: Nebuchadnezzar was “at rest” and “flourishing in his palace” (v. 4): madness did not fall upon him till he had completed his building (*vv.* 28-30, see note). This could only have been after his wars (see iii. 1 note).

This chapter also notes the esteem and confidence Daniel had won from his royal master (iv. 8, &c.). It was his reward for 20 to 30 years of silent waiting and working.

2, 3. *signs...wonders*] Cp. Deut. vi. 22; Isai. viii. 18. “Signs” indicate the premonitory omens of the future; “wonders,” the events which cause amazement.

4. *flourishing*] Like a tree; a simile (v. 10), conveying to the Oriental mind a recognized symbol of fresh, mighty (v. 22) growth (cp. Ps. i. 3, lii. 8, xcii. 13; Prov. xi. 28; Ezek. xlvii. 12).

6. The king's request was a fair one

when addressed to men whose elaborate system of augury contained tables of omens from dreams as well as the interpretation of every possible dream. On the four classes summoned see ii. 2 note.

8. *in whom is the spirit of the holy gods*] The Chaldeans supposed that each man had a tutelary genius, which took up his abode in him. When disease or trouble took hold of the body, this was considered due to some evil spirit tenantry it; and the recognized method of cure was to induce some good spirit to drive out the evil one and possess the man in its place. In the magic formulae the pious man is called “the man, son of his god.”

10-12. The central object in the dream was a tree. If the sacred or symbolical tree of the Assyrian so frequently portrayed on the sculptures suggested the groundwork and symbolism of the dream, the fate which befell it in the dream would strike home with terrible force. In the old Accadian belief that tree was invested with the power of destroying or curbing the evil spirits. Hence its being “cut down” would be tantamount to the virtual removal of a protecting and preserving influence.

- the height thereof reached unto heaven, and the sight thereof  
 12 to the end of all the earth: the leaves thereof *were* fair, and  
 the fruit thereof much, and in it *was* meat for all: "the beasts  
 of the field had shadow under it, and the fowls of the heaven  
 13 dwelt in the boughs thereof, and all flesh was fed of it. I saw  
 in the visions of my head upon my bed, and, behold, "a watcher  
 14 and "an holy one came down from heaven; he cried 'aloud,  
 and said thus, "Hew down the tree, and cut off his branches,  
 shake off his leaves, and scatter his fruit: 'let the beasts get  
 15 away from under it, and the fowls from his branches: neverthe-  
 less leave the stump of his roots in the earth, even with a band  
 of iron and brass, in the tender grass of the field; and let it be  
 wet with the dew of heaven, and *let* his portion *be* with the beasts  
 16 in the grass of the earth: let his heart be changed from man's,  
 and let a beast's heart be given unto him; and let seven "times  
 17 pass over him. This matter *is* by the decree of the watchers,  
 and the demand by the word of the holy ones: to the intent  
 "that the living may know "that the most High ruleth in the  
 kingdom of men, and giveth it to whomsoever he will, and  
 18 setteth up over it the basest of men. This dream I king  
 Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare  
 the interpretation thereof, "forasmuch as all the wise *men* of my  
 kingdom are not able to make known unto me the interpreta-  
 tion: but thou *art* able; "for the spirit of the holy gods *is* in  
 19 thee. ¶ Then Daniel, "whosename *was* Belteshazzar, was astonished  
 for one hour, and his thoughts troubled him. The king spake,  
 and said, Belteshazzar, let not the dream, or the interpretation  
 thereof, trouble thee. Belteshazzar answered and said, My  
 lord, "the dream *be* to them that hate thee, and the interpreta-

" Ezek. 17.

23.

See Lam.

4. 20.

" Ps. 103. 20.

" Deut. 33. 2.

ch. 8. 13.

Zech. 14. 5.

Jude 14.

" Matt. 3. 12.

" Ezek. 31. 12.

" ch. 11. 13.

" Ps. 9. 16.

" ch. 2. 21.

&amp; 5. 21.

ver. 25, 32.

" Gen. 41. 8,

15.

ch. 5. 8, 15.

" ver. 8.

" ver. 8.

" See 2 Sam.

18. 32.

Jer. 29. 7.

<sup>1</sup> Chald. *with might*.

13. *a watcher &c.*] See marg. reff. In the old Babylonian mythology there were not less than 600 spirits of earth and 300 spirits of heaven; above these were the 50 great gods, and above these again the seven deities, at the head of whom were Bel, Anou, and Hea. Among the lesser deities were seven guardian spirits, to whom popular belief assigned the planets, and who stood in the presence of 'Sin' (the moon); while seven warder spirits kept watch over the gates of Hades. Every house and every part of a house had its protecting "genius;" and the instructions where they were to be placed are carefully given in the magic formulæ. It was one of these "holy watchers" or guardians which in the dream "came down from heaven to Nebuchadnezzar." The king's language (v. 17) makes it evident that he saw in the messenger one whom he instinctively felt to be above the "watchers" and spirits of the national pantheon. Daniel took up that imperfect thought and raised it to the angelic being, the minister of God's behests to His people, in whose existence his forefathers had so long believed.

14. The "branches" were to be lopped but not cut away; the "tree" was to be cut down but not uprooted. The "stump"

was to be "left" (ii. 44, partly in the sense of "forsaken"), held to its place by the "band of iron and brass," typifying the fetters used to bind violent lunatics (see Mark v. 3).

16. *seven times*] See v. 34, and iii. 19 note.

17. *the decree*] Rather, "the sentence" determining the fate of a person or thing. The astronomical tablets furnish illustrations of similar divine interferences.

Such a king as Nebuchadnezzar—the "king born to govern," unto whom Merodach had given "kingdom over legions of men"—could only be persuaded by a Divine messenger that the Most High (i.e. One higher than Merodach and Nebo) was the real ruler in the kingdom of men, and that He gave it to whom He would.

Daniel (rr. 25-27) felt that this was the lesson required, and pressed it home.

18. The LXX. adds that the king saw in his dream the actual fulfilment of the doom pronounced, and while wondering awoke.

19. *the dream be to them that hate thee &c.*] The language of one bred in the school of the "wise men" of Babylonia. Their formulæ contain not only such general phrases as—"from the noxious spirit may the king of heaven and the king of earth preserve

- <sup>a</sup> ver. 10. 20 tion thereof to thine enemies. "The tree that thou sawest, which grew, and was strong, whose height reached unto the  
21 heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose  
<sup>b</sup> ch. 2. 38. 22 branches the fowls of the heaven had their habitation: <sup>b</sup>it is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to  
<sup>c</sup> Jer. 27. 6. 23 the end of the earth. <sup>d</sup>And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven  
<sup>e</sup> ch. 5. 21. 24 times pass over him; this <sup>e</sup>is the interpretation, O king, and this <sup>e</sup>is the decree of the most High, which is come upon my  
<sup>f</sup> ver. 32. 25 lord the king: that they shall <sup>f</sup>drive thee from men; and thy dwelling shall be with the beasts of the field, and they shall  
ch. 5. 21. make thee <sup>g</sup>to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, <sup>h</sup>till thou know that the most High ruleth in the kingdom of men,  
<sup>g</sup> Ps. 106. 20. 26 and <sup>g</sup>giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that  
<sup>h</sup> Ps. 83. 18. 27 the <sup>h</sup>heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and <sup>i</sup>break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; <sup>j</sup>if it may  
ver. 17, 32. 28 be <sup>i</sup>as a lengthening of thy tranquillity. ¶All this came upon  
<sup>i</sup> Jer. 27. 5. 29 the king Nebuchadnezzar. At the end of twelve months he  
<sup>j</sup> Matt. 21. 25. 30 walked <sup>j</sup>in the palace of the kingdom of Babylon. The king  
<sup>k</sup> 1 Pet. 4. 8. <sup>k</sup>spake, and said, Is not this great Babylon, that I have built  
<sup>l</sup> Ps. 41. 1. for the house of the kingdom by the might of my power, and  
<sup>m</sup> 1 Kin. 21. 29.  
<sup>n</sup> ch. 5. 20.

<sup>1</sup> Or, an healing of thine error.<sup>2</sup> Or, upon.

thee,"—but protest specially against all who should "criminally (and) adversely to the king explain the omen." Each man being considered subject to the direct influence of a good spirit or of one who "hated" him, there was, in the latter case, no evil which might not befall the affected person: the "good" spirit which had made a man's body his temple (cp. v. 8) could be changed into an "enemy." Nothing less than the intervention of the great gods Hea and the Sun, or the mediation of Silik-moulou-khi, was considered sufficient to release a man so stricken. Daniel's wish, therefore, is that they—and they only—who were evil-wishers to his master might find matter of rejoicing in the interpretation he was about to deliver.

26. *after that* Or, "so soon as." The expression "the heavens" (plur.) is used intentionally, that being a title of "the father of the gods." Daniel raised the king's conception of "the heavens" to the Most High God as Daniel believed in and by faith reached Him (cp. Acts xvii. 27).

27. *break off thy sins by righteousness &c.]*

*i.e.* justice. Words equivalent to "sin no more" and change thy ways. Inscriptions illustrate the care of the Babylonians for law and justice, and Nebuchadnezzar was proud to call himself the priest-king or the king-vicar (of the gods) who "judged righteously or without injustice." "Mercy" he did not show to either captive or native (see i. 10, ii. 5—13). Therefore Daniel bade Nebuchadnezzar (1) be true to what his title and his creed enjoined upon him; and (2) change that "iniquity" of cruelty for deeds of "mercy to the poor."

The LXX., followed by Theodotion and the Vulgate, probably unacquainted with the original sense in which Daniel's advice was crunched, have given to his words a secondary and much later meaning,—*"redeem thy sins by almsgiving;"* and the passage has become a classical passage for the Roman Catholic doctrine of "good works."

30. Babylon "the great" is now but "a possession for the bitter and pools of water (Isai. xiv. 23)" but there is evidence enough of what must have been its "glory"

- 31 for the honour of my majesty? <sup>2</sup> While the word *was* in the king's mouth, there fell <sup>3</sup> a voice from heaven, *saying*, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed  
 32 from thee. And <sup>4</sup> they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of  
 33 men, and giveth it to whomsoever he will. ¶ The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like  
 34 eagles' feathers, and his nails like birds' claws. ¶ And <sup>5</sup> at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed

<sup>2</sup> ch. 5. 5.  
 Luke 12. 20.  
<sup>3</sup> ver. 24.

<sup>4</sup> ver. 25.

<sup>5</sup> ver. 28.

in the days of its full splendour. It was traversed by the Euphrates, surrounded by walls 300 feet in height, 75 in thickness, and composing a square, of which each side was nearly fifteen English miles in length. On one side of the river, in a circular place surrounded by a lofty wall, rose the royal palace with its memorable hanging gardens or terraces; on the other the temple of Bel. Around and among other palaces, temples, courtyards, and gardens were the common dwellings of the people, with their palm-groves, their orchards, and their small plots of corn-land. In the "Standard inscription" the palace is the one work upon which Nebuchadnezzar especially prided himself: "That is the house which commands the admiration of men. Silver, gold, metals, gems nameless and priceless, objects of rare value, immense treasures have I heaped together," to ornament "the abode of my majesty, which contained the treasures of my imperishable royalty." Of this glorious building—known to the Arabs by the significant name *Mujelibé*, the "overturned"—nothing is now left but a ruin of loose bricks, tiles, and fragments of stone, from the centre of which rises a solid mass of masonry, still entire and retaining remains of architectural ornament.

31. *there fell a voice from heaven*] The Talmud gives the name of *bath-gol* (daughter of the voice) to all such sudden manifestations of the Divine will (cp. John xii. 28).

32. Nebuchadnezzar's disease was one of a class known as lycanthropy, kyanthropy &c., according to the name of the animal, whose habits are simulated by the subject of the disease. The mental alienation of such sufferers is prominently exhibited in their diet. They will eat grass, leaves, twigs, and even ordure. Under the influence of this malady Nebuchadnezzar obeyed whatever his disordered fancy suggested; "he did eat grass as oxen" &c. (v. 21).

During this madness "the counsellors" (see iii. 24 note) and "lords" (v. 36) nearest to his person took charge of his government, probably under the presidency of the "chief

of the Kasdim," whose predecessor had kept the kingdom for him at his father's death (see ii. 1 note), perhaps his son-in-law, Neriglissar. The duration of the illness caused no confusion, no alteration in the political and social unity of his empire (see v. 36 note, and cp. Jer. xxxix. 3 note).

No notice of this madness is found in contemporaneous or later Biblical writers, or in the national records of Babylonia. This is easily explained.

The Books of Kings and Chronicles extend their accounts of Nebuchadnezzar's life no farther than to the 19th year of his reign; and that reign lasted 43 years (604–561 B.C.). Jeremiah and Ezekiel died, the one in Egypt, and the other in Babylonia probably before the death of Nebuchadnezzar; there was nothing in the nature of their subjects which required that they should have mentioned the king's malady, or makes it strange that they did not do so. Ezra and Nehemiah treat, of a much later period, that of the Persian supremacy. Babylonian public records dealt chiefly with military campaigns. They rarely recorded episodes of private life, or conveyed moral lessons. A record of the madness of Babylon's greatest king would be in the highest degree improbable; though the memory of it survived for years (v. 22). In the hands of the Kasdim were placed the annals of the realm; and they were not likely to tarnish the glory of their priest-king. Even had they done so, it was in the power of Nebuchadnezzar to efface after his recovery all records of his illness, just as Nabonassar (B.C. 747) destroyed the acts of the kings who had preceded him; and just as all mention of the destruction by the Angel of the Lord of the army of Sennacherib is absent from the numerous annals of that monarch.

34. The "times" during which the madness lasted is usually taken to be "years." It is best, however, to retain the studied indefiniteness of the original and not fix upon any period—years, months, weeks, or days. The "times" being described as



\* ch. 12. 7.  
 Rev. 4. 10.  
 \* Ps. 10. 16.  
 ch. 2. 44.  
 Mic. 4. 7.  
 Luke 1. 33.  
 \* Isai. 40. 15,  
 17.  
 \* Ps. 115. 3.  
 \* Job 34. 29.  
 \* Job 9. 12.  
 Isai. 45. 9.  
 Rom. 9. 20.  
 b ver. 26.  
 \* Job 42. 12.  
 Prov. 22. 4.  
 Matt. 6. 33.  
 \* Ps. 33. 4.  
 Rev. 15. 3.  
 \* Ex. 18. 11.  
 ch. 5. 20.  
 \* Esth. 1. 3.

the most High, and I praised and honoured him 'that liveth for ever, whose dominion is "an everlasting dominion, and his kingdom is from generation to generation: and "all the inhabitants of the earth are reputed as nothing: and "he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and "none can stay his hand, or say unto him,  
 36 "What doest thou? At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and  
 37 excellent majesty was 'added unto me. ¶ Now I Nebuchadnezzar praise and extol and honour the King of heaven, "all whose works are truth, and his ways judgment: "and those that walk in pride he is able to abase.

CHAP. 5. BELSHAZZAR the king "made a great feast to a thou-

"seven" (v. 16) would imply that the sacred Babylonian idea of completeness was satisfied.

The return of understanding to Nebuchadnezzar was due, according to the LXX., to his prayers and was announced to him by an Angel.

The king uses words and titles which are certainly not borrowed from Isai. xxiv. 21, xl. 15, 17, but have a true Babylonian ring (see v. 19 note), and are natural however imperfect expressions of real reverence.

38. Thus ends the Scripture record of

Nebuchadnezzar's life. For some years he retained "the glory" of his kingdom; and when he died at Babylon in the 44th year of his reign (B.C. 561) he was engaged in rebuilding the great wall of Babylon; occupied—that is—in works of peace.

V. This chapter gives the closing scene in the life of that descendant of the great Babylonian king, during whose reign "the kingdom inferior to" Nebuchadnezzar rose to power.

The names of the kings of this period may be tabulated and dated as follows:—

<i>Ptolemy's Canon.</i>	<i>N.E.</i>	<i>Years of reign</i>	<i>Berosus.</i>	<i>Years of reign.</i>	<i>Scripture.</i>	<i>B.C.</i>
Nabopolassar . . .	144	43	Nabuchodonosor . . .	43	Nebuchadnezzar . . .	604
Ilouardamus . . .	187	2	Evil-marudach . . .	2	Evil-Merodach . . .	561
Nerikasolassar . . .	189	4	Neriglissar (a.c. 559). (Laborosoarchod) . . .	4 9 m	Belshazzar . . .	541
Nabonadius . . .	193	17	Nabonned (a.c. 555) . . .	17	Darius the Mede . . .	
Cyrus . . .	210	9	Cyrus . . .	9	Cyrus . . .	538

Nebuchadnezzar was succeeded by his son Evil-Merodach (see 2 K. xxv. and Jer. lii.). After a reign of two years his brother-in-law Neriglissar dethroned and murdered him. Neriglissar's reign was marked by no military exploits: he appears to have occupied himself chiefly with the building of the western palace at Babylon, a palace close to the Euphrates and opposite the ancient royal residence. He died B.C. 561 and his son—Laborosoarchod—a mere child, succeeded; he was quickly deposed and "beaten to death." The conspirators—probably the Kasdim—elected one of their body Nabunahid (or Nabonidus). For seventeen years he occupied the throne, married to a daughter of Nebuchadnezzar. One of his sons was called Belshazzar, another bore the name of Nebuchadnezzar. Belshazzar took the title of "king" (cp. vii. 1, viii. 1) when he became associated with his father in the government; and, if he be identified with the "son" mentioned in

the Cyrus-inscriptions, he was commander-in-chief of the army in Akkad in the 7th year of his father's reign (or B.C. 548). Early in the reign of Nabonidus began those political changes which eventually led to a dissolution of the Babylonian empire. The Persians, under the leadership of Cyrus, threw aside their nominal dependence on the Medes, and established themselves first as equals with, and afterwards as lords over, their former masters (B.C. 550). Medes and Persians—the former allowed the dignity of precedence—united their ranks, and commenced that career of conquest which was to make Cyrus lord over the tribes and nations dwelling between the Persian Gulf and the Euxine. But for some years the war raged at a distance from Babylon, and during that time Nabonidus was busy, according to the ancient historians, in repairing and completing the defences of his capital; according to the inscriptions, living idly in his palace at Teva (a part

2 sand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels <sup>b</sup>which his <sup>1</sup>father Nebuchadnezzar had <sup>2</sup>taken out of the temple which *was* in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink <sup>3</sup>therein. Then they brought the golden vessels that were taken out of the temple of the house of God which *was* at Jerusalem; and the king, and his princes, his wives, and his concubines, <sup>4</sup>drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. <sup>5</sup>¶ <sup>4</sup>In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand <sup>6</sup>that wrote. Then the king's <sup>3</sup>countenance <sup>4</sup>was changed, and his thoughts troubled him, so that the <sup>5</sup>“joints of his loins were <sup>7</sup>loosed, and his <sup>6</sup>knees smote one against another. The king cried <sup>7</sup>aloud to bring in <sup>8</sup>the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men

<sup>b</sup> ch. 1. 2.  
Jer. 52. 19.

<sup>c</sup> Rev. 9. 20.

<sup>d</sup> ch. 4. 31.

<sup>e</sup> Nah. 2. 10.  
<sup>f</sup> ch. 2. 2.  
<sup>g</sup> 4. 6.  
<sup>h</sup> Isai. 47. 13.

<sup>1</sup> Or, *grandfather*: as Jer. 27. 7. 2 Sam. 9. 7. 2 Chr. 15. 16. ver. 11. 13.

<sup>2</sup> Chald. *brought forth*.

<sup>3</sup> Chald. *brightness*, ver. 9.

<sup>4</sup> Chald. *changed it*

<sup>5</sup> Or, *girdles*, Isai. 5. 27.

<sup>6</sup> Chald. *bandings*, or, *knots*.

<sup>7</sup> Chald. *with might*.

of Babylon), and neglecting the national gods. In B.C. 539, Cyrus, when nearly 60 years of age, gave orders to advance against Babylon. His forces gradually encircled the city. He was hailed, according to the inscriptions, as “a friend and a benefactor.” Nabonidus strove to atone for his neglect by a sudden and excessive devotion to religious ceremonies; but it was too late: the priests of Merodach and Bel were ready to believe Cyrus’ proclamation of himself as devoted to the Babylonian gods. Akkad broke into revolt. Sippara fell without a blow; Nabonidus fled from it into Babylon. In two days he was followed by Gobryas the general of Cyrus and governor of the Gutium, a people probably subdued at the same time as the Medes. Nabonidus was captured, and at the end of the year died.

The inscriptions (hitherto deciphered) make no mention of Belshazzar’s feast, no mention of his death, and no mention of the entry to the city by the dried-up bed of the Euphrates, as stated by historians. Daniel’s narrative therefore supplies some of this information. As an eye-witness, he has preserved facts relating to the one of the two chief actors with whom he was brought into contact: the Chaldee archives have recorded the name and death, not of the voluptuous, but of a less ignoble sovereign.

1. The name Belshazzar signifies “Bel, protect the king,” or “Bel has formed a king.” The god Bel was the third member of the first triad—*Anou, Nouah, Bel*—which the Chaldean-Babylonian religion placed as emanations under the great god *Ilou*: Bel being the demiurgus and god of the organized universe. Among the planetary gods—the secondary manifestations of the superior triads—he is identified with Merodach, and as such he was the patron-

god of Babylon. In the monuments he wears the horned cap, which was the general emblem of divinity and his special symbol.

The Babylonian banquets were magnificent, though they frequently ended in drunkenness. Wine and luxuries of every kind loaded the table. Perfumes filled the hall; vocalists and instrumental performers entertained the assembled guests. The number, “a thousand,” who attended this feast was not so large at Oriental banquets as it may seem to us: 15,000 men fed daily at the king’s cost in the Persian courts, and Alexander the Great once invited 10,000 to a wedding feast.

Belshazzar under the influence of wine (see the orig. of r. 1) became boastful and fool-hardy (cp. Jude 18, 19).

2. The Babylonians allowed to their women great freedom; and their presence at banquets and festivals is especially noted.

4. Their “praise” was vocal as well as instrumental. The bas-reliefs frequently give illustrations of musicians accompanied by women, boys, and girls, singing and clapping their hands to the measure. The possession, by the temple of Bel, of the vessels “out of the Temple of the House of God at Jerusalem” (r. 2) was counted a sign of the inferiority of the god to whom they were dedicated, and of the superior power of Bel and his “gods:” hence this “praise” was probably a hymn of victory.

7. The Egyptian (Gen. xli. 42) and Persian (Esther viii. 15) courts followed a similar custom, with a similar distinction for merit between the few and the more ordinary “purpurati.”

The “chain” of gold was evidently intended as an emblem of office as well as of

- of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with <sup>1</sup>scarlet, and have a chain of gold about his neck, <sup>2</sup>and shall be the third ruler in the kingdom. Then came in all the king's wise men: <sup>3</sup>but they could not read the writing, nor make known to the king the interpretation thereof. Then was king Belshazzar greatly <sup>4</sup>troubled, and his <sup>5</sup>countenance was changed in him, and his lords were astonished. ¶ Now the queen by reason of the words of the king and his lords came into the banquet house: and the queen spake and said, 'O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed: <sup>6</sup>there is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy <sup>7</sup>father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy <sup>8</sup>father, the king, I say, thy father, made <sup>9</sup>master of the magicians, astrologers, Chaldeans, and soothsayers; <sup>10</sup>forasmuch as an excellent spirit, and knowledge, and understanding, <sup>11</sup>interpreting of dreams, and shewing of hard sentences, and <sup>12</sup>dissolving of <sup>13</sup>doubts, were found in the same Daniel, <sup>14</sup>whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.
- ¶ Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my <sup>15</sup>father brought out of Jewry? I have even heard of thee, that <sup>16</sup>the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. And now <sup>17</sup>the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing: and I have heard of thee, that thou canst <sup>18</sup>make interpretations, and dissolve doubts: <sup>19</sup>now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.
- ¶ Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy <sup>20</sup>rewards to another; yet I will read

<sup>1</sup> Or, purple.<sup>4</sup> Or, grandfather, ver. 2.<sup>5</sup> Or, grandfather.<sup>3</sup> Chald. brightness, ver. 6.<sup>6</sup> Or, of an interpreter, &c.<sup>9</sup> Chald. interpret.<sup>2</sup> Or, grandfather, ver. 2.<sup>7</sup> Or, of a dissolver.<sup>11</sup> Or, fee, as ch. 2. 6.<sup>12</sup> Chald. knots.

distinction. Higher than "third ruler" the successful interpreter could not be: Belshazzar was the second; Nabonidus the first. The expression "third ruler" is by some taken to be "one of a board of three" (cp. vi. 2).

10. *the queen*] Rather, the queen-mother (possibly, Nitocris, see introductory note). The respect entertained by the Babylonians for one who held this rank resembled that felt by the Jews (1 K. xv. 10; 2 K. ix. 30, xxiv. 8 notes) and Egyptians. "By reason of," in consequence of Belshazzar's proclamation, she came down to the "banquet-house;" perhaps summoned by the king's command (LXX.).

12. *dissolving of doubts*] Lit. "loosing of knots," an expression strictly Babylonian.

The use of the magical "knots" was among the most curious of the mysteries of the *Khakamin* (ii. 2 note (e)).

Belshazzar had "heard of" Daniel (v. 14) who was employed "on the king's business" in his reign (viii. 27); but though Daniel held an official post, his peculiar gift (i. 17) had been ignored or forgotten.

17. Nebuchadnezzar was a prince whose character commanded respect; from him Daniel could and did receive "rewards" (cp. ii. 48); Belshazzar was not (v. 22). The remarkable visions recorded in chs. vii. and viii. had already taken place. It was therefore actual knowledge—granted to him by God—which enabled Daniel to answer fearlessly "I will make known the interpretation."

the writing unto the king, and make known to him the interpretation. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: and for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified: then was the part of the hand sent from him; and this writing was written. ¶ And this is the writing that was written, MENE, MENE, TEKEL, 26 UPHARSIN. This is the interpretation of the thing: MENE; 27 God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. 28 PERES; Thy kingdom is divided, and given to the Medes and 29 Persians. ¶ Then commanded Belshazzar, and they clothed

<sup>1</sup> ch. 2 37, 38.  
<sup>2</sup> 4.17, 23, 25.

<sup>3</sup> Jer. 27. 7.  
 ch. 3. 4.

<sup>4</sup> ch. 4.30, 37.

<sup>5</sup> ch. 4. 32,  
 &c.

<sup>6</sup> ch. 4. 17, 25.

<sup>7</sup> 2 Chr. 33. 23.  
 & 36. 12.  
<sup>8</sup> ver. 3. 4.

<sup>9</sup> Ps. 115. 5, 6.  
<sup>10</sup> Jer. 10. 23.

<sup>11</sup> Job 31. 6.  
 Ps. 62. 9.  
 Jer. 6. 30.  
<sup>12</sup> Foretold,  
 Isai. 21. 2.  
 ver. 31.  
 ch. 9. 1.  
<sup>13</sup> ch. 6. 28.

<sup>14</sup> Or, to deal proudly,  
 Ex. 18. 11.

<sup>15</sup> Chald. made to come  
 down.

<sup>16</sup> Or, he made his heart  
 equal, &c.

19-21. An interesting summary of the life and character of Nebuchadnezzar by one who knew and appreciated him.

21. *his dwelling was with the wild asses*] More definite than iv. 15, 23. The "wild ass" was met with only in the dry parts of Mesopotamia.

24. The Angel was "sent" from God to write this writing: lit. to engrave it as in a book with indelible writing.

25. &c. The first word was doubled to betoken the certainty and nearness of the judgment. "Mene signifies 'numbered' (and—see the interpretation—'finished')": Tekel signifies 'weighed' (and—as the result here—'found wanting')": Upharsin signifies 'and breakings'; with a play upon the word 'Persians' (an allusion evident to an English reader in the word 'Peres,' v. 28), as well as an allusion to the empire of Babylonia being 'broken up,' 'divided and given.' "Numbering," "weighing," and "breaking" are scriptural tropes expressive of penal and judicial punishment (cp. marg. ref.).

The words "Mene, Tekel, Upharsin" are Aramaic. To the majority of the Babylonian courtiers they should have been in-

telligible if Assyrian forms had been given to them (see p. 455). The "wise men" ought also to have been able to read them had they been written in the hieratic character; that they did not read them, either proves that the writing was of a character with which they were unacquainted; or—more probably—that not feeling themselves able to explain fully what they could only partly "read"—a view almost implied in c. 15 (see the LXX.)—they declined or were afraid to make the attempt before the panic-stricken yet despotic Belshazzar.

28. The order "Medes and Persians" should be noted. Daniel at Shushan (viii. 2) was nearer the starting-point of the invading host than at Babylon. The army was then known by the name of the army of the Medes and Persians, the older people taking precedence: in the time of Darius the Great, such a precedence would have been an anachronism. The Persians were then supreme, and all other "nations" under their standard were merged into that common name. Daniel's language is therefore strictly in accordance with what would be used at the time of the fall of the Babylonian empire.

Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, <sup>a</sup>that he should be the <sup>a</sup>30 third ruler in the kingdom. ¶<sup>1</sup>In that night was Belshazzar <sup>a</sup>31 the king of the Chaldeans slain. <sup>a</sup>And Darius the Median took the kingdom, <sup>1</sup>being <sup>2</sup>about threescore and two years old.

<sup>a</sup> ver. 7.

<sup>a</sup> Jer. 61. 31, 39, 57.

<sup>a</sup> ch. 9. 1.

<sup>a</sup> Esth. 1. 1. **CHAP. 6.** IT pleased Darius to set <sup>a</sup>over the kingdom an hundred and twenty princes, which should be over the whole kingdom; <sup>2</sup>and over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should <sup>3</sup>have no damage. Then this Daniel was preferred above the presidents and princes, <sup>b</sup>because an excellent spirit was in him; and the king thought to set him over the whole realm. <sup>b</sup>ch. 5. 12. <sup>a</sup>Eccles. 4. 4. <sup>4</sup>¶Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither <sup>5</sup>was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except <sup>6</sup>we find it against him concerning the law of his God. Then these presidents and princes <sup>3</sup>assembled together to the king,

<sup>1</sup> Chald. he as the son of, &c.

<sup>2</sup> Or, now.

<sup>3</sup> Or, came tumultuously.

31. This verse is the first verse of the next chapter in the Chaldee text, Theod., Vulg., &c., and is taken as such by most modern commentators. In that position the mistake is avoided of supposing the text to assert that that very night Darius became king (see introd. note).

[*Darius the Median*] He was the son of Ahasuerus, and of the seed of the Medes; i.e. a Babylonian was replaced by a Median dynasty. Darius has been identified with Cyaxares II. the son of Astyages, and with Astyages himself; but the difficulties connected with such identifications seem insuperable. It is better to affirm that Darius the Mede is a historic character whose name has not yet been found except in Scripture. The theory that he was one to whom Cyrus gave Babylon in reward for his services, perhaps receives confirmation from the Cyrus-cylinders, which state that when Cyrus reached Babylon, about four months after its capture, and made peace there, his Persian general Gobryas "appointed governors in the city." That the chief of these was invested with the dignity of "king," may be assumed from the language of Daniel. He "took" the kingdom in the sense of receiving it at the hands of another.

[*being about threescore and two years old*] Darius was born in the year in which Nebuchadnezzar carried away Jeconiah to Babylon; so that at the very time at which he was triumphing over Judah, the man was born who should take his kingdom from his successor.

VI. 1. These "princes" were governors of petty districts, and resembled the "patesi" or viceroys of the kings in early Babylonian records.

The selection of "three presidents," may have been suggested by the analogy of the ancient division of the whole Iranian community into three classes, or by the "third ruler"ship to which Daniel had just been appointed (v. 29). These officers, the king's "eyes" and "ears" (as they were called under Darius the Great), kept him informed of all that went on: and to them as "presidents" matters of every kind were submitted. The kingdom by this kind of check "suffered no damage" (cp. Ezra iv. 13, 15; Esther vii. 4). These "presidents" bore the title of "Sar(e)kin," a title new to Scripture, and probably of Assyrian derivation (akin to Sargon). Of these presidents Daniel was—not "first" (as A. V.) but—one. His office was not in any way connected with religious matters, but probably with purely civil or financial business (cp. *iv.* 5, 7).

4. According to the LXX. the conspiracy originated with the "two young men," Daniel's coadjutors in *pe ver*: but no "occasion" (such as the *turn* of circumstances could afford), no "error" (such as might be due to *wavering or stumbling*), no "fault" (indicative of *corruption* in Daniel and pregnant with "damage" or *ruin* to the kingdom) was to be found in his political and official life.

5. [*the law*] The word is the same as the "decree" of ii. 9 (cp. Ezra vii. 6, 14, 21), and expresses the Babylonian conception of the highest established power.

6. [*assembled together*] Better as in margin (so in *rv.* 11, 15). In their haste, these men ignored the strict and exclusive etiquette which fenced in the person of the king.

7 and said thus unto him, <sup>d</sup>King Darius, live for ever. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm <sup>1</sup>decree, that whosoever shall ask a petition of any God or man for thirty days, save 8 of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the <sup>e</sup>law of the Medes and Persians, which 9 <sup>a</sup>altereth not. Wherefore king Darius signed the writing and 10 the decree. ¶ Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber <sup>f</sup>toward Jerusalem, he kneeled upon his knees <sup>g</sup>three times a day, and prayed, and gave thanks before his God, 11 as he did aforetime. Then these men assembled, and found 12 Daniel praying and making supplication before his God. <sup>h</sup>Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a <sup>i</sup>petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, <sup>j</sup>according to the law of 13 the Medes and Persians, which altereth not. Then answered they and said before the king, That Daniel, <sup>k</sup>which is of the children of the captivity of Judah, <sup>l</sup>regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition 14 three times a day. ¶ Then the king, when he heard <sup>m</sup>these words, <sup>n</sup>was sore displeased with himself, and set his heart on Daniel

<sup>d</sup> Neh. 2. 3.  
ver. 21.  
ch. 2. 4.

<sup>e</sup> Esth. 1. 19.  
& 8. 8.  
ver. 12, 15.

<sup>f</sup> 1 Kin. 8.  
44, 48.  
Ps. 5. 7.  
Jonah 2. 4.  
<sup>g</sup> Acts 2. 1.  
2. 15.  
& 3. 1.  
& 10. 9.  
<sup>h</sup> ch. 3. 8.

<sup>i</sup> ver. 8.

<sup>k</sup> ch. 1. 6.  
& 5. 13.  
<sup>l</sup> ch. 3. 12.

<sup>m</sup> So Mark  
6. 26.

<sup>1</sup> Or, *interdict*.

<sup>2</sup> Chalil. *pusseth* not.

7. for thirty days] *i.e.* in round numbers, a month; a mode of expression natural among a people accustomed to the archaic representation in which the numeral 30 is placed within the circle of the sun to express the 30 days of the month.

*the den of lions*] In Babylon the lion was common; probably many were kept (as in Assyria) in dens in the preserves attached to the royal palaces. It was to one of their dens that the transgressor of the king's edict was on this occasion to be condemned; a mode of death speedy (cp. v. 24) and humane in comparison with some of the usual modes of torture. The followers of Saul-mugina, the rebellious king of Babylon (see iii. 6 note), were thrown alive among stone lions and bulls, and their limbs cut off were eaten by dogs.

The statements in this chapter represent royal deification at a stage at which no forger could have conceived it. Among the Persians Ormazd was revered in the person of the reigning prince, who was considered *εὐνοίας θεῶν*. The 'Visparad,' or collection of prayers (B.C. 800-700), bids the worshipper invoke among others "Anahita, the Angels, Mithra, the ruler of the country, and the Zarathaströtema (or high priest)." The ceremonial of the Medes grew out of a combination of Assyro-Babylonian ideas and ancient Iranian customs. Once taught to pray for the welfare

of the king, no feeling was shocked when the Mede was required to elevate his monarch to a superhuman rank (cp. the case of Deioces). Such an apotheosis was not idolatry. Among the Babylonians the kings from the remote days of Khammurabi to the days of Nebuchadnezzar called themselves divine and god-born. Naram-Sin and Amaragu were kings deified in their life-time. Izdubar, the hero of the "deluge" tablets, perhaps the Biblical Nimrod, received like honours. Hero-worship and king-worship made no strange demands upon the most idolatrous of nations; and the Babylonian when called upon to pay to Darius the Mede the homage due to a god found no difficulty in acceding to the demand.

8. *sign*] Lit. "seal." Such stamping or sealing was irrevocable (marg. reff.), because it was the signature of one deified.

10. *three times a day*] Cp. Ps. lv. 17, *i.e.* at the ninth hour or the hour of the evening sacrifice, at the third hour or the hour of the morning sacrifice, and at the sixth hour or noon-day—times suggested to him by the Temple-services.

13. *That Daniel &c.*] His official position is studiously ignored, his foreign origin (and all that that implied) carefully brought forward.

14. The "displeasure" is expressed by a word which implies also a strong feeling of

- to deliver him: and he laboured till the going down of the sun  
 15 to deliver him. Then these men assembled unto the king, and  
 \* ver. 8. said unto the king, Know, O king, that \*the law of the Medes  
 and Persians is, That no decree nor statute which the king esta-  
 16 blisheth may be changed. Then the king commanded, and they  
 brought Daniel, and cast him into the den of lions. Now the  
 king spake and said unto Daniel, Thy God whom thou servest  
 \* Lam. 3. 53. 17 continually, he will deliver thee. \*And a stone was brought,  
 \* So Matt. and laid upon the mouth of the den; \*and the king sealed it  
 27. 66. with his own signet, and with the signet of his lords; that the  
 18 purpose might not be changed concerning Daniel. ¶ Then the  
 king went to his palace, and passed the night fasting: neither  
 \* ch. 2. 1. were instruments of musick brought before him: \*and his sleep  
 19 went from him. Then the king arose very early in the morning,  
 20 and went in haste unto the den of lions. And when he came to  
 the den, he cried with a lamentable voice unto Daniel: and the  
 king spake and said to Daniel, O Daniel, servant of the living  
 \* ch. 3. 15. God, \*is thy God, whom thou servest continually, able to deliver  
 \* ch. 2. 4. 21 thee from the lions? Then said Daniel unto the king, \*O king,  
 \* ch. 3. 28. 22 live for ever. \*My God hath sent his angel, and hath \*shut the  
 \* Heb. 11. 33. lions' mouths, that they have not hurt me: forasmuch as before  
 him innocency was found in me; and also before thee, O king,  
 23 have I done no hurt. Then was the king exceeding glad for  
 him, and commanded that they should take Daniel up out of  
 the den. So Daniel was taken up out of the den, and no manner  
 \* Heb. 11. 33. of hurt was found upon him, \*because he believed in his God.

<sup>1</sup> Or, table.

"shame" for an act which would make the king "to stink" and bring him into bad repute. The act of Darius is compared for weakness with the act of Herod to the Baptist (Matt. xiv. 9) and of Pilate to our Lord Jesus Christ (Matt. xxvii. 24); but it was also an act which must ever be measured by its connexion with the law (v. 8). The immutability of the laws of the Medes and Persians was in after days a fact or not as it suited the caprice of the monarch. Cambyzes wished to marry his sister. The law forbade him. The jurisconsults of the day produced a law which permitted the king to do as he pleased; and Cambyzes married his sister. Darius would seem to have had to submit to the law in its earlier and sterner form; and no one recalled to him that Babylonian decree which might have saved Daniel (iii. 29).

17. Among the devices most common on Persian and Babylonian "seals" or signets, is one which represents the king slaying a lion with his sword or dagger (see v. 22 note). If such was the device stamped upon the stone which barred the den, it furnished a terrible comment upon the act of Darius.

The LXX. gives the reason for the "double-sealing;" the seal of the minister was a check upon the seal of the king.

18. *instruments of musick*] A disputed phrase. Some prefer the meaning "concubines," with such variations as "dancing women," or "singing and playing women."

Whatever rendering he accepted, the intention of the verse is to describe the distracted state of the king.

20. *servant of the living God*] The Median (and Persian) entertained far more spiritual notions of the Deity than the Assyrian and Babylonian. A king like Darius who honoured Ormazd under such titles as "good, holy, pure, the holy god, the holiest" (titles given to him in the 'Yagna') would not consider himself using "strange" words when he used those in the text.

22. *God hath sent his angel &c.*] This was Daniel's conviction (see xi. 1), as it was that of St. Peter in the day of his deliverance from Herod (Acts xii. 11). The belief of Darius in the personal Sraosha or Serosh—Ormazd's messenger (or "angel") and the "protector of the true faith"—would make such language perfectly intelligible to him.

*and shut the lions' mouths*] Notice the significance of this rebuke. Lions were to the Medo-Persians the symbolic representatives of the evil powers. The walls of Persepolis and coins depicted the king—Ormazd's representative on earth—as the destroyer of lions and so of the evil which they symbolized. What, therefore, king Darius had failed to do, what Ormazd—according to the Median creed—would have had him do, that "God's Angel" had done, "because innocency" (the "purity" or "straightforwardness" attributes of Ormazd's "angel,"

- 24 ¶ And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den. ¶ Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions. ¶ So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

CHAP. 7. IN the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great

<sup>1</sup> Heb. *hand*.

<sup>2</sup> Chald. *saw*.

<sup>3</sup> Or, *words*.

"the sincere," "the true," "the master of truth") "was found" in Daniel.

24. The leading informers against Daniel—perhaps only his co-"presidents" (LXX.)—were punished, in accordance with the national custom, as they had punished. Cp. marg. *reff*.

25-27. Cp. the decree of Darius with those of Nebuchadnezzar (iii. 29, iv. 1 &c.). Darius (like Nebuchadnezzar) does not substitute the worship of the God of Daniel for the national cultus, but he shews the same recognition of His great power (cp. r. 27 and iv. 3), and gives to Him titles which find their parallels in the titles used by the king of Babylon (cp. r. 26 with iv. 34, 37); though the conception of Darius is Median and therefore purer (see r. 20). The allusion to the deliverance shews that he has been recalled to a sense of his duty as Ormazd's earthly representative (v. 22 note).

28. *prospered* Daniel was restored to rank and honour. The verse as a note of time—whether added by Daniel himself or not is immaterial—closes the historical section of the book.

VII. In point of chronology this chapter comes between chs. iv. and v. The years between the death of Nebuchadnezzar and "the first year of Belshazzar" had been marked by political convulsions (see v. 1 note). Daniel, in retirement, was alive to the stirring events around him; and saw in them results which should bring in "the kingdom of the saints of the Most High" (v. 18). The prophetic visions which commence with this chapter, reflect his thoughts. They are marked by a symbolism

and imagery (see e.g. r. 2 note) in accordance with the age of the historical Daniel.

On the interpretation &c. of the vision, see additional note at end of this chapter.

1. *king of Babylon*] LXX. (more exactly) "king of the land of Babylonia" (see v. 1 note). The verse has been thought to be a historical addition, added at a very early date by the unknown reviser of Daniel's MSS. What follows is a summary of what Daniel had to "tell" of the visions.

2. *the four winds . strove* (lit. burst forth) &c.] As a symbolical account intended to describe great and tumultuous confusion, this has received an interesting parallel in the Chaldean account of the Deluge, the existing copies of which belong to the time of Assurbanipal (660 B.C.). Like Vul, Nebo, Nergal, and Ninip, the "four winds" burst forth to destroy. The "great sea," thus disturbed, was, in the explanation, "the earth" (r. 17)—imagery thoroughly Scriptural (Isai. viii. 7, xvii. 12; Jer. xvi. 7) and thoroughly Babylonian. In the beginning the god Ilou (cp. the Hebrew *El*) was supposed to have sprung from the primordial "sea" (*Tamti*). In the days of Sargon II. king of Assyria, the goddess Beltis was considered the feminine principle of nature, in whose bosom were generated gods and men. Beltis and Tamti were henceforth one—that "sea," that humidity from which all "came up."

3. *four great beasts*] Isaiah and Ezekiel depict kingdoms and people under similar animal and monstrous forms (Isai. xxvii. 1, ii. 9; Ezek. xxix. 3, xxxii. 2). The walls of the palaces and of the apartments of Babylon, the amulets and signets of her

Deut. 19. 10.  
Ezek. 9. 10.  
See Deut. 24. 16.  
2 Kin. 14. 6.  
ch. 4. 1.  
ch. 3. 29.  
Ps. 99. 1.  
ch. 4. 34.  
ch. 2. 44.  
& 7. 14, 27.  
Luke 1. 33.  
ch. 4. 3.  
ch. 1. 21.  
Ezra 1. 1.  
Num. 12. c.  
Amos 3. 7.  
ch. 2. 23.



<sup>c</sup> Rev. 13. 1.  
<sup>d</sup> Deut. 28. 49.  
<sup>e</sup> Sam. 1. 33.  
<sup>f</sup> Jer. 48. 40.  
<sup>g</sup> Ezek. 17. 3.  
<sup>h</sup> ch. 2. 39.

<sup>i</sup> ch. 8. 8, 22.  
<sup>j</sup> ch. 2. 40.  
<sup>k</sup> ver. 19, 23.

<sup>l</sup> ch. 2. 41.  
<sup>m</sup> Rev. 13. 1.  
<sup>n</sup> ver. 20, 21.  
<sup>o</sup> ch. 8. 9.

<sup>p</sup> Rev. 9. 7.  
<sup>q</sup> Ps. 12. 3.

4 beasts <sup>c</sup>came up from the sea, diverse one from another. The first <sup>d</sup>was <sup>e</sup>like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, <sup>f</sup>and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. <sup>g</sup>And behold another beast, a second, like to a bear, and <sup>h</sup>it raised up itself on one side, and <sup>i</sup>it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, 6 Arise, devour much flesh. After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also <sup>j</sup>four heads; and dominion was given 7 to it. After this I saw in the night visions, and behold <sup>k</sup>a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and <sup>l</sup>it was diverse from all the beasts that <sup>m</sup>were before it; <sup>n</sup>and it had ten horns. 8 I considered the horns, and, behold, <sup>o</sup>there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn <sup>p</sup>were eyes like the eyes <sup>q</sup>of man, <sup>r</sup>and a mouth speaking great

<sup>1</sup> Or, *wherewith*.

<sup>2</sup> Or, *it raised up one dominion*.

nobles and princes, still reproduce types similar to those which "troubled" Daniel's dreams.

4. Nebuchadnezzar was the "lion" (Jer. 7. 1, 17, 44, xlix. 19) for strength, and the "eagle" (Jer. xlix. 22; Ezek. xvii. 3, 12; Hab. i. 8; Lam. iv. 19) for swiftness, in prophetic description. Hence the selection of the king of beasts and of the king of birds, was peculiarly appropriate in the description of that kingdom which ranked as "golden" or chief among metals (ii. 32, 37, 38).

*the wings &c.]* i.e. the might and swiftness of Nebuchadnezzar were checked by his illness—that illness ended, "it" (Nebuchadnezzar and so his kingdom) "was lifted up from the earth," to which, as a wingless bird, it had fallen; the mere animal nature (that of the lion) was subdued and the powers—physical and intellectual—of a man were restored to the "lion"-king.

5. The bear was one of the principal wild animals found in the Babylonian empire; inferior in strength to the "lion," and marked by heavy ponderous movements in contrast with the eagle-swiftness of the king of beasts.

This (cp. marg. ref.), a kingdom "inferior" to the former, was "the breast and arms of silver." The explanation of the separate clauses of this verse is attended with much difficulty.

*it raised up itself on one side]* The idea is apparently this: the bear having two sides, the one side by which it raised itself into greater power (not—by which it tottered to its fall) is that which attracts greater notice.

*three ribs in the mouth &c.]* Its booty or

prey (cp. Num. xi. 33; Zech. ix. 7; Jer. li. 44). The number is either symbolical (cp. v. 7 note) or represents the chief conquests of the world-power symbolised. These conquests were grasped with a grasp as tenacious as that with which the bear would hold its prey between its fangs.

*they]* The "watchers" and "holy ones" of heaven (cp. iv. 23 A. V.).

6. The leopard was the type of crouching, swift, fierce, and powerful "beasts" (cp. Jer. v. 6; Hab. i. 8; Hos. xiii. 7). Its four wings symbolized easy and free passage through the four quarters of the earth, and so possession of them. The "four heads" (cp. Ezek. i. 10) looking towards the four quarters of the earth, symbolically asserted that the universal rule of the "kingdom of brass" (see marg. ref.) was guided by human intelligence.

7, 8. Cp. marg. ref. The "fourth beast" was diverse from all before it, "endowed with characteristics more monster-like than those which either the animal world or Babylonian wall-painting had ever produced. Words expressive of terror and might are heaped the one upon the other to characterize it.

*ten horns]* i.e. "ten kings" (v. 24). The number "ten" probably was also symbolical, suggested naturally, like the number "three" (v. 8), to the mind of Daniel by the current and double system of Babylonian notation—decimal and sexagintal. "Among" these contemporaneous "ten kings" and kingdoms, yet "after them" (v. 24), rose "another horn, a little one" (not as in A. V. "another little horn"). *eyes like the eyes of a man]* A symbol of intelligence (cp. Ezek. i. 18, x. 12).

- 9 things. ¶ I beheld till the thrones were cast down, and the Ancient of days sat, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. ¶ A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken

Rev. 20. 4.  
Pa. 90. 2.  
Pa. 104. 2.  
Rev. 1. 14.  
Ezek. 1.  
15, 16.  
Pa. 50. 3.  
Isai. 30. 33.  
Heb. 12. 22.  
Rev. 5. 11.  
Rev. 20. 4.  
Rev. 19. 20.

9-14. Babylonian "knowledge, science, and learning" (i. 4) are reflected in this passage. The word "serve" (v. 14: better, "worship," ii. 46) is a Babylonian word applied to the cultus of the gods. The title "Ancient of days" is a spiritualized reflection of a title of a Babylonian god, and applied to Him Whom men "ignorantly worshipped" (Acts xvii. 23). In the ancient Babylonian system the god Ilou was hardly conceived as a personal being: he was infinite, without body, parts and passions. But, in process of time, a triad (Anou, Nouah, and Bel) was formed, composed of three personal and visible emanations of Ilou, equal in power and substantial, yet also issuing the one from the other. Anou, the Oannes of the Greeks, bore the title of "the Ancient of the gods." He was the "ancient of days" ("days" conceived as deities), whose nature finds a parallel in the Ouranos of the ancient Greek, and in the Zervan-Akarana of the Iranian.

Daniel's conception of the "judgment" (v. 10 &c.) is another instance of his appropriation to the "Most High" of titles and attributes dimly discerned in the Babylonian belief. In the astronomy and astrology of the Babylonians the rank next to the planets was occupied by the Pole-star. He bore the title of "Judge of Heaven;" and had with him and around him other judges or ministers of justice. This ministering hierarchy, standing round the "Judge of Heaven," as the lesser stars cluster round the Pole-star, was seen by Daniel in the vision, and described in language Babylonian and anthropomorphic. A "son of man," Bar-Enosh (a compound like *Baldan*), a mediator and a conqueror like *Silik-moulou-khi*, is brought to the "Ancient of days" by the *Igdi* or spirits of heaven and the *Announaki* or spirits of earth; but as Daniel sees those spirits they are not limited to 300 or 600, but are countless as "ten thousand times ten thousand." Before this vast assembly the "books"—like to those in which *khakamim* and *assaphim* read the "fate" and decree of those who consulted them—were opened: and the sentence of life or death (rv. 11, 12) declared with no

uncertain sound. As he who obliterated the work of the king—the chosen of the gods—was popularly believed to have his name and his race cut off by the angry deities, so did this judgment await the blasphemer of the saints of the Most High (cp. rv. 25, 26).

9. *thrones were cast down*] Better, "were set"; the thrones refer, not to the world-powers of the previous verses but to the heavenly powers: one was for judgment, the other for righteousness.

*the Ancient of days*] His "days," His age, imply experience and mercies. His white hair, His white garments, indicate the pure kind intentions. He has to purify His people from their sins. Calvin's remark removes a difficulty: We know that "when we shall be like 'God,' we shall see Him as He is." God sits on no throne, neither is He borne along on wheels. In His essence God is not to be conceived as He appeared to His prophet and holy men of old; but by them He is described under various forms, in order that men, to whom He wished to give some sign of His Presence, should be drawn to Him.

10. *ten thousand*] A word frequent in inscriptions, and indicative of an innumerable multitude. To Daniel it expressed the numberless "host of God" (Gen. xxii. 3; Deut. xxxiii. 2; 1 K. xxii. 19; Ps. lxxviii. 17, ciii. 20).

*the books were opened*] The "book of life," the "book of remembrance," are familiar titles (Ex. xxxii. 32; Ps. lvi. 8, lxix. 28; Isai. iv. 3; Mal. iii. 16; Rev. iii. 5, xx. 15). Cp. xii. 1 sq. They were "books;" no single book would have sufficed. The Babylonians also believed that good deeds were recorded in heaven.

11. The punishment for the fourth "beast" was the Babylonian punishment for blasphemers and traitors—death by fire (see iii. 6).

12. *the rest* ("residue," r. 7)] The world-powers had each in its turn handed over to the power which conquered it those "remains" which war and subjection had spared. Now the time had come when the fourth beast which had enslaved the "residue" was "slain;" and the "dominion" which was peculiar to each nationality was "caused to pass away" (cp. r. 14),

- away: yet <sup>1</sup>their lives were prolonged for a season and time.
- 13 ¶ I saw in the night visions, and, behold, <sup>2</sup>one like the Son of man came with the clouds of heaven, and came to <sup>3</sup>the Ancient of days, and they brought him near before him. <sup>4</sup>And there was given him dominion, and glory, and a kingdom, that all <sup>5</sup>people, nations, and languages, should serve him: his dominion is <sup>6</sup>an everlasting dominion, which shall not pass away, and his kingdom <sup>7</sup>that which shall not be destroyed. ¶ I Daniel <sup>8</sup>was grieved in my spirit in the midst of <sup>9</sup>my <sup>10</sup>body, and the <sup>11</sup>visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. <sup>12</sup>These great beasts, which are four, are four kings, <sup>13</sup>which shall arise out of the earth. But <sup>14</sup>the saints of the <sup>15</sup>most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. ¶ Then I would know the truth of <sup>16</sup>the fourth beast, which was diverse <sup>17</sup>from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; <sup>18</sup>which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, <sup>19</sup>and the same horn made war with the saints, and prevailed against them; <sup>20</sup>until the Ancient of days came, <sup>21</sup>and judgment was given to the saints of the most High; and the time came that the saints
- <sup>1</sup> Ezek. 1. 28.  
Rev. 1. 7.  
<sup>2</sup> ver. 9.  
<sup>3</sup> Ps. 2. 6, 7.  
<sup>4</sup> & 8. 6.  
Matt. 11. 27.  
<sup>5</sup> & 28. 18.  
John 3. 35.  
1 Cor. 15. 27.  
Eph. 1. 22.  
<sup>6</sup> ch. 3. 4.  
<sup>7</sup> Ps. 145. 13.  
Mic. 4. 7.  
Luke 1. 33.  
Heb. 12. 28.  
<sup>8</sup> ver. 23.  
<sup>9</sup> ver. 3.  
<sup>10</sup> Isai. 60.  
<sup>11</sup> 12, 13, 14.  
<sup>12</sup> Tim. 2.  
11, 12.  
Rev. 2. 26.  
<sup>13</sup> & 20. 4.  
<sup>14</sup> ver. 7.
- <sup>15</sup> ch. 8. 12.  
24. & 11. 31.  
Rev. 11. 7.  
<sup>16</sup> ver. 18.  
1 Cor. 6. 2.  
Rev. 1. 6.  
<sup>17</sup> & 20. 4.
- <sup>18</sup> Chald. *a prolonging in life is given them.*  
<sup>19</sup> Chald. *sheath.*  
<sup>20</sup> Chald. *high ones, that is,*  
<sup>21</sup> things, or, places.  
<sup>22</sup> Chald. *from all those.*

by the powers of heaven, to be purified and incorporated in the Messianic kingdom.

a season and time] See ii. 21: here the idea is, "as long as each should last" by the permission of the Most High.

13. the Son of man &c.] Lit. "a son of man." Nebuchadnezzar could only conceive such a deliverer as a "son of the gods" (iii. 25 note): Daniel, taught of God, sees him to be a "son of man," riding upon "the clouds of Heaven" as a chariot (Pss. xviii. 10 &c., civ. 3; Jer. iv. 13; Isai. xix. 1; Matt. xxiv. 30; Rev. xiv. 14), the head of a kingdom, different both from the "beasts" and the kingdoms which had preceded. He is a "man" made "in the image of God": a man such as no man had been before him—the Messiah. "They" (the heavenly powers, v. 5) "brought him before the Ancient of days" &c. Cp. Ps. cx. i. Personality and separate existence are here distinctly attributed to the Messiah. Cuneiform discovery illustrates this title. Frequent mention is made in the old Accadian Hymns of the mediator Silik-moulou-khi (= "he who disposes good for men"). Though mythologically conceived, his attributes are essentially human, and exercised for the benefit of the human race. He is the warrior and the "angel" (ἄγγελος) of Hea (or, Nohah); bearing to the people the good tidings which will teach them the knowledge and will of Hea, and

delivering them by the powers committed to him. In later times he was identified with the Chaldean-Babylonian Merodach.

14. Cp. ii. 37. In the "vision" is given to a "Son of man" what had been granted to, but abused by, the earthly "king of kings." The "Son of man" when on earth (Matt. vi. 9) taught men to assign all power to the Father in heaven. His Apostles (1 Tim. i. 17; Rev. v. 1, 3) continued that teaching in words which recall the vision of Daniel.

15. body] See margin. As a sword in its sheath so a man's spirit is contained in the body: but there are moments when the spirit becomes unquiet in this corporeal covering, and impatiently springs upwards. So it was with the prophet.

17. shall arise] The "first beast" (or kingdom) actually existed at the time of the vision (see v. 1); the future tense is therefore to be understood as prophetically including the past of the date assigned to this chapter (v. 1). The development of the world-powers is presented in four successive phases, and the angel, in explaining it, includes the first appearance of the "first" kingdom, though actually the last period of its power had commenced.

18. the saints of the most High] See v. 13 note. "The Most High" has in the original (and in vv. 22, 25, 27) the plural form expressive of majesty and honour. The "saints" are the "Israel of God" (Gal. vi.

- 23 possessed the kingdom. ¶ Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. <sup>2</sup> And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. <sup>3</sup> And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand <sup>4</sup> until a time and times and the dividing of time.
- 26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.
- 28 ¶ Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

<sup>1</sup> Or, *rulers*.

16), a congregation collected from Israel and all nations, and called to be saints (Ex. xix. 6; Deut. vii. 6; Isai. iv. 3, vi. 13; Rom. ix. 6). These "take" (rather, "receive," cp. v. 31) the kingdom.

23. *the whole earth*] A hyperbolic expression for the nations with which the fourth kingdom came in contact.

24. *he shall subdue three kings*] The history of Antiochus Epiphanes and of his plucking up two or three members of the Seleucid dynasty, furnishes one illustration and fulfilment of the vision; but does not exhaust it (cp. 2 Thess. ii. 4; Rev. xiii. 5).

25. *wear out*] By affliction and grinding down (see LXX.).

*times and laws*] The Rabbis refer this to the festivals of the Jewish year and Sabbaths, and to the laws regulating the observance of such festivals (Lev. xxiii. 2 &c.; Isai. xxxiii. 20). But it is better to take them

to mean all such restrictions, whether divine or human, as are implied in the words.

*a time and times &c.*] Cp. viii. 14, xii. 7. An expression equivalent to three and a half "times;" a fractional form of the Babylonian "sacramental" number, seven. This suggests a symbolical rather than chronological sense; and the most satisfactory explanation of this very difficult phrase is—that no full and complete period of power shall be given to the "little horn," but that "the days shall be shortened" (Matt. xxiv. 22; Mark xiii. 20). The history of Antiochus Epiphanes furnished one fulfilment of this symbolical prophecy; the highest and fullest has yet to come (xii. 7).

27. The assignment of dominion to a Son of man (rr. 13, 14) is re-asserted in a higher and more complete form. Then, as Christians believe, the Father and the Son will be One (cp. John xvii. 11; 1 Cor. xv. 28).

## ADDITIONAL NOTE ON THE FOUR KINGDOMS.

### CHAPTERS II. VII.

The same four powers or kingdoms are described in chs. ii. and vii.; differences of imagery are but due to a difference of character in the revelation. In ch. ii. the powers are inanimate, and represent the purely external and unconscious side of the subject; in ch. vii. they are animate, and illustrate typically the living conscious element of the prophecy. Nebuchadnezzar saw things only from without. The powers of the world in their fullest glory were to him but component parts of one splendid colossal figure bearing the outward appearance of a man; the power of God's kingdom in its highest splendour was but humble as a "stone cut without hands." Daniel penetrated deeper into the vision. He saw that the kingdoms of the world were, notwithstanding their

defiant attitude, of a nature animal, plastic, and lower than human. Pagan minds were exhibited to him dull and ignorant of God; as the image, however "golden," is ignorant of its maker. Only in the kingdom of God, that humble corner-stone "coming not with observation," was embodied all that was powerful and eternal. Accordingly to the prophet the kingdom of God is, from the very outset, superior to the kingdoms of the world. Gold, silver, brass, iron—the puppet-work of man's hands, is ground to powder by the stone, the work cut without hands.

But with the recognition of identity of subject, ceases all unanimity of opinion. The critical and theological world has long been, and is still, at issue upon the identification of these four

kingdoms. There have been two main views upon this point, called, by a not very just distinction, the "traditional" and the "modern." (a) The four kingdoms are, according to the "traditional" system, the Babylonian, the Medo-Persian, the Macedo-Grecian, and the Roman with its ultimate subdivisions. This interpretation is perfectly satisfactory when tested by the mere imagery of the two chapters. And yet, the connexion between the facts of these chapters and those narrated in subsequent portions of the Book renders (to many moderns) the interpretation improbable if not impossible. The explanation of the growth of this traditional view is very simple. The Church in the Apostolic age was permitted in the Providence of God to believe that the end of the world was at hand, even at the doors. The long interval of conflict which has followed the first Advent was not anticipated by the first Christians. They could not but believe that their own age was that of the fourth empire—the Roman empire—the last in the series of earthly kingdoms. In succeeding ages their opinion was piously received and devoutly retained. The Fathers continued to look for one who should revive the policy of Augustus: the empire, they believed, was but to pass into other hands, not to be changed nor dissolved. Consequently the Roman period was prolonged to meet the requirements of the theory. (b) The "modern" interpretation grew up soon after the first. It allotted the "four kingdoms" to Babylonian, Media, Persia, and Greece.

It is impossible from historical data *only*, to assert either interpretation to be right and the other wrong. One single thread of fact stands out above the strife of words. There is a conspicuous and connected prophecy of the most comprehensive changes and revolutions wrought on the face of the ancient world. Four kingdoms arise; not contemporaneous, but successive; not originating from the same power, but diverse one from the other; not confined to the sway of a domestic sceptre, but kingdoms of conquest and power, bearing rule over the subject-nations. An extension of dominion is predicated of the third, and exceeding strength of the fourth.

Difference of application begins with the second image and beast. The "traditionalist" arguing from the fact that—after the conquest and submission of Astyages—there was no separate Median monarchy, regards these types as representing the Medo-Persian kingdom combined. The "bear with three ribs between its teeth" is Cyrus and his three dependencies, Media, Persia, and Babylonia; or Media, Assyria, and Babylonia; or Egypt, Lydia, and Babylonia; or Media, Babylonia, and Lydia, &c., &c. The maintenance of this interpretation very much depends upon the view taken of Cyrus' position as regards "Darius the Mede." If Cyrus was, at the time of the fall of Babylon, what history affirms him to be—the conqueror of Media; and if the Medians were practically subject to the Persians, then a Median sole supremacy over Babylon is thought to have been improbable if not impossible. "Modern" opinion, separating the Mede and Persian, interprets the bear "with its three ribs" of Darius the Mede and his three Presidents,—founding the interpretation upon the fact, that the short-lived Median dynasty was far "inferior" to that of Nebuchadnezzar; or applies the type to the three Median dependencies, the lands of Babylonia, Assyria and Syria; or to the three cities Reson, Nineveh, and Calah; or lays no special application upon the symbolism. The sever-

rance between the Mede and the Persian, asserted by the "modern," is said to be supported by viii. 3. The "ram with the two horns" is the one kingdom successively governed by the kings of Media and Persia; the second horn or kingdom being higher than the first, and the higher coming up the last. This was the case with the kingdom of Persia. Under Cyrus the Medes and Persians became united; the Persian element gradually superseding the Median in the governing body. The Median empire is considered to be represented in the Book of Daniel as still independent. The "traditionalist" does not, however, accept this view of the "ram with the two horns." The body of the ram represents to him the aggregate of tribes, Median and Persian, which were united throughout its existence, while the horns, the symbol of power, varied. It remained to the end what it was at the beginning, the ram with two horns, the king or kingdom of Medo-Persia, even when its horns were broken, and it was trampled under foot.

The identification of the second kingdom with the Medo-Persian leads the "traditionalist" to explain the third of the Græco-Macedonian: the "modern" affirms it to be the Persian. According to the first the "four heads" of the "leopard" (Alexander) are Seleucus, Demetrius, Ptolemy, and Philip; according to the second the "leopard" is Cyrus: the "four heads" are his successors Cambyses, Smerdis, Darius Hystaspis, and Xerxes: the "four wings" being either Persia, Media, Babylonia, and Egypt, or, with the "traditionalist," the four points of the compass. In either case the whole opinion stands or falls with the validity of the position assumed with respect to the second and fourth kingdoms.

What is typified by the fourth kingdom? This is unquestionably the most knotty point of the subject. From the context it appears to be the last world-power before the Advent of Messianic Salvation. What was that power? Who is meant by the "little horn"? The "traditionalist" answers: The kingdom is the Roman; the "little horn" is that Antichrist who has not yet appeared, and to be distinguished from the great persecutor of the Jews—Antiochus Epiphanes. The "modern" replies: The kingdom is the Græco-Macedonian; the "little horn," primarily at least, Antiochus Epiphanes. The "traditionalist" school discovers in the "iron" of the image (ii. 33) an allusion to the "iron" nature of the Roman world-power penetrating and influencing its Germanic and Slavonic offshoots, while the still existing cleavage is hailed as a predicted result of opposite nationalities and peculiarities. On the other hand, the "modern" school prefers to assimilate the type to the marriage alliances (ii. 43) of the Ptolemies and Seleucids; unions which promised so much and so speedily came to nothing.

This fourth kingdom is symbolized in chapter vii. by a beast with ten horns, from among which arose a "little horn" before whom three of the ten were plucked up by the roots. This definite number may or may not be a strict postulate of prophecy, but a multifarious division unquestionably is denoted. That division finds its illustration, according to the "traditionalist" in the cluster of the petty contemporary kingdoms which replaced the Roman empire upon its dissolution; according to the "modern," in the successors or generals of Alexander. The two schools of opinion are agreed in considering the "ten kings" as co-ordinate in dignity and time; but the "modern" view is held to be contradicted by viii. 8. There *four* monarchies, *not ten*, arise out of Alexander's empire; and

from out of these four springs the "little horn," which would seem to refer the "little horn" of chapters vii. and viii. to different persons. As regards the first point, the "modern" answers that the difficulty is more imaginary than real. The lesser kingdoms into which the great monarchy of Alexander was partitioned were reckoned as four, ruled by Seleucus Nicator, Lysimachus, Ptolemy Lagi, and Cassander; or as ten under the generals who, after the death of their chief, divided his provinces amongst themselves. And as regards the second point, it is urged that the "little horn" of the two chapters must refer to one and the same character. Critics of both schools are almost unanimous in referring the "little horn" of chapter viii. to Antiochus Epiphanes. He was a Syrian, and naturally took his rise from the Græco-Macedonian dynasty. On no supposition could he be said to have sprung from the Roman empire. And if his portrait be accurately drawn in chap. viii., it is equally so in chap. vii. To apply one description to one prince, and another to a second, is alleged to destroy the unity of the Book, and to be contradicted by an evident similarity of details.

The Messianic character of the close of this "vision" remains unimpaired by either "traditional" or "modern" interpretation of its earlier parts. To discern the fulfilment of a promised deliverer in the coming of an "Anointed one" at the time of the great persecution under Antiochus Epiphanes, is not to obliterate the higher application, the more purely Messianic reference of the title to the person of the Redeemer of mankind. Chs. vii. ix. xii., so closely connected with and illustrating chs. ii. and vii., point to a primary fulfilment in the deliverance

of Israel from the hand of the Syrian tyrant; they received a second and a greater in the deliverance of sinful flesh by sinless Man; they are to receive a third and the greatest in that final day of victory when the "man of sin" shall be revealed and the "last enemy" destroyed. To Daniel the salvation brought to Judæa at the death of Antiochus Epiphanes formed a primary conclusion to his prophecy, as did the return from the exile to the other prophets. That there was and is more beyond, was left, and is still left, to time to evolve. Daniel's own character is heightened, certainly not diminished, by this primary reference of his prophecy. None but an inspired prophet could have accurately depicted such facts as—the oppression of a tyrant springing from a dynasty which in the first year of Cyrus had not begun to exist;—the circumstances of the oppressed people;—or the title and attributes of the deliverer. It is not by maintaining the "modern" interpretation of the prophecy, but by denying inspiration, and by relegating the accuracy of description to a Maccabean writer, that the objector to the Book of Daniel wrecks its existing phenomena to suit his conception. Yet to refer such prophecies "to any ingenuity of human reason" is to be confronted by improbabilities on every side. That alone which renders them intelligible in their manifest character is to consent to read them as oracles of God, communicated by Him to His prophets, and by them to others; first, for the manifestation of His foreknowledge and overruling Providence in the kingdoms of the earth, and next for the confirmation of the whole truth of revealed religion. In that light they fall into order. In that same light also they explain each other.

**CHAP. 8.** IN the third year of the reign of king Belshazzar a vision appeared unto me, *even unto me* Daniel, after that which appeared unto me "at the first. ¶ And I saw in a vision; and it came to pass, when I was, that I was at <sup>b</sup>Shushan in the palace, which is in the province of Elam; and I saw in a vision, 3 and I was by the river of Ulai. Then I lifted up mine eyes,

<sup>a</sup> ch. 7. 1.  
<sup>b</sup> Esth. 1. 2.

VIII. About two years had elapsed between the vision of ch. vii. and that of this chapter. It has been conjectured that Daniel had been sent to Susa to watch the progress of Cyrus; and that while there, hearing and seeing what he did of the conqueror's advance, a perception of the impending political crisis (v. 28 note) was granted to him. The vision was seen which prophesied still more distant revolutions (vii. 19 seq.) to be fought out—in part—near the city where he was staying; and a time was appointed when earthly kingdoms and wars should yield to Divine powers, and peace for ever follow. Later on (chs. x.-xii.) the revelation was renewed.

2. *at Shushan in the palace* ["Or, in S. the fortress." "Shushan" (Susa, "the city of lilies," now Shushtar) was placed in a fork between the Kerkha (the ancient Choaspes) and the Dizful (the ancient Koprates), and about twenty-five miles from the hills. Of extreme antiquity—it is mentioned in the

inscriptions as in existence 1635 years before Assurbanipal (B.C. 2280)—in the time of Daniel it might have been called the chief of the provincial cities which owed allegiance to the Babylonian monarchy. The kings of Babylon sent to it their high officers to "do business" (r. 27), and used its cool retreats as a summer residence. In Daniel's time "Shushan" was in the "province of Elam." Elamti or Elamun was the name by which the Assyrians knew Susiana; and this expression is a valuable indication of the date of the composition of the passage. In post-exilic times Shushan would have been placed by writers in "Susiana."

*the river of Ulai*] It took its rise in the neighbourhood of Ispahan and flowed into the Tigris. Known to the Greeks under the name of Euleus, it is probably the same as the modern Kuran.

3. The Old Test. (Isai. xiv. 9 Heb.; Jer. l. 8; Ezek. xxxiv. 17, xxxix. 18; Zech. x. 8),

and saw, and, behold, there stood before the river a ram<sup>a</sup> which had two horns: and the two horns were high; but one was 4 higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his 5 will, and became great. ¶ And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had<sup>3</sup> a notable horn 6 between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him 7 in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver

<sup>a</sup> ch. 5. 19.

<sup>b</sup> 11. 3, 16.

<sup>c</sup> ver. 21.

<sup>1</sup> Heb. the second.    <sup>2</sup> Or, none touched him in the earth.    <sup>3</sup> Heb. a horn of sight.

classical writers (Homer, Cicero, Plutarch), and the 'Zend-Avesta,' all furnish illustrations of this mode of symbolizing princes, kings, and leaders. The special distinctions between the Medo-Persian and the Græco-Macedonian empires underlie the selections of the ram and the he-goat. Both powers were remarkable for their strength and warlike prowess; both animals have ever been accounted remarkable for their pugnacity and courage, confronting their foes at the head of their flocks. In the vision, the two horns were not seen arising from their earliest stage, but from that point of growth when the horn which had come up last—the Persian which came into prominence after the Median—became the "higher" of the two. It was an accurate representation of the development of the two branches of one kingdom which the history of Cyrus exhibits.

<sup>4</sup> *pushing*] A word (cp. Ex. xxi. 29), indicating the strength and doggedness with which the "ram" pursued its aim "westward" (lit. towards the sea, the Mediterranean).....and "southward" (lit. towards the Negeb). In the West, Lydia and the Greek settlements on the coast of Asia Minor were absorbed by the Persians; in the North, they conquered Armenia and Scythia; in the South, Babylonia, Arabia, Egypt, and Libya (the last two in the time of Cambyases).

*became great*] Or, "behaved proudly" (so v. 8). Under Cyrus, "the father" and the conqueror (d. B.C. 529), Cambyases "the despot" and "haughty" (d. B.C. 522), and Darius Hystaspis the administrator (d. B.C. 486), this "greatness" rose till it reached the height of pride. From the time of Xerxes (d. B.C. 465) to that of Darius Codomanus (B.C. 336), despotic tyranny and self-glorification were especially characteristic of the later Persian kings.

5. Just such a he-goat may still be seen on

the sculptures at Persepolis. The mode of his coming—"not touching the ground" (not as in marg.)—recalls the swift flight-like motion of the winged "leopard" (vii. 6).

6. *the ram that had two horns* lit. "the ram lord over two horns" (Baal-Keranaim), an Hebraism equivalent to "he who is horned." As a proper name it is found in the Himyaritic inscriptions. The Arabs gave to Alexander the Great the name of the "two-horned" (Dūlqarnain) on account of the two ram's horns with which he caused himself, as the son of Jupiter Ammon, to be portrayed.

7. The fate of the Medo-Persian empire is summed up with prophetic brevity. There is no attempt to trace the first period of hostility between Greece and Persia (i.e. from B.C. 499, the time of Darius Hystaspis, to B.C. 449, that of his grandson Artaxerxes); no record how from the time of Darius Nothus (d. B.C. 405) the Persian empire was prolonged for eighty years by the skilful use she made of the jealousies and divisions of the Hellenic states; no hint of the battles which at the Granicus (B.C. 334) threw open Asia Minor to Alexander the Great, at Issus (B.C. 333) drove Darius Codomanus back to Babylon, and at Arbela (B.C. 331) struck the fatal blow of dissolution to the Persian empire:—points which no Daniel of the Maccabean era would have omitted. Attention is simply directed to the general truth, "there was no power in the ram to stand before" the he-goat. That truth found its last fulfilment, when Darius, the last of the Persian kings, "cast down to the ground," "stamped upon," finding "none to deliver him," fled to Bessos and Barsaentes, the satraps of Bactria and Arachosia, only to meet with death by assassination. When Alexander reached the spot (mod. Dauletabād), Darius was no more.

8 the ram out of his hand. Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up 'four notable ones toward the four winds of heaven. 'And out of one of them came forth a little horn, which waxed exceeding great, 'toward the south, and toward the east, and toward the 'pleasant land. 'And it waxed great, even 'to 'the host of heaven; and 'it cast down some of the host 11 and of the stars to the ground, and stamped upon them. Yea, 'ho magnified himself even 'to 'the prince of the host, 'and 'by him 'the daily sacrifice was taken away, and the place of his 12 sanctuary was cast down. And 'an host was given him against the daily sacrifice by reason of transgression, and it cast down 'the truth to the ground; and it 'practised, and prospered. 13 ¶ Then I heard 'one saint speaking, and another saint said unto 'that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression 'of desolation, to give both the sanctuary and the host to be trodden 14 under foot? And he said unto me, Unto two thousand and three hundred 'days; then shall the sanctuary be 'cleansed.

<sup>1</sup> Or, against the host.

<sup>2</sup> Or, against.

<sup>3</sup> Or, from him.

<sup>4</sup> Or, the host was given over for the transgression

against the daily sacrifice.

<sup>5</sup> Or, the number of secrets, or, the wonderful number.

<sup>6</sup> Heb. Palmomi.

<sup>7</sup> Or, making desolate, ch.

11. 31. & 12. 11.

<sup>8</sup> Heb. evening morning.

<sup>9</sup> Heb. justified.

<sup>10</sup> ch. 7. 6.

& 11. 4.

<sup>11</sup> ch. 7. 8.

& 11. 21.

<sup>12</sup> ch. 11. 23.

<sup>13</sup> Pa. 48. 2.

<sup>14</sup> ch. 11. 10.

<sup>15</sup> ch. 11. 23.

<sup>16</sup> So Isai. 14.

13.

<sup>17</sup> Rev. 12. 4.

<sup>18</sup> Jer. 48.

26, 42.

<sup>19</sup> Josh. 5. 14.

<sup>20</sup> ch. 12. 11.

<sup>21</sup> Ex. 29. 38.

Ezek. 46. 13.

<sup>22</sup> ch. 11. 31.

<sup>23</sup> Pa. 119.

43, 142.

Isai. 60. 14.

<sup>24</sup> ch. 11. 29.

<sup>25</sup> ch. 4. 13.

1 Pet. 1. 12.

8. and when he was strong &c.] The death of Alexander (B.C. 323) at the early age of 32, after a career of unparalleled conquest, was the "breaking" not only of the horn itself but also of "his kingdom" (xi. 4). toward the four winds of heaven] A general description of dispersion (cp. marg. refl.); though some would define the kingdoms to be the Syrian (under Seleucus), Egyptian (S. under Ptolemy), Macedonian (W. under Cassander), Thracian (N. under Lysimachus); a sub-division which did not actually take effect till 22 years after Alexander's death.

9-12. The little horn (cp. vv. 23-25) is usually taken to be Antiochus Epiphanes, who sprang from "one of the notable horns"—the Seleucids. His power extended southwards (Egypt), eastwards (espec. Armenia and Elymais), and towards the pleasant land—Palestine (Jer. iii. 19; Ezek. xx. 6, 15).

The imagery of v. 10 is Scriptural and also Babylonian. The planetary character of the Chaldean-Babylonian gods is well known. They and their legion-satellites were, to a Babylonian-trained mind, "the host of heaven." The "war in heaven" narrated in the Babylonian legends of creation should be consulted.

11. the prince of the host] Again, a Babylonian phrase; a title like to that given in the old Accadian hymn to Sin (the moon)—"the Lord, prince of the gods of heaven and earth;" or to Merodach (Jupiter)—"the god of the (astral) legions."

The verse has been variously rendered

according as the Hebrew text or marg. has been followed.

by him] Better as in marg., "from him," the prince of the host. See 1 Macc. i. 39, 45, iii. 45.

12. The sense is fairly clear, but the verse has been translated very variously (cp. A. V. and marg.). The "host," distinguished from the "host of heaven" (v. 10), is permitted by God to work its will against what is holy, either "by reason of transgression," i.e. as a punishment for the sins of God's people, or (according to others) "by means of transgression," with what is abomination, i.e. the setting up of a heathen altar. Together with the true sacrifice, "truth" or true religion, as contained in the Law and prophecy (cp. ix. 13; Pss. xix. 9, xxx. 9), was trampled upon: and, by God's permission, the horn acted and "prospered" (Ps. lxxiii. 3, 12 &c.).

13. How long...? A question (cp. Isai. vi. 11) prompted by the frightful profanations which the vision revealed. The Hebrew exhibits vividly the agitation of the speaker. The "host" is that of v. 10.

14. Unto two thousand and three hundred days] See marg. (cp. the Greek of 2 Cor. xi. 25). Some find in the phrase an allusion to "time" simply; others to the sacrifice usual at evening and morning, and so to those "times" of sacrifice. According as the one or other opinion is adopted, the phrase is taken to be equal to whole days or half days. On all sides it seems to be concluded that this definite number is not to be pressed. It is taken to be either



- <sup>a</sup> ch. 12. 8.  
<sup>a</sup> Ezek. 1. 26.  
<sup>b</sup> ch. 12. 6.  
<sup>c</sup> ch. 9. 21.  
<sup>d</sup> Luke 1. 19, 26.  
<sup>e</sup> Ezek. 1. 28.  
<sup>f</sup> Rev. 1. 17.  
<sup>g</sup> ch. 10. 9.  
<sup>h</sup> Ezek. 2. 2.  
<sup>i</sup> ch. 9. 27.  
<sup>j</sup> 11. 27.  
<sup>k</sup> 12. 7.  
<sup>l</sup> Hab. 2. 3.  
<sup>m</sup> ver. 3.  
<sup>n</sup> ver. 5.  
<sup>o</sup> ch. 11. 3.  
<sup>p</sup> ver. 8.  
<sup>q</sup> ch. 11. 4.  
<sup>r</sup> Deut. 28. 50.  
<sup>s</sup> ver. 6.  
<sup>t</sup> Rev. 17. 13, 17.  
<sup>u</sup> ver. 12.  
<sup>v</sup> ch. 7. 25.  
<sup>w</sup> ch. 11. 21.  
<sup>x</sup> ver. 11.  
<sup>y</sup> ch. 11. 36.
- 15 ¶ And it came to pass, when I, *even* I Daniel, had seen the vision, and <sup>a</sup>sought for the meaning, then, behold, there stood before me <sup>b</sup>as the appearance of a man. And I heard a man's voice <sup>c</sup>between the banks of Ulai, which called, and said, 16 <sup>d</sup>Gabriel, make this man to understand the vision. So he came near where I stood: and when he came, I was afraid, and <sup>e</sup>fell upon my face: but he said unto me, Understand, O son of man: 17 for at the time of the end *shall be* the vision. <sup>f</sup>Now as he was speaking with me, I was in a deep sleep on my face toward the ground: <sup>g</sup>but he touched me, and <sup>h</sup>set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation: <sup>i</sup>for at the time appointed the end *shall be*. ¶ <sup>j</sup>The run which thou sawest having two horns are the 20 kings of Media and Persia. <sup>k</sup>And the rough goat *is* the king of Grecia: and the great horn that *is* between his eyes *is* the 22 first king. <sup>l</sup>Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the transgressors <sup>m</sup>are come to the full, a king <sup>n</sup>of fierce countenance, and understanding dark sentences, <sup>o</sup>shall stand up. 24 And his power shall be mighty, <sup>p</sup>but not by his own power: and he shall destroy wonderfully, <sup>q</sup>and shall prosper, and practise, <sup>r</sup>and shall destroy the mighty and the <sup>s</sup>holy people. 25 And <sup>t</sup>through his policy also he shall cause craft to prosper in his hand; <sup>u</sup>and he shall magnify *himself* in his heart, and by <sup>v</sup>peace shall destroy many: <sup>w</sup>he shall also stand up against the

<sup>1</sup> Heb. *made me stand upon my standing.*

<sup>2</sup> Heb. *are accomplished.*

<sup>3</sup> Heb. *people of the holy*

*ones.*

<sup>4</sup> Or, *prosperity.*

symbolical or an approximation only to historical dates.

15. *a man*] Called *Gabriel* (v. 16; *i.e.* "a strong man of God"), a name suggestive of the strength which God would give to man.

17. Men have asked, says Melancthon, what is the use of these prophecies of successive kings and times and judgment? The answer is twofold. The Church has need of them that she despair not in the midst of scandals and afflictions. We all have need of them, that by thinking of the causes which led to such afflictions, we may be more diligent in preserving purity of life and doctrine, and so avert a worse punishment.

*son of man*] Gabriel "the strong" addresses Daniel by a title which contrasts with his own. It reminded him that though he stood in his prophetic vision among the company of Angels he was yet but "of earth, earthy." The title is also given to Ezekiel (ii. 1).

*at the time of the end shall be the vision*] Rather, "to the time of the end (belongs) the vision;"—"the last end of the indignation" (v. 19, cp. Isai. xiii. 5), when God's anger with a godless world will be revealed. Take these words in their most ample sense (*e.g.* Matt. xiii. 30-43, xxiv. 9; Rom. ii. 5), without excluding such partial and immediate fulfillments, as when "God's indignation"

against His own people was felt in the days of the Greek rule and of Antiochus until the Hasmonæans "cleansed the sanctuary" (v. 14).

19. *at the time &c*] Or, "it is for the season at the end."

21. *rough*] Or, hairy. The long-haired and wild animal was the strongest of its tribe.

*Grecia*] Lit. Javan, the name by which Greece was known to the Hebrews, Egyptians, Assyrians, and old Persians. See Gen. x. 2 note.

22. *not in his power*] Or, "not with his power." Either, they were not so mighty as he was; or, not of his family.

23. *the transgressors*] Some take these to be the wicked ones of Israel; others, to be four kings of the heathen; a diversity of opinion due to the two modes of explaining v. 12.

*understanding dark sentences*] Lit. riddles or tortuous sayings (cp. v. 12; Judg. xiv. 12, 18; Ezek. xvii. 2). His "policy" was marked by cunning (v. 25).

24. *not by his own power*] He had power only on account of the sin of Israel against God.

*the mighty, and the holy people*] The latter are the "saints of the most High" (vii. 18, 22); the former are probably the mighty heathen who resisted his power.

25. *policy*] Or, "skill" and "cunning"

26 Prince of princes; but he shall be broken without hand. And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days. ¶ And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

Job 34. 20.  
Iam. 4. 6.  
ch. 10. 1.  
Ezek. 12. 27.  
ch. 10. 14.  
ch. 7. 28.  
10. 8, 16.  
ch. 6. 2, 3.  
Seever. 16.  
ch. 5. 31.

CHAP. 9. IN the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; in the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. And I set my face unto the LORD God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: and I prayed unto the LORD my God, and made my confession, and said, ¶ O LORD, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing

2 Chr. 36.  
21.  
Jer. 25. 11,  
12. & 29. 10.  
Neh. 1. 4.  
ch. 6. 10.  
James 4. 8.  
Ex. 20. 6.  
Deut. 7. 9.  
1 Kin. 8.  
47, 48.  
Ps. 106. 6.  
Isai. 64. 5.  
Jer. 14. 7.

<sup>1</sup> Or, in which he, &c.

in a bad sense. The "peace," or careless security in which men lived with him, became a means of "destroying many." Cp. 1 Macc. i. 30.

*broken without hand* Cp. 2 Macc. ix. 9. His end should not be due to human power, but to God's judgment, to (as it were) the "stone cut out without hands" (ii. 34, 45, A. V.). See the account of the death of Antiochus Epiphanes (1 Macc. vi. 1-16).

26, *the vision of the evening and the morning* Perhaps a collective expression for the whole period alluded to in v. 14 (note).

*wherefore &c.* Or, "nevertheless," "Keep the vision to thyself in thy heart," lay it by for future use and communication. Contrast the charge here with that in Rev. xxii. 10. The New Test. seer was far nearer the end of these world-powers, and could therefore speak freely concerning them to the Israel of God.

IX. The occurrences of this chapter—the "understanding by books," the prayer, and Gabriel's visit—took place soon after the events of ch. v. (cp. v. 1, viii. 1). Daniel's previous visions (chs. vii. viii.) had prepared him for the events which had happened and were still to happen to the world-powers: but what would be the issue as regarded God's chosen but captive people? The answer is given by God in vv. 24 &c.

2, *books* The writings of the prophets; see p. 445. The obscurity of prophecy is removed by diligent study quickened by the light of Divine truth. Cp. Ezek. xiii. 3; Matt. xxiv. 15.

The present Hebrew text punctuates thus: "books. The number of years...that he would accomplish the desolations (was) seventy years" (A.C. 606-536).

3. Daniel was not incredulous about

God's fulfilment of His promise, but he prayed lest his very confidence should beget negligence, and that negligence be an offence (Jerome). "Prayer" and "supplication" were prepared for by "fasting" &c.; these *external* aids were employed in accordance with the practice of his people; they were in Daniel's time and opinion means to an end: but the LXX. (and Theod.), writing at a much later period, raised them to the end itself. The prayer has two principal divisions. Daniel confesses the sins of his people and the justice of God's punishment (vv. 4-14); then he implores God's pardon (vv. 15-19). It should be compared with the prayers in Ezra ix. 6-15; Neh. i. 5-11, ix. 6-38; Baruch i. 15 &c.: all are founded upon thoughts matured in the time of exile, and insensibly reproduce the old truths and phrases loved by all devout spirits in common. Such marks of difference as occur (cp. vv. 6 and 8 with Ezra ix. 7 and Neh. ix. 32, 34, 38) are such as might have been expected from men writing at "sundry times and in divers manners."

The changes in the name applied to the Deity, Lord (Adonai), God (El, Elohim), and LORD (Jehovah), changes preserved in the A. V., should be noticed, illustrating as they often do the conception or the attribute prominent in the mind of Daniel.

5. Israel's fault is analysed in the words here used. The "sin" is, first of all, the missing the mark, the wandering from truth and the right way; it is followed by "committing iniquity," the acting perversely as a consequence of wandering; this has a further stage in "doing wickedly," the wilful opposite to doing rightly; the result is "rebellion," obstinate resistance

- 1/2 Chr. 36. 15, 16. 6 from thy precepts and from thy judgments: <sup>1</sup>neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the
- 2 Neh. 9. 33. 7 people of the land. O Lord, <sup>2</sup>righteousness <sup>1</sup>belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are near, and that are far off*, through all the countries whither thou hast driven them, because of their trespass
- 3 ver. 7. 8 that they have trespassed against thee. O Lord, to us *belongeth* <sup>3</sup>confusion of face, to our kings, to our princes, and to our
- 4 Ps. 130. 4. 9 fathers, because we have sinned against thee. <sup>4</sup>To the Lord our God *belong* mercies and forgivenesses, though we have rebelled
- 5 ver. 6. 10 against him; <sup>5</sup>neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his ser-
- 6 Isai. 1. 4. 11 vants the prophets. Yea, <sup>6</sup>all Israel have transgressed thy law, even by departing, that they might not obey thy voice; there-
- Jer. 8. 5. 12 fore the curse is poured upon us, and the oath that <sup>7</sup>is written in the <sup>8</sup>law of Moses the servant of God, because we have
- 7 Lev. 26. 14, &c. 13 sinned against him. And he hath <sup>9</sup>confirmed his words, which he spake against us, and against our judges that judged us, by
- Deut. 28, 15, &c. 14 bringing upon us a great evil: <sup>10</sup>for under the whole heaven hath not been done as hath been done upon Jerusalem. <sup>11</sup>As <sup>12</sup>it is written in the law of Moses, all this evil is come upon us: <sup>13</sup>yet
- 8 Zech. 1. 6. 15 made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.
- 9 Lam. 2. 17. 16 Therefore hath the LORD <sup>14</sup>watched upon the evil, and brought it upon us: for <sup>15</sup>the LORD our God <sup>16</sup>is righteous in all his works
- 10 Lam. 1. 12. 17 which he doeth: <sup>17</sup>for we obeyed not his voice. And now, O Lord our God, <sup>18</sup>that hast brought thy people forth out of the land of
- 11 Amos 3. 2. 18 Egypt with a mighty hand, and hast <sup>19</sup>gotten thee <sup>20</sup>renown, as at this day; <sup>21</sup>we have sinned, we have done wickedly. O Lord,
- 12 ver. 11. 19 at this day; <sup>22</sup>we have sinned, we have done wickedly. O Lord, <sup>23</sup>according to all thy righteousness, I beseech thee, let thine
- 13 Lam. 2. 17. 20 anger and thy fury be turned away from thy city Jerusalem, <sup>21</sup>thy holy mountain: because for our sins, <sup>22</sup>and for the iniquities of our fathers, <sup>23</sup>Jerusalem and thy people <sup>24</sup>are become a
- 14 Isai. 9. 13. 21 reproach to all <sup>25</sup>that are about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, <sup>26</sup>and cause
- Jer. 2. 30. 22 thy face to shine upon thy sanctuary <sup>27</sup>that is desolate, <sup>28</sup>for the Lord's sake. <sup>29</sup>O my God, incline thine ear, and hear; open
- Hos. 7. 7. 23 thine eyes, <sup>24</sup>and behold our desolations, and the city <sup>25</sup>which
- 15 Jer. 31. 28. 26 <sup>26</sup>Or, thou hast, &c. <sup>27</sup>the face of thee, &c. <sup>28</sup>Heb. whereupon thy name is called.
- 16 Jer. 31. 28. 27 <sup>27</sup>Heb. intreated we not <sup>28</sup>Heb. made thee a name.

issuing in apostasy; and finally "departure," turning away, from God's "precepts and judgments."

7. The order of the original is emphatic in its contrasts; "To Thee, O Lord, belongeth (is) righteousness, to us confusion." [*trespass...trespassed*] Or, "unfaithfulness that they have committed." The word implies covert dealing, deception, and faithlessness, and strikingly sums up the characteristic sin of the "kings, princes and fathers" of Israel (cp. Lev. xxvi. 40; Num. v. 6, 12; Ezek. xx. 27).

9. *though* Better "because." Because Israel have rebelled they are powerless, and need "mercies and forgivenesses" (lit.

loosing and untying the bands of sin; cp. Neh. ix. 17).

14. *watched* [Cp. marg. reff. and iv. 13, A. V. note. Not in hostility, but with a wakefulness which the conduct of Israel should decide to be for good or for evil. Cp. Luke xii. 48.

15. See marg. In the punishment of Israel by captivity, the "Name" of God was as much magnified as in the deliverance from Egypt, though in a different way. The fact is urged as a reason for mercy (cp. Jer. xxxii. 20; Nehem. ix. 10; Isai. lxi. 12).

18. *desolations* The word (not the same as in v. 2) refers (as in v. 26) to those judg-

- is called by thy name: for we do not <sup>1</sup>present our supplications before thee for thy righteousnesses, but for thy great mercies.
- 19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, <sup>2</sup>for thine own sake, O my God: for thy city and thy people
- 20 are called by thy name. ¶ <sup>3</sup>And whiles I *was* speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for
- 21 the holy mountain of my God; yea, whiles I *was* speaking in prayer, even the man <sup>4</sup>Gabriel, whom I had seen in the vision at the beginning, being caused to fly <sup>5</sup>swiftly, <sup>6</sup>touched me
- 22 <sup>7</sup>about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth
- 23 <sup>8</sup>to give thee skill and understanding. At the beginning of thy supplications the <sup>9</sup>commandment came forth, and <sup>10</sup>I am come to shew thee; <sup>11</sup>for thou art <sup>12</sup>greatly beloved: therefore <sup>13</sup>under-
- 24 stand the matter, and consider the vision. ¶ <sup>14</sup>Seventy weeks

<sup>1</sup> Heb. *cause to full*, Jer. 30. 7.

<sup>2</sup> Heb. *with weariness*, or, *flight*.

<sup>3</sup> Heb. *to make thee skilful of understanding*.

<sup>4</sup> Heb. *word*.

<sup>5</sup> Heb. *a man of desires*.

<sup>6</sup> They begin from the 20th of Artaxerxes. See Num. 14. 34. Ezek. 4. 6.

<sup>7</sup> Ps. 79. 9, 10.

<sup>8</sup> Ps. 32. 5.

<sup>9</sup> ch. 8. 16.

<sup>10</sup> ch. 10. 10.

<sup>11</sup> 1 Kin. 18. 36.

<sup>12</sup> ch. 10. 12.

<sup>13</sup> ch. 10. 11.

<sup>14</sup> Matt. 24. 15.

ments of God which filled the mind with "astonishment" (cp. Isai. lii. 14 note). It includes the special "desolation"—the desolate sanctuary (v. 17, cp. viii. 13)—which was so painful as well as "astonishing" to the Jews.

*present our supplications*] On our knees or falling prostrate (see marg.).

19. The energy and fervour of this prayer, replete with scriptural allusions and couched in scriptural language, reaches its climax in this verse. It closes with the thought "defer not" ("tarry not"), which implies how earnestly Daniel hoped for the speedy "accomplishment of the 70 years" (v. 2). The LXX. adds *Sion* to the word "city," and *Israel* to "people," as if specifying the objects of God's mercy.

20. *And whiles I was speaking, &c.*] Daniel, in his humility, coupled himself with his sinful fellow-countrymen that pardon might be granted in answer to that humility.

*the holy mountain*] See Isai. xiv. 13 note.

21. *being caused to fly swiftly*] Better than the marg. rendering. Others render, "shining in splendour."

*about the time of the evening oblation*] The expression (like vi. 10) indicates the faithful attachment of Daniel to the religious memories of his people, even if their religious practices were denied him.

23. *the commandment . . . the matter*] Better "the word" (and in v. 25); the word of God (vv. 24-27) which, as an oracle, is made known to Daniel.

*greatly beloved*] Lit. as in marg. Cp. the title "Jedidiah" given to Solomon (2 Sam. xii. 25). Daniel was not only the means through which, but the man for whose sake, God was pleased to give His revelation which proved of such inestimable value to Daniel's people centuries later.

24-27. These verses were very early applied to the Maccabean period (cp. 1 Macc. i. 54, 59; and the LXX. reading of v. 26, in which 139 Seleucid. aera=B.C. 174). But previous to the time of our Lord and after, it was felt that such a reference by no means exhausted the significance of the passage (cp. Luke ii. 25, 26, 38; Matt. xxiv. 15; 2 Thess. ii. 3 &c.). The Jews of the Talmudical period almost unanimously adopted the view of Josephus, that the destruction of Jerusalem by Titus was alluded to; the early Christians, guided by our Lord's words, gave to the passage a directly Messianic application. Since then, speaking generally, opinions have ranged themselves under adaptations of one or other of these views.

The text itself of the prophecy subdivides the seventy weeks into seven, threescore and two (v. 25), and one (v. 27) week: and these are almost universally understood as weeks of years; the total being therefore 490 years. The "terminus a quo," however, and the "terminus ad quem," are points strongly disputed.

The "commandment" or "word" (v. 25) is, according to some, that issued by Artaxerxes Longimanus in his 20th year (? B.C. 455), permitting Nehemiah to go to Jerusalem (Neh. ii.).—or that issued in his seventh year (? B.C. 457), giving a like permission to Ezra. Others refer the expression to the "word of the Lord spoken to Jeremiah the prophet" (v. 2), and date it either from the beginning of the destruction of Jerusalem, or from the fourth year of Jehoiakim? The former class of interpreters proceed upon the supposition that there must be sixty-nine weeks of years "from the going forth of the word" to the concluding scenes of the life of Christ; the seven weeks close with A.C. 406, and the

\* Isai. 53. 10.

\* Heb. 9. 12.

Rev. 14. 8.

\* Ps. 45. 7.

Luke 1. 35.

John 1. 41.

Heb. 9. 11.

\* Matt. 24.

15.

\* Ezra 4. 24.

\* John 1.

41. &amp; 4. 25.

\* Isai. 55. 4.

are determined upon thy people and upon thy holy city,<sup>1</sup> to finish the transgression, and <sup>2</sup>to make an end of sins, <sup>3</sup>and to make reconciliation for iniquity, <sup>4</sup>and to bring in everlasting righteousness, and to seal up the vision and <sup>5</sup>prophecy, <sup>6</sup>and to anoint the most Holy. <sup>7</sup>Know therefore and understand, that <sup>8</sup>from the going forth of the commandment <sup>9</sup>to restore and to build Jerusalem unto <sup>10</sup>the Messiah <sup>11</sup>the Prince shall be seven

<sup>1</sup> Or, to restrain.<sup>2</sup> Or, to seal up, Lam. 4. 22.<sup>3</sup> Heb. prophet.<sup>4</sup> Or, to build again Jeru-

salem: as 2 Sam. 15.

25. Ps. 71. 20.

sixty-two with the three and a half years of the Saviour's ministry. With the latter, the permission granted by Cyrus to the Jews to return home is taken to mark the close of the seven weeks (B.C. 586-536); and the sixty-two the interval between Cyrus and Antiochus, though it is more than sixty years too short. Others refer the sixty-two weeks to the time between the restoration of the Temple (B.C. 538) and the death of Onias III. (B.C. 171), though this leaves a deficiency of fifty-three years.

24. "Thy" before "people" and "city" is an answer to the prayer of v. 16 *seq.* God associates Daniel with Himself: "My people and thy people" &c. Jerusalem—sinful (v. 5) and in exile (v. 7)—was still holy (Isai. lii. 1; Matt. iv. 5).

The word translated "determined" is an *ar. key* and is cognate to the word rendered "decree" in iv. 17, 24 (A. V.). The mystical and symbolical significance often assigned to this verse would make—to the Babylon-bred Daniel—the use of the word natural as well as appropriate.

*to make an end*] The marg. rendering being much more difficult probably represents the original meaning. The idea "sealing" up sins is Babylonian (cp. vi. 17 note). In the Maccabæan period the meaning of the phrase was lost.

*to make reconciliation. righteousness*] The first clause is the technical expression for atonement (e.g. Lev. v. 10, xix. 22; Pss. lxxv. 3, lxxviii. 38), and is coupled with the second as cause and effect. "Righteousness," a true attribute of Messianic times (Isai. liii. 11; Jer. xxiii. 6; Mal. iii. 18), is defined to be everlasting, like to the kingdom of which it is the ornament (ii. 44, vii. 18, 27; cp. 2 Pet. iii. 13). It is preceded, because prepared for, by the "finish" of sin; it is followed by the closing of the means, closed because merged in higher and holier.

*to seal up the vision and prophecy*] See marg. Some refer the "vision and prophet" to Jeremiah (xxv., xxix.); others take the words in a more general sense, as indicating that one means (among others) of communicating the message was "sealed," had received its confirmation. The "visions and prophets" of the Old Test. received their fulfilment in Jesus Christ (Matt. xi. 13; Luke xxii. 37; John i. 45); those of the New Test. point onward to a further con-

firmation in the second Advent (2 Cor. i. 20).

*the most Holy*] If taken as an attribute of a Person—the Messiah—the act of anointing was literally performed in the case of Jesus Christ (John iii. 13 &c.). Others translate the words "the Holy of Holies," and refer them to the altar of offering of the new Covenant and Messianic congregation, which is to take the place of that which is despoiled (viii. 14, cp. vii. 25, ix. 17). So understood, the words are referred by some to the dedication of the Temple in the time of Zerubabel, by others to its restoration after the three years' desecration by Antiochus Epiphanes (1 Macc. iv. 54). In a more complete manner it was fulfilled, when the cross of Christ—anointed and consecrated by the shedding of His precious blood—became the Altar of offering proper to the sanctuary and service of the New Covenant (cp. Heb. xiii. 10; Col. i. 20). It awaits its final and complete fulfilment when "the tabernacle of God shall be with men" (Rev. xxi. 1-3), and "prophecies shall fail" (1 Cor. xiii. 8).

25. This verse is rendered and punctuated by many: "Know therefore and understand, that from the going forth of the word to build again Jerusalem unto one anointed, a prince, shall be seven weeks: and for threescore and two weeks shall it be built again, with public place, streets, and aqueduct, but in troublous times."

*the Messiah the Prince*] The original has not the definite article. Two distinctive marks are specified for the identification of the person alluded to. (1) He must be anointed (*Messiah*); (2) he must be a prince (*Nagid*). According to the teaching of the Old Testament, kings and priests were anointed, and they alone. The apposition of the words here points therefore to one who combined in himself those attributes and functions which belonged to a king and a priest. Such a combination—however unknown or, at least, unfamiliar elsewhere—would be familiar to one who like Daniel had been educated in the court of the priest-king Nebuchadnezzar. If therefore reference was intended to Cyrus, the Lord's "anointed," of whom Isaiah (xlv. 1) had spoken—Cyrus when he became king of Babylon would be properly desig-

weeks, and threescore and two weeks: the street <sup>1</sup>shall be built again, and the <sup>2</sup>wall, <sup>3</sup>even <sup>4</sup>in troublous times. And after threescore and two weeks <sup>5</sup>shall Messiah be cut off, <sup>6</sup>but not for himself: <sup>7</sup>and <sup>8</sup>the people of the prince that shall come <sup>9</sup>shall destroy the city <sup>10</sup>and the sanctuary; <sup>11</sup>and the end thereof <sup>12</sup>shall be <sup>13</sup>with a flood, and unto the end of the war <sup>14</sup>desolations are <sup>15</sup>determined. And he shall confirm <sup>16</sup>the covenant with <sup>17</sup>many for one week: and in the midst of the week he shall cause the

<sup>1</sup> Heb. *shall return and be built.*

<sup>2</sup> Or, *breach, or, ditch.*

<sup>3</sup> Heb. *in strait of times.*

<sup>4</sup> Or, *and shall have no-*

*thing, John 14. 30.*

<sup>5</sup> Or, *and [the Jews] they shall be no more his people, ch. 11. 17, or, and the prince's [Messiah's],*

*ver. 25.] future people.*

<sup>6</sup> Or, *it shall be cut off by desolations.*

<sup>7</sup> Or, *a.*

<sup>8</sup> Isai. 53. 11. Matt. 26. 28. Rom. 5. 15, 19. Heb. 9. 28.

<sup>9</sup> Neh. 4. 8.

<sup>10</sup> Isai. 53. 8.

<sup>11</sup> Mark 9. 12.

<sup>12</sup> Luke 24.

<sup>13</sup> 29. 44.

<sup>14</sup> 1 Pet. 2. 21.

<sup>15</sup> 3. 18.

<sup>16</sup> Matt. 22. 7.

<sup>17</sup> Luke 19. 44.

<sup>18</sup> Matt. 24. 2.

<sup>19</sup> Mat. 24. 6, 14.

<sup>20</sup> Isai. 8. 7, 8.

<sup>21</sup> Nah. 1. 8.

<sup>22</sup> Isai. 42. 6.

<sup>23</sup> Jer. 31. 31.

<sup>24</sup> Ezek. 16.

<sup>25</sup> 60, 61, 62.

nated by such a title. But though Cyrus would satisfy the letter of the title "Messiah-Nagid," he cannot be said to have exhausted its spirit. And certainly no earthly priest-king after him ever did. In the post-exilic period the Messiah-Nagid was simply the High Priest.

The title is therefore best taken as typical of the Messiah. Jesus Christ at His first Advent was this in a higher sense than any Cyrus or High Priest; He will be the Messiah-Nagid in its highest and most spiritual sense in that day when the "Word" goes forth, and He shall appear unto all who "look for His coming."

*the street...and the wall &c.] i.e. of Jerusalem.* According to the punctuation adopted this rebuilding took place either at the end of "seven and threescore and two weeks," or after the "seven" and during the "threescore and two weeks." Historically the books of Ezra and Nehemiah furnish a verification of this passage if the latter punctuation be preferred. The rebuilding of Jerusalem was frequently interrupted and hindered. In the second year of Darius Hystaspis (Hagg. i. 4) the city was inhabited, but it had neither walls nor gates (Zech. ii. 4, 5). The enemies of the Jews were only too successful in preventing rapid or continuous work (Ezra iv. 24). By the 20th year of Artaxerxes what wall there was was broken down and the gates burnt (Neh. i. 3). Typically (cp. Ps. li. 18, A. V.) the passage refers to the building of the New Jerusalem with walls "great and high" and streets of "pure gold" (Rev. xxi. 10 seq.).

26. *And after threescore and two weeks &c.] i.e. at the end of them.* The verse is also translated as follows:—"And after the threescore and two weeks shall one anointed be cut off, and shall have none (no people; or, no helper; or, no successor): and the people of a prince that shall come shall destroy the city and the sanctuary, and his end (the invader's) shall be (sudden) as a flood; and unto the end shall be war, a decree of desolations."

Two interpretations are given of this verse: (a) refers it to the death of Christ,

and to the destruction of Jerusalem by Titus. The translation "but not for himself," being rightly objected to, is rendered "and there is no inheritance to him;" or paraphrased, "no one hangs on Him (the crucified), all forsook Him and fled." The "prince that shall come" is either the Christ, the Redeemer; or, Titus: while the "end" is variously applied to the sanctuary alone, to the Temple and sanctuary together, to the "people of the prince," or to the whole series of events; (b) identifies the anointed one with a person who met with a violent death about the time immediately preceding the tyranny of Antiochus; and selects Seleucus IV. Philopator, son and successor of Antiochus the Great, who was cut off after twelve years' reign by Heliodorus; or, Onias III. the High Priest murdered by Andronicus (B.C. 171). The "prince that shall come" is referred directly or typically to Antiochus Epiphanes; or, passing over the type, to Antichrist.

*the flood]* Either used *sensu bellico* for the army (xi. 10, 22), or as typical of Divine punishment. The latter sense would probably be uppermost in the mind of Daniel. Not only was he, as a Jew, familiar with the records of Gen. vii. 17 &c.; Ex. xiv. 26 &c.; but, as trained in Babylonian courts, he knew how largely the recollections of the flood entered into the popular legends; and how, even in his own day, the popular rites connected with the rise of the river Euphrates attested the importance or the dread connected with the idea of "flood" or inundation.

27. The first clause of this verse is referred by (a) see r. 26, to the new Covenant brought in by Christ, and to the removal of the Altar-sacrifice by His death:—that death upon the Cross rendering superfluous ("making to cease") the oblation and sacrifice; by (b) to an agreement made by Antiochus Epiphanes and a general suspension of the Mosaic offerings for "half a week." Corresponding deductions follow. With (a) the "one week" is closed by the act of Titus in setting aside the Temple-worship subsequent to the gathering together of "many" by Christ from the Gentiles; or,

\* Matt. 24. 15.

Mark 13. 14.

Luke 21. 20.

° See Isai.

10. 22, 23.

& 28. 23.

ch. 11. 36.

Luke 21. 24.

Rom. 11. 26.

° ch. 1. 7.

sacrifice and the oblation to cease, <sup>1</sup>and for the overspreading of "abominations he shall make *it* desolate, <sup>°</sup>even until the consummation, and that determined shall be poured <sup>2</sup>upon the desolate.

**CHAP. 10.** IN the third year of Cyrus king of Persia a thing was revealed unto Daniel, "whose name was called Belteshazzar;

<sup>1</sup> Or, and upon the battle-  
ments shall be the idols

of the desolator.  
<sup>2</sup> Or, upon the desolator.

the "many" are the "elect;" and the interval, that which occurred between the commencement of Christ's ministry and the stoning of St. Stephen. With (b) the "many" are the Hellenizing Jews, with whom Antiochus Epiphanes connected himself (A.C. 169, 1 Macc. i. 11-15); and the "week" is placed at the close of the seventy weeks.

and for the overspreading...desolate] This clause has been well called a *crux interpretum*. The translators of the English Version give two renderings. A third is as follows:—"and upon the pinnacle of abominations (i.e. the battlement or pinnacle desecrated by abomination) shall come a desolator, even until the consumption, and the strict decision &c." Theodotion and the LXX. render the opening words ἐν τῷ ἱερὸν βδέλυγμα τῶν ἐρημώσεων, and many follow the ancient Versions in referring the expression to the Temple. The sentence more lit. rendered "upon the wing of abominations shall be a desolator" should be studied as it would be understood by one surrounded by the winged monsters of Babylonia. God riding upon the Cherubim and "seen upon the wings of the wind," or bearing up "His people on eagle's wings," were metaphors familiar to the prophet; not less so were the "lion with the eagle's wings," and "leopard with wings of a fowl" (vii. 4, 6), symbolizing that power and rapidity of flight which was used not for protection but for desolation. This imagery was employed by Gabriel to bring home to Daniel that the desolator should, as it were, ride upon abomination, and be a winged abomination like one of those hideous forms which represented the evil genii.

The words are by (a) referred to Christ as an Avenger, or to the acts of desecration by the Zealots previous to the destruction of Jerusalem; and by (b) to the acts of Antiochus Epiphanes. The "consummation determined" is (a) accomplished in the acts of Titus, or (b) in those of Antiochus Epiphanes.

even until the consummation &c.] The faithful are assured that woes shall not last for ever. He (the "prince") who had been a desolator becomes desolate. So in the "Revelation" (e.g. xiii. xiv.) the desolations permitted to Antichrist are described; and side by side with them the

"end." Victory is assured to the Christian through the conquering power of the Lamb.

However disputed is the interpretation and application of these verses, the majority of interpreters attach to the visions a Messianic character. If the historical horizon of these chapters appears to some to be terminated by the Grecian kingdom; if the cessation of the persecution by Antiochus Epiphanes is the prelude to the advent of an Anointed One and the commencement of the Messianic kingdom; yet these historical illustrations do not exclude or supersede the belief, that prophecy prefigured under a historic garb the repetition of many of these acts in later and Christian times, and their yet final fulfilment at the second Advent. The words of the Saviour (Matt. xxiv. 15), and St. Paul's prophecy upon the Antichrist (2 Thess. ii. 4), have led and still lead the Christian to believe that Daniel's words have yet to receive their most marked and final accomplishment.

X.-XII. are a development of the prophecies contained in chs. viii., ix. They may be conveniently divided into three parts: (a) an introduction (x. 1-xi. 1); (b) (xi. 2-45), the revelation of leading events in the history of the great southern and northern powers, and of the Old Test. Antichrist; (c) (xii.), the victory and deliverance of God's people in Messianic times.

X. 1. *the third year of Cyrus* i.e. B.C. 536-5. Daniel remained at Babylon instead of returning to "the city of Jerusalem, the holy mountain" (ix. 16). He was very old, and unfit for the journey; he may further have felt that by remaining in exile he would be of greater service, comparatively speaking, than if he revisited the land of his fathers. Had the Book "Daniel" been written in the Maccabæan period, the author would not have made the mistake of making Daniel so (apparently) indifferent to national and patriotic considerations.

thing] The same word as "commandment" and "matter" (ix. 23), and better rendered "word" in both clauses of this verse, "the word" being that revelation which follows. The recurrence of the name Belteshazzar (cp. v. 12) is significant in a chapter spiritualizing Babylonian beliefs (e.g. v. 13).

<sup>b</sup>and the thing *was* true, <sup>c</sup>but the time appointed *was* <sup>1</sup>long: and <sup>d</sup>he understood the thing, and had understanding of the <sup>2</sup>vision. In those days I Daniel was mourning three <sup>3</sup>full weeks. <sup>3</sup>I ate no <sup>e</sup>pleasant bread, neither came flesh nor wine in my mouth, <sup>f</sup>neither did I anoint myself at all, till three whole <sup>4</sup>weeks were fulfilled. ¶ And in the four and twentieth day of the first month, as I was by the side of the great river, which <sup>5</sup>is Hiddekel; then <sup>g</sup>I lifted up mine eyes, and looked, and <sup>h</sup>behold <sup>i</sup>a certain man clothed in linen, whose loins *were* <sup>j</sup>girded with <sup>k</sup>fine gold of Uphaz: his body also *was* <sup>l</sup>like the beryl, and his face <sup>m</sup>as the appearance of lightning, <sup>n</sup>and his eyes as lamps of fire, and his arms <sup>o</sup>and his feet like in colour to polished brass, <sup>p</sup>and the voice of his words like the voice of a multitude. <sup>7</sup>¶ And I Daniel <sup>q</sup>alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, <sup>r</sup>so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, <sup>s</sup>and there remained no strength in me: for my <sup>t</sup>comeliness was turned in me into corruption, and <sup>9</sup>I retained no strength. Yet heard I the voice of his words: <sup>u</sup>and when I heard the voice of his words, then I was in a <sup>v</sup>deep sleep on my face, and my face toward the ground. <sup>w</sup>And, behold, an hand touched me, which <sup>x</sup>set me upon my knees and <sup>y</sup>upon the palms of my hands. And he said unto me, O Daniel, <sup>z</sup>a man greatly beloved, understand the words that I speak unto thee, and <sup>aa</sup>stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. <sup>12</sup>Then said he unto me, <sup>ab</sup>Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, <sup>ac</sup>thy words were heard, and I am come <sup>13</sup>for thy words. <sup>ad</sup>But the prince of the kingdom of Persia with-

<sup>1</sup> Heb. *great*.<sup>2</sup> Heb. *weeks of days*.<sup>3</sup> Heb. *bread of desires*.<sup>4</sup> Heb. *one man*.<sup>5</sup> Or, *vigour*.<sup>6</sup> Heb. *moved*.<sup>7</sup> Heb. *a man of desires*.<sup>8</sup> Heb. *stand upon thy standing*.<sup>b</sup> ch. 8. 26.

Rev. 19. 9.

<sup>c</sup> ver. 14.<sup>d</sup> ch. 1. 17.<sup>e</sup> 8. 16.<sup>f</sup> Matt. 6. 17.<sup>j</sup> Gen. 2. 14.<sup>k</sup> Josh. 5. 13.<sup>l</sup> ch. 12. 6, 7.<sup>m</sup> Rev. 1. 13.<sup>n</sup> 15. 6.<sup>o</sup> Jer. 10. 9.<sup>p</sup> Ezek. 1. 16.<sup>q</sup> Ezek. 1. 14.<sup>r</sup> Rev. 19. 12.<sup>s</sup> Ezek. 1. 7.<sup>t</sup> Rev. 1. 15.<sup>u</sup> Ezek. 1. 24.<sup>v</sup> 2 Kin. 6. 17.<sup>w</sup> Acts 9. 7.<sup>x</sup> ch. 8. 27.<sup>y</sup> ch. 7. 28.<sup>z</sup> ch. 8. 18.<sup>aa</sup> Jer. 1. 9.

Rev. 1. 17.

<sup>ab</sup> ch. 9. 23.<sup>ac</sup> Rev. 1. 17.<sup>ad</sup> ch. 9. 3, 4.

Acts 10. 4.

<sup>ae</sup> ver. 20.

and the thing *was* true, but the time appointed *was* long] An excessively difficult clause; lit. "and truth (is) the word and a great host (or, warfare);" the sense of which would seem to be:—the word of God now revealed to Daniel referred to the subjects of the previous vision (ch. viii.), "the truth" cast down and the "host" given to the little horn. The clause may therefore be a kind of title of the section.

2, 3. *I. . . was mourning* &c.] On account of the opposition which the "children of the Captivity" had encountered at the hands of their "adversaries" when they "builded the Temple unto the Lord God of Israel" (Ezra iv.). The "first month" (v. 4), the month Nisan (Esther iii. 7), was the month in which the Passover festival was kept; and the hindrances to its proper observance were felt in Jerusalem (Ezra iv. 1-5).

4. *Hiddekel*] The old Accadian name for the Tigris. There is no reason to doubt that Daniel was actually by the Tigris, and not "in the spirit," though the point is an open one.

5. *a certain man clothed in linen*] Either he who called Gabriel (viii. 16), or Gabriel

himself (see v. 10). The linen clothing was the clothing of the priests—especially of the High-Priest (e.g. Lev. xvi. 4), and typical here of the holiness, as the gold would be of the honour, of the "certain one." Cp. also the Babylonian dress (v. 7 note; Ezek. xxiii. 15).

For Uphaz see marg. ref. note.

6. *like the beryl*] Lit. "like Tarshish;" not the Phœnician settlement, nor the coast-district of North Africa, but a name used interchangeably with Ophir for the Indian coast-territory. The gem is the chrysolite of the ancients and the topaz of the moderns, which was bartered on the coasts of Spain, Ethiopia, and India.

9. *was I in a deep sleep*] Others, "was I stunned."

10. *an hand touched me*] i.e. the hand of the "certain man" (v. 5). The action as well as the words (rv. 11, 12) recall those of Gabriel (cp. viii. 18, ix. 22, 23).

11. The angel calls him Daniel, not Belteshazzar (v. 1): he gives him the name by which he was known to the saints of God.

13. During "three whole weeks" (rv. 2, 3), no answer had been vouchsafed, because "there was war in heaven" (cp. Rev. xii.



<sup>b</sup> ver. 21.  
ch. 12. 1.

<sup>c</sup> Gen. 40. 1.  
ch. 2. 28.  
<sup>d</sup> ch. 8. 26.  
Hab. 2. 3.  
<sup>e</sup> ver. 9.  
ch. 8. 18.  
<sup>f</sup> ch. 8. 15.  
<sup>g</sup> ver. 10.  
Jer. 1. 9.  
<sup>h</sup> ver. 8.

<sup>i</sup> ver. 11.  
<sup>k</sup> Judg. 6. 23.

<sup>l</sup> ver. 13.

stood me one and twenty days: but, lo, <sup>b</sup>Michael, <sup>1</sup>one of the chief princes, came to help me; and I remained there with the 14 kings of Persia. Now I am come to make thee understand what shall befall thy people 'in the latter days: "for yet the 15 vision is for *many* days. ¶ And when he had spoken such words unto me, <sup>e</sup>I set my face toward the ground, and I became 16 dumb. And, behold, <sup>f</sup>one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision <sup>h</sup>my sorrows are turned upon me, and I have retained no 17 strength. For how can <sup>2</sup>the servant of this my lord talk with this my lord? for as for me, straightway there remained no 18 strength in me, neither is there breath left in me. ¶ Then there came again and touched me *one* like the appearance of a 9 man, and he strengthened me, <sup>i</sup>and said, O man greatly beloved, <sup>k</sup>fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and 20 said, Let my lord speak; for thou hast strengthened me. ¶ Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight <sup>l</sup>with the prince of Persia: and when I am

<sup>1</sup> Or, the first.

<sup>2</sup> Or, this servant of my lord.

7); the guardian-angel of Persia opposed the guardian-angel of Israel (cp. r. 21, xii. 1). The conception is one, to which Old Test. passages (Isai. xxiv. 21, xlv. 2; Jer. xlv. 23, xlix. 3; cp. also Baruch iv. 7, and Ecclesiasticus xvii. 17) furnish parallels; but which also finds a natural illustration from Babylonian "wisdom." Every city, every tribe, and every country had its special protecting god. In war the conqueror carried away, more often than he destroyed, the image of the tutelary god of the country or city captured. It was a sign that the "prince of his kingdom" had been victorious over the "prince" of the withstanding people (cp. xi. 8).

<sup>withstood</sup> Better, "is withstanding me"; the contest was still continuing.

<sup>Michael, one of the chief princes &c.</sup> Called also "your prince" (v. 21: i.e. Daniel's prince) and also the prince of Daniel's people), and "the great prince" (xii. 1), but less than the Prince of princes (viii. 25). In Jude (v. 9, cp. Rev. xii. 7) he is called "the archangel." The name "who is like God (El)" is framed after the same manner as Micaiah ("who is like Jehovah (Jah)"). It is not only a testimony to the "incomprehensible" (*immensus*) power of the God of Angels; but also, as borne by an Angel, is suggestive of the lowliness and humility which even angelic powers count it a glory to acknowledge. The conception of a leader of the angelic host was deeply rooted in the minds of the Jews (Josh. v. 14; it is implied in Gen. xxxii. 1, 2; 2 K. vi. 17), but names for him or other Angels do not appear to have become common till familiarity with the names given by Assyrians and Babylonians to divine powers made it desirable if not necessary to employ them.

*I remained there with the kings of Persia*] The Greek Versions give a different sense: "I left him (Michael) there...and am come." Hence many take "remained" in the sense of "remaining over and above," i.e. of being superfluous. The sense would then be: through Michael's help "I was superfluous (I was not wanted) with the kings of Persia, and I am come" &c.

<sup>kings of Persia</sup>] The active powers *spiritual and earthly* which had the kingdom of Persia in charge. Michael's victory over "the prince of the kingdom of Persia" was a victory over "the kings of Persia;" it was the victory of God over the powers natural and supernatural which resisted Him. Cp. Isai. viii. 21; Ps. ii. 2 &c.

<sup>14. for yet the vision is for (many) days</sup>] i.e., the fulfilment and explanation of the vision shall not be till after (many) days. The "(many) days" are generally taken as identical with "the latter days."

<sup>16. one &c.</sup>] Probably Gabriel (see v. 5). Thrice in this vision "Angels came and ministered" unto the servant as they ministered unto "Him of Whom he spake (Matt. iv. 11). Some of the early Christian Fathers trace in each separate act the work of a separate Person of the Trinity.

<sup>O my lord...sorrows...strength</sup>] The title "My Lord" (Adoni) or "my strength" is very significant when taken in connexion with the context. Cp. 2 Cor. xii. 9. The "sorrows" are lit. pains like those of a woman in travail (1 Sam. iv. 19; cp. Isai. xlii. 8, xxi. 3).

<sup>20. The "prince of Persia" and the "prince of Grecia" are not to be conceived as fighting against each other, but as in succession of time—powers "going forth" for the purpose of war. The hostility</sup>

21 gone forth, lo, the prince of Grecia shall come. But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, <sup>m ver. 13.</sup> but <sup>Jude 9.</sup> 11. Michael your prince. Also I <sup>Rev. 12. 7.</sup> in the first year of <sup>ch. 9. 1.</sup> Darius the <sup>ch. 5. 31.</sup> 2 Mede, even I, stood to confirm and to strengthen him. And now will I shew thee the truth. ¶ Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall 3 stir up all against the realm of Grecia. ¶ And <sup>ch. 8. 5.</sup> a mighty king <sup>d ch. 8. 4.</sup> shall stand up, that shall rule with great dominion, and <sup>ver. 16, 36.</sup> do <sup>ch. 5. 8.</sup> 4 according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his <sup>f ch. 8. 22.</sup> dominion which he ruled: for his kingdom shall be plucked up, 5 even for others beside those. ¶ And the king of the south shall

<sup>1</sup> Heb. *strengtheneth himself*.

towards: God's people which the "prince of Persia and the prince of Grecia" shewed, is illustrated historically in the opposition and hindrances endured by the Jews at Jerusalem, during the reigns of Darius Hystaspis, Xerxes, and Artaxerxes (Ezra and Nehem. *passim*); and also, if in a less degree, in those of Alexander and his successors.

21. "Noted" is elsewhere rendered "written" (v. 21) and "sign" (vi. 8): the idea of engraving, etymologically connected with the root of the original, suggests the indelibility of what is "noted." The "scripture of truth" is usually considered the title for the ensuing section (cp. xi. 2).

*holdeth* Better as in marg. The word is rendered "day the man" in 2 Sam. v. 12. *in these things* Rather, "against these," i.e. "against the princes of Persia and Grecia."

The opening verse of ch. xi. is better connected with x. 21 than with xi. 2. Chs. x.-xii. form one connected whole, and should be read regardless of existing divisions.

XI. 1. *to strengthen him* i.e. Michael (x. 21). There is possibly an allusion to the uncertain attitude which Darius might take with regard to the people of Israel after the fall of Babylon.

2. If it be not necessary to the interpretation that these four kings should succeed one another in strict chronological order, the most renowned would be, after Cyrus, Cambyses, Darius Hystaspis, Xerxes, and Darius Codomanus (see viii. 4 note). If, however, a strictly successive order be adopted, the kings would be Cambyses, Pseudo-Smerdis, Darius Hystaspis, and Xerxes. This necessitates the supposition of a long interval between the concluding events of v. 3 and the beginning of v. 4. The description of the fourth king applies well both to (a) Xerxes, the inheritor of the wealth of his father Darius Hystaspis, at the head of his forty to forty-nine nations

(between one and two millions of men), prepared to cross the Hellespont; and to (b) Darius Codomanus marshalling his hundreds of thousands at Issus, or his twenty-five nations (above a million of men) at Arbela, and resting upon that countless treasure which at Susa fell into the hands of Alexander.

3, 4. *a mighty king &c.* Cp. marg. *reff.* The verse is a summary of the character of Alexander the Great and of the fortunes of his family. The "ruling a great rule" &c. fitly describes the power which, having subjugated the Hellenic world, made itself felt on the Iaxartes and on the Nile, on the Hyphasis and on the Tigris; and obtained for the conqueror the title of "the son (not of Philip of Macedon, but) of Zeus Ammon." At his death (see viii. 8 note) one illegitimate son—Heracles, was alive; a few months after, his favourite wife Roxana gave birth to a posthumous child—Alexander; both were eventually murdered at the instigation of those who "plucked up" as a root out of the ground, for partition amongst themselves, the kingdom of that emperor who had raised them to power.

5 &c. A summary of the leagues and conflicts between "the kings of the South and of the North:" lit. the kings of the "Negeb" (the land from southern Canaan to Arabia Petrea and Egypt; cp. Isai. xxi. 1 note), and the kings of the "Zaphon"—a geographical term of very wide significance. The mode in which these leagues &c. are described is frequently ideal rather than strictly historical; but the explanation most current refers them to those which occurred between the Ptolemies and the Seleucids.

*the king of the south* If by the "South" is to be understood here Egypt (so LXX.), Ptolemy would be the king alluded to, that portion of Alexander's empire being still governed by him at the time of the emperor's death. He assumed the title of king about B.C. 304.

be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion. And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these 7 times. ¶ But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against 8 them, and shall prevail: and shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years 9 than the king of the north. So the king of the south shall come into his kingdom, and shall return into his own land.

<sup>1</sup> Heb. shall associate themselves.

<sup>2</sup> Heb. rights.

<sup>3</sup> Or, whom she brought forth.

<sup>4</sup> Or, in his place, or,

<sup>5</sup> offic., ver. 20.

<sup>6</sup> Heb. vessels of their desire.

one of his princes] The verse-division of the Greek Versions is now usually adopted; "The king of the South shall be strong; and one of his princes shall be strong above him" &c.; and this is supposed to refer to Seleucus, who assumed the title of king when he became master of Babylonia, Mesopotamia, and Syria. But inasmuch as Seleucus never was one of Ptolemy's princes—in the sense of either vassal or subordinate of any kind, some render, "one of Alexander's princes shall be strong above him." Seleucus and Ptolemy were both generals of the great Alexander; and the power ultimately acquired by the former was far greater than that acquired by the latter.

6. they shall join themselves together &c.] In political or matrimonial leagues.

an agreement] Based upon "rights" (see marg.) and the principles of equity (Prov. i. 3). The sense of the following words is: The marriage of the daughter of the king of the South to the king of the North shall not be attended by retention of power on her part nor on his (the king of the South), the agreement will fall through or not be observed, and the political significance of the union come to nothing; the power of the king of the North will still remain the greater.

The usual interpretation is as follows. Between vv. 5 and 6 a century and a half at least is supposed to elapse. Seleucus I. (Nicator) was succeeded (B.C. 281) by Antiochus I. (Soter)—a prince passed over in the prophecy, and he (B.C. 262) by Antiochus II. (Theos). Ptolemy I. was succeeded (B.C. 284) in Egypt by Ptolemy II. (Philadelphus); and with this prince Antiochus II. made league (B.C. 247) by repudiating his first wife (Laodice) and her children, and by marrying Ptolemy's daughter Berenice. On the death of

Ptolemy (B.C. 246) Antiochus took back Laodice, who poisoned her husband, and caused Berenice and her child (a boy) to be murdered at Daphne. This interpretation must be received with reserve. Every sentence in the verse is open to a variety of interpretations, and there existed a text (followed by the LXX.) which differed remarkably from that usually received. Hence many consider it both wiser and more critical to see in this verse general rather than specific allusion to those leagues and alliances between the kings of the South and North, which from their want of cohesion and assimilation ended in nothing (cp. ii. 43).

7. out of &c.] Omit "out of" and "one." Some take "roots" to refer to her parents, others to herself. "Estate" is better rendered as in marg. (so in vv. 20, 21, 38).

with an army &c.] Rather, "to the army" (i.e. of the king of the North) in a hostile spirit. The "fortress" is usually identified with either Seleucia (near Antioch) or Gaza.

8. This spoliation practically implied total defeat on the part of those so treated (see v. 13 note).

he shall continue &c.] Better (as in vv. 2-6) "he shall stand (some) years (away) from the king of the North," i.e. desist; whether through peace or war remains untold.

9. The A. V. and LXX. are here in opposition to the other Versions and most commentators who render "And he (the king of the North) shall come into the kingdom of the king of the South" &c.

The historical events alluded to in vv. 7-9 are supposed to be the standing up of Berenice's brother ("the branch of the roots") Ptolemy III. (Euergetes, B.C. 247) against Seleucus II. (Callinicus, B.C. 243), who had succeeded Antiochus II. Ptolemy's career was marked by invariable success.

- 10 ¶ But his sons <sup>1</sup>shall be stirred up, and shall assemble a multitude of great forces: and *one* shall certainly come, <sup>2</sup>and overflow, and pass through: <sup>3</sup>then shall he return, and be stirred up, <sup>4</sup>even to his fortress. And the king of the south shall be moved with choler, and shall come forth and fight with him, *even with* the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand. And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it*. For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come <sup>5</sup>after certain years with a great army and with much riches. And in those times there shall many stand up against the king of the south: also <sup>6</sup>the robbers of thy people shall exalt themselves to establish the vision; but they

<sup>1</sup> Or, *shall war*.<sup>2</sup> Or, *then shall he be stirred up again*.<sup>3</sup> Heb. *at the end of times, even years*, ch. 9. 16. & 12. 7.<sup>4</sup> Heb. *the children of robbers*.<sup>5</sup> *Isai. 2. 8. ch. 9. 20.*<sup>6</sup> *ver. 7.*

The fortresses of Cilicia and the strong places of the Syrian power were captured by him, and Laodice was put to death for her share in Berenice's murder. He returned to Egypt with a booty of 40,000 talents of silver, precious vessels of gold and silver, and bringing back with him those statues of the national deities which Cambyses had carried away to Persia. This last act procured for him his title of Euergetes. A temporary suspension of hostilities was broken by a combined naval and land expedition against Ptolemy on the part of Seleucus, which resulted in the dispersion of the fleet by a storm and the total defeat of the land force, Seleucus escaping with difficulty to Antioch.

10. *his sons*] According to the A.V. and LXX. the sons of the king of the South; according to those who render r. 9 differently (see note), the sons of the king of the North.

*one shall certainly come &c.*] Two applications are usually received. (a) Seleucus II. was succeeded (B.C. 225) by Seleucus III. (Ceraunos) in the kingdom of the "North." He, together with his brother Antiochus (hence "sons"), "stirred up" war in Egypt against Ptolemy III. (Euergetes). Others take the "stirring up" to be a summary mode of including both an attack or Attalus of Pergamos by Seleucus III. (d. B.C. 223), and the later (B.C. 220-202) wars of Antiochus III. (called "the great") in Egypt against Ptolemy IV. (Philopator). The "one" who "shall certainly come" is this Antiochus the Great, who revived the fortunes of the Syrian empire and took from the weak and abject Ptolemy Philopator (B.C. 222) Phœnicia, Coele-Syria, and part of his possessions in Asia Minor; "overflowing" the country like a flood and returning to "his fortress" at Seleucia on the Orontes (others, to Raphia in Egypt; others, to Gaza). (b) If the reference of the "sons" (or "son") be to the children of the king of

the South, the "one" is Ptolemy Philopator, and the expressions in the verse are general descriptions of the hostilities expanded in r. 11.

11. *he shall set forth a great multitude*] According to one view, "he" is the king of the South, and the multitude shall be given into the hand of the king of the North. According to a second view, "he" is the king of the North, and the multitude is given into the hands of the king of the South. The latter—supported by r. 12—is the more in accordance with the context.

12. *when he &c.*] i.e. when he, the king of the South &c. Many render, "and the multitude shall lift itself up, and his heart" &c.

The historical illustrations of these verses are—adopting the second view of r. 11—the exertions made by Ptolemy Philopator to withstand Antiochus the Great, exertions which issued, by the aid of trained Greek mercenaries, in the decisive defeat of Antiochus at Raphia.

13. *after certain years*] Antiochus—about fourteen or fifteen years after his defeat at Raphia, Philopator being dead, and his son of five years old, Ptolemy V. (Epiphanes, B.C. 204), placed on the throne—entered into alliance with Philip III. of Macedon, and the two princes, having agreed to partition Egypt, attacked it.

*riches*] Rather, war-material, baggage.

14. *people*] Israel. On the death of Alexander the Great (r. 4 note), Judæa came into the possession of Laomedon, one of his generals. In B.C. 321 Ptolemy I. conquered Laomedon, and assaulting Jerusalem on the Sabbath-day, occupied it without resistance, and entrusted the chief garrisons of the land of Judæa to an army of 30,000 men composed of Jews. For many years after, and while war was raging around, Judæa flourished in peace. With the synchronous reigns of Ptolemy IV.

<sup>1</sup> ch. 8. 4, 7  
ver. 3, 36.  
<sup>2</sup> Josh. 1. 5.  
<sup>3</sup> 2 Chr. 20. 3.

15 shall fall. So the king of the north shall come, and cast up a mount, and take <sup>1</sup>the most fenced cities: and the arms of the south shall not withstand, neither <sup>2</sup>his chosen people, neither 16 shall there be any strength to withstand. But he that cometh against him <sup>3</sup>shall do according to his own will, and <sup>4</sup>none shall stand before him: and he shall stand in the <sup>5</sup>glorious land, 17 which by his hand shall be consumed. He shall also <sup>6</sup>set his face to enter with the strength of his whole kingdom, and <sup>7</sup>upright ones with him; thus shall he do: and he shall give him the daughter of women, <sup>8</sup>corrupting her: but she shall not

<sup>1</sup> Heb. *the city of munitions.*

<sup>2</sup> Heb. *the people of his choices.*

<sup>3</sup> Or, *goodly land*, ch. 8. 9.  
ver. 41. 15.

<sup>4</sup> Heb. *the land of ornament.*

<sup>5</sup> Or, *much uprightness*;  
or, *equal conditions.*

<sup>6</sup> Heb. *to corrupt.*

(Philopator) and Antiochus the Great (r. 10 note) this peace came to an end. Antiochus, previous to his defeat at Raphia, had seized Judæa. Ptolemy IV. after his victory entered Jerusalem, and offered up sacrifice and thanksgiving in the Temple to the God of Israel. But, wishing to penetrate to the sanctuary, and persisting—in spite of the remonstrances of Simon the High Priest (son of Onias), and of the cries of the people—he was struck by an unaccountable terror, and carried out speechless. From that day Ptolemy exhibited the most cruel animosity to the Jews. At his death Antiochus again invaded Judæa. The Jews, angry with the family of the Ptolemies, hailed him as a deliverer; and the Syrian king—after defeating the Egyptian general, Scopas—fixed himself firmly in the territory, and restored to Jerusalem all its ancient privileges. It is at this point that—according to the second view mentioned in v. 11—the events of v. 14 become prominent.

*many*] Those who rose up against Agathocles and the guardians of the young Ptolemy V. (Epiphanes, son of Philopator); but as that rising was not against the king, but to secure him liberty, others refer the “many” to the “robbers” in the next clause.

*the robbers of thy people*] All who set law and right at defiance when in conflict with their supposed interests (cp. Ps. xvii. 4; Ezek. vii. 22). Some—introducing a lapse of years between the first and second clauses of the verse—understand the words to be a forecast of deeds performed under Antiochus Epiphanes. Others understand by these “robbers” the Jews who sided with Antiochus; but this they could not be called, when the main object of their union with Antiochus was to obtain the restitution of their rights, and the restoration of their Temple and worship. Others give to the word translated “robbers” the Babylonian sense “captains” and leaders: the clause would then be “also the ‘captains’ of thy people shall be taken away... and shall fall,” and the allusion would be to

those courtier and renegade Jews, who, joining themselves with “the king of the South” in his acts of illegality and cruelty, “stumbled” and fell. A different sense is attached to the clause by the Greek Versions, and indicates the uncertainty existing as to the interpretation and application of the original.

*the vision*] Alluded to in x. 1, 7, 8.

15. *cast up a mount*] Cp. Ezek. iv. 2.

*the most fenced cities*] Lit. sing. as in marg., taken by A. V. as a collective expression for all the fortified places of the kingdom of the South. Many commentators—preferring the singular “the strong city”—further define the city to be Sidon. Scopas, after his defeat at Paneas (see r. 14 note), threw himself into Sidon: and was forced by hunger to capitulate.

*and the arms of the south &c.*] The sense is happily given by the LXX.—which omits one negative in the present Hebrew text; “the arms (i.e. army) of the king of Egypt shall stand with his chosen ones, but there shall not be strength to him to withstand him.”

16. A description already applied to the “mighty king of Grecia” (r. 3) and to the “ram” (viii. 4).

16. *the glorious (or, pleasant) land*] The Holy Land (cp. viii. 9).

*by his hand shall be consumed*] Better, “destruction shall be in his hand:” usually applied in a qualified sense to Antiochus the Great.

17. *He shall...enter &c.*] The progress of one, who having conquered, advances in pomp and might (cp. v. 19) to cement peaceful alliances.

*and upright ones with him; thus shall he do*] Better (see marg. and LXX.), “he shall make equal conditions with him,” the nature of the “conditions” being defined in the next sentence to be a political marriage.

*the daughter of women*] i.e. “a young bride;” or one of especially soft, feminine character.

*corrupting her*] Some prefer the marg. rendering. “Her” is referred by the Versions to the bride; by others to Egypt.

- 18 stand on his side, "neither be for him. After this shall he turn his face unto the isles, and shall take many: but a prince<sup>1</sup> for his own behalf shall cause<sup>2</sup> the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.
- 19 Then he shall turn his face toward the fort of his own land: but
- 20 he shall stumble and fall, "and not be found. ¶ Then shall stand up "in his estate "a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in
- 21 "anger, nor in battle. ¶ And "in his estate "shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the

- ch. 9 28.

" Job 20. 8.

Ps. 37. 36.

Ezek. 20. 21.

" ch. 7. 8.

&amp; 8. 9, 23, 25.

<sup>1</sup> Heb. *for him*.<sup>2</sup> Heb. *his reproach*.<sup>3</sup> Or, *in his place*, ver. 7.<sup>4</sup> Heb. *one that causeth an exactor to pass over*.<sup>5</sup> Heb. *angers*.<sup>6</sup> Or, *in his place*.

on his side] Omit these words. The historical fulfilment of this verse is usually taken to be the marriage of Cleopatra, the daughter of Antiochus the Great, with Ptolemy Epiphanes (B.C. 198). The result was unfavourable to Antiochus. The political support he anticipated from the union was not granted him, Egypt employing its ancient alliance with Rome to protect itself against Syria. Cleopatra is said to have sent her congratulations to the Romans on their defeat of her father at Thermopylæ and at Magnesia (see v. 18 note).

18. *the isles*] Or, *coasts*.

*a prince for his own behalf* &c.] A very difficult passage. The A.V. expresses the idea: "a prince shall cause to cease the reproach offered by the king of the North, and shall cause reproach to turn upon himself;" and the historical illustration is found in the conflict between Antiochus the Great and the Romans. The Syrian king had shared with Philip of Macedon the Egyptian possessions of Asia Minor; and held as his own several places on the coast of Thrace. The Romans demanded that he should give up his possessions in Europe, affirming that an Asiatic king had no right to them; and that he must surrender the Greek towns in Asia Minor because they had been declared free by the Romans. War followed; and the Romans, in the battle of Magnesia in Lydia (B.C. 190), totally defeated the hosts of Antiochus. The terms dictated by the conqueror (Lucius Cornelius Scipio)—the "prince"—were the surrender of all European acquisitions with the promise of non-interference in Europe, and of all Asiatic possessions West of Mount Taurus.

19. *fort* (lit. "forts") *of his own land*] The strongholds to which Antiochus fled when driven out of Lychnachia to Lydia, and thence to Phrygia. It is said that he met his death, and that his army was destroyed, at Elymais.

20. *Better* (cp. marg.), "Then shall stand up...one that shall cause a raiser of taxes to pass over."

Antiochus the Great left two sons, Seleucus IV. (Philopator) and Antiochus Epiphanes. The former succeeded him, and during his reign intestine strife put an end to the long prosperity of the Jewish people. A quarrel arose between Onias III. the High Priest, Simon the collector of the royal revenue, and the governor of the Temple and of its treasury. Simon, in revenge, reported to Apollonius, the governor of Seleucus in Coele-Syria, that there were incalculable riches stored in the Temple at Jerusalem. Heliodorus, the royal treasurer, was despatched to take possession of this fund. An apparition forced him from the sanctuary he had attempted to defile. He left the city to declare to his royal master his inability to resist the power of the God Who protected it. Seleucus was murdered by Heliodorus (B.C. 176). The history of Heliodorus rests on the apocryphal testimony of 2 Macc. iii.; and the violent death of Seleucus is unnoticed by Josephus or most authorities. Hence, many consider the verse to contain only a general allusion to the efforts made by Seleucus to pay the instalments of tribute due to the Romans after the death of Antiochus the Great. In that sense *he* was (as A.V.) a raiser of taxes &c. Others explain the verse of Mattathias the Maccabee; others of Antiochus the Great.

21. The confusion and vagueness hitherto remarked with reference to the kings of the North and South ceases here. The history of one individual is brought prominently forward; and critics are usually agreed in applying the description—at least, in the first instance—to Antiochus Epiphanes.

*a vile person*] i.e. one little esteemed. Cp. the term the "little horn" (marg. ref.), and the fact that not Antiochus, but Demetrius the son of Seleucus, was the right heir to the Syrian throne. The surname Epiphanes ("the brilliant") was altered by some punster into Epimanes ("the madman") to describe the king's cruelty and eccentricities.

*peaceably*] i.e. in the midst of security,

<sup>p</sup> ver. 10.  
<sup>q</sup> ch. 8. 10,  
 11, 25.  
<sup>r</sup> ch. 8. 25.

22 kingdom by flatteries. <sup>p</sup> And with the arms of a flood shall<sup>q</sup> they be overflowed from before him, and shall be broken; <sup>q</sup> yea, also 23 the prince of the covenant. And after the league *made* with him <sup>r</sup> he shall work deceitfully: for he shall come up, and shall 24 become strong with a small people. He shall enter <sup>1</sup> peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall <sup>2</sup> forecast his devices against the strong holds, 25 even for a time. And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast

<sup>1</sup> Or, *into the peaceable and fat, &c.*

<sup>2</sup> Heb. *think his thoughts.*

when men were living carelessly (Jer. xxii. 21; Ezek. xvi. 49; Job xv. 21).

*flatteries*] Such (1 Macc. i. 11-15) as attached to him the Hellenizing party if they alienated the patriots of Jerusalem: or, made him lay aside his royal dignity and mix familiarly with the lowest of the people; or, in the shape of ample promises, and still more ample bribes, to Rome, secured for a time his position in imperial favour. The main result would be to "cause to be strong" (not "obtain") the kingdom he had.

22. *And with the arms of a flood &c.*] Better, "and the arms of the flood (*i.e.* an overflowing army) shall be swept" &c. Army against army; and in the result, that opposing him should be broken.

*the prince of the covenant*] Usually taken to be Onias III.; the title indicating some one connected with the Hebrew theocracy. The deposition to which Onias was subjected through the gold of his brother Jason, and eventually his death, are in consonance with the language of the verse. Others translate the title "a prince in league (with him)" and identify this prince with Ptolemy VI. (Philometor, *v.* 25 note) who was unsuccessful in his attempt on Coele-Syria. No "league" between them is however recorded in profane history.

23. *with him*] *i.e.* with Antiochus Epiphanes; see the Greek Versions.

*he shall come up &c.*] He became strong in the countries round about—Judah, Edom, Ammon, and Moab. By such help Antiochus' small native (heathen) force was sufficient.

*he shall enter peaceably* (*v.* 21 note)] The "places of the province" are the choice and rich tracts of Coele-Syria and Palestine, though some understand the "province" to be Egypt (see next note).

*the strong holds*] Theodotion has "Egypt;" and this has probably suggested the application of *vv.* 22, 23, and the "fattest places of the province" of this verse, to that country. Preference being given to the first

view (previous note), the "strong-holds" would include the fortresses of Egypt, *e.g.* Pelusium, Naucratis, and Alexandria, without excluding other strong-holds which lay on the road to that country.

*even* (or, but only) *for a time*] *i.e.* as God permits; it shall not be for ever.

25. This verse is thought to introduce the second of the Egyptian wars of Antiochus Epiphanes. Ptolemy (Epiphanes; *v.* 17 note) was stabbed at an early age. His two sons (minors) Ptolemy Philometor and Ptolemy Physcon were to reign together with their sister (Cleopatra). Antiochus seized the occasion afforded him by the war of the Romans with Perseus (who had married the daughter of Antiochus) to attack the Egyptian princes. He first demanded Coele-Syria; and, evading the appeal to existing treaties, conquered it, and then attacked Egypt. That country was then in the most pitiful condition. The royal brothers were quarrelling. The result of the second war was not long doubtful (see *v.* 26 note); that of the third—as regards the power of the resistance of the "king of the South"—was not less quickly decided, though the brothers had compromised their miserable quarrel and united to oppose the invader. Factions called Samaritans and Hierosolymitans divided the court, and rendered effective union against an invader impossible. Antiochus speedily defeated the Egyptian forces, took Pelusium, advanced to Memphis, and was practically unopposed till he reached Alexandria. Philometor appealed to Rome. M. Popilius Lænas arrived in answer to the appeal. The Roman met Antiochus near Alexandria. He placed in the king's hand, stretched out to greet him, the ultimatum of Rome, and drew with his staff a circle round Antiochus and compelled him to declare, before quitting that circle, that he would evacuate Egypt. The Syrian king was forced to obey.

*he shall not stand*] *i.e.* the king of the South. Which of the brothers? 1 Macc. i. 16-19 and Josephus single out Philometor;

- 26 devices against him. Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and  
 27 many shall fall down slain. And both these king's hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time  
 28 appointed. Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall  
 29 do exploits, and return to his own land. ¶ At the time appointed he shall return, and come toward the south; but it  
 30 shall not be as the former, nor as the latter. For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with  
 31 them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the
- <sup>ver. 10, 22.</sup>  
<sup>ver. 29, 35,</sup>  
<sup>40.</sup>  
<sup>ch. 8. 19.</sup>  
<sup>ver. 22.</sup>  
<sup>ver. 23.</sup>  
<sup>ver. 25.</sup>  
<sup>Num. 24.</sup>  
<sup>24.</sup>  
<sup>Jer. 2. 10.</sup>  
<sup>ver. 28.</sup>  
<sup>ch. 8. 11.</sup>  
<sup>& 12. 11.</sup>

<sup>1</sup> Heb. *their hearts*.

others take the term "king" to be a general term for royalty.

26. *they that feed &c.* i.e. the courtiers or principal officers. According to some *rr.* 25, 26 apply to Antiochus Epiphanes' first Egyptian war, and to the destruction (or "breaking") of Ptolemy's army, primarily through the disaffection of the courtiers and then through defeat in the field. Others apply *r.* 26 to the second Egyptian war, the history of which was this. Ptolemy Physcon had contrived to expel Ptolemy Philometor from share in power, and Antiochus made this an excuse for marching on Egypt. He wished to be king of Egypt (1 Macc. i. 16). By sea (near Pelusium) and land he was successful against Ptolemy Physcon, while at the same time he pretended friendship for, and made offers of peace to, Ptolemy Philometor (*r.* 27). The hollowness of the friendship and peace became apparent after a while to Philometor, who, meeting deceit with deceit, eventually came to terms with Physcon; and the two brothers united in opposing their common foe.

28. *his heart shall be against the holy covenant* [The words characterize his conduct towards the Jews. Antiochus had hardly reached Egypt in his second expedition (B.C. 169) before the rumour flashed through Judæa that he was dead. Jason (see *r.* 22 note)—himself deposed by Menelaus—dashing at the city took Jerusalem with a handful of men (1000), but failed in his object of obtaining again the High Priesthood. The news of the revolt reached Antiochus; "With a great multitude he went up against Israel and Jerusalem;" and for three days wholesale massacre was permitted. Thence he returned into his own land to Antiochia (cp. 1 Macc. i. 20 &c.; 2 Macc. v. 1-21). This is supposed to be alluded to by the prophet in the text.

29. *it shall not be &c.* Or, "not as the former, so shall be the latter;" i.e. no suc-

cess similar to the first shall attend him. This expedition was undertaken to break up the fresh alliance between Philometor and Physcon (see *r.* 28 note).

30. *the ships of Chittim* [Or, of Cyprus (Gen. x. 4) by which the Romans came.

*grieved*] See *r.* 25 note. It was grief and humiliation to Antiochus to have to bow to the command of the Roman Senate. He vented his spleen against Judæa.

*them that forsake the holy covenant*] Renegade Jews (1 Macc. i. 11-15, ii. 18) helped him to carry out his purposes (*r.* 31-35).

31. *arms*] The princes and mighty ones sent to Jerusalem.

*the sanctuary of strength*] The Versions take this to be the Temple, the dwelling-place of Him Who was Israel's rock, fortress, and strength (cp. Pss. xviii. 2, xxxi. 3). Others, rendering "strength" (as in *r.* 10) "fortress," find in it an allusion to the fortifications placed round the Temple after the exile (cp. 1 Macc. iv. 60, vi. 7).

The historical illustrations of *rr.* 30-35 are drawn from 1 Macc. i. 29 &c.; 2 Macc. v. 24 &c. "After two years" Antiochus sent Apollonius to Jerusalem with an army of 22,000 men. Apollonius "pretending peace," waited till the sabbath-day, and then "fell suddenly upon the city and destroyed much people." He transformed the holy city into a "stronghold" for himself and his soldiers, "shed innocent blood on every side of the sanctuary, and defiled it." In the autumn of the same year (B.C. 167) the edict was issued which formally forbade to the Jews the exercise of their religion and their national customs. The Temple was polluted, the "abomination of desolation (cp. marg. ref.) set up upon the Altar," and idol shrines were erected throughout the land. Some "consented to the religion of Antiochus, sacrificed unto idols, and profaned the sabbath;" but patriots like the sons of Mattathias, Eleazar, and the "seven brothers," fought and cor-



- 32 abomination that <sup>1</sup>maketh desolate. And such as do wickedly against the covenant shall he <sup>2</sup>corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.
- 33 <sup>a</sup>And they that understand among the people shall instruct many: <sup>a</sup>yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And *some* of them of understanding shall fall, <sup>a</sup>to try <sup>3</sup>them, and to purge, and to make *them* white, <sup>4</sup>even to the time of the end: <sup>5</sup>because *it is* yet for a time appointed.
- 36 ¶ And the king <sup>6</sup>shall do according to his will; and he shall <sup>7</sup>exalt himself, and magnify himself above every god, and shall speak marvellous things <sup>8</sup>against the God of gods, and shall prosper <sup>9</sup>till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the god of his fathers, <sup>10</sup>nor the desire of women, <sup>11</sup>nor regard any god:

<sup>1</sup> Or, *astonisheth*.<sup>2</sup> Or, *cause to assemble*.<sup>3</sup> Or, *by them*.

quered, or suffered death rather than flinch from their faith.

32. The consequence of the actions foretold in v. 31 on two classes of the people of Israel: (a) "those who do wickedly against the Covenant," a depth lower than simply "forsaking" it (v. 30), will become openly impious (cp. 1 Macc. i. 43, ii. 18). (b) the "people who know God" will become more "fully resolved and confirmed;" they will choose death rather than profane "the holy covenant" (1 Macc. i. 62, 63; 2 Macc. vi. and vii.), or like Mattathias and his sons "flee to the mountains" and there raise the war cry "zeal for the Law and the Covenant" (1 Macc. ii. 27, 50).

33. *they that understand*] i.e. the wise in the fear and love of God. "The many" instructed intimates that the larger proportion of those tempted and tried will resist the "flatteries" (cp. 1 Macc. i. 62).

34. *a little help*] "Little" in comparison with the help actually wanted, and granted by Mattathias and his sons (1 Macc. ii. 2 &c., iii. 2 &c.); "little" also in comparison with the help which should "at the time appointed" be afforded to "the wise" (xii. 3). The choice of the word "little" is a strong testimony to the date of this passage. No Jewish writer, who had been a contemporary of the Maccabæan princes or had lived after the events for which they had been so celebrated, would have described the glorious battles and struggles for freedom or the splendid victories of Judas and his brothers by the term "little."

*many shall cleave*] Trimmers, who from interested motives cleave to the victorious Jews, but deserted them as soon as the tide turned (1 Macc. ii. 44, iii. 5, vi. 21, vii. 5, ix. 23).

35. *fall*] i.e. (as in v. 33) "by the sword" &c.; and also "stumble" in the sense of denying the Lord God of their fathers. Their "trial" (or purging, as gold and silver is

purged), "purging" (or purifying and cleansing), and being "made white" (the result of the whole process of purification), in the days of Antiochus Epiphanes—typical of events repeated in the history of the Christian Church, and still repeated in the lives and deaths of the "faithful,"—shall find perfect fulfilment in the end of time (cp. 1 Rev. iii. 4, vi. 11, vii. 14, xix. 8).

36. *the king*] The majority of commentators take this to be the king of the North spoken of in v. 31-35. Others place an interval of time (long or short in accordance with the explanation) between vv. 35 and 36, and understand by "the king" Constantine the Great (or the Roman empire represented by a royal person), or the New Test. Antichrist. Accepting the opinion first named, the general outline of vv. 36-39 (hardly, all the details) may be allowed to be applicable to others besides Antiochus Epiphanes. See 2 Thess. ii. 4; cp. Matt. xxiv. 21.

*above every god &c.*] It was characteristic of Antiochus that he should magnify himself above what he often honoured in the most ostentatious manner. At Delos he erected numerous altars and idol-statues; at Athens and Antioch he built splendid sanctuaries to Jupiter Olympius; he assigned the Temple at Jerusalem to the same patron deity, and that at Gerizim to Jupiter Defensor (2 Macc. vi. 2); yet he would plunder rich temples if his finances were low, or the mere lust of spoil impelled him (1 Macc. vi. 1 &c.; 2 Macc. ix. 1 &c.).

*till the indignation be accomplished*] i.e. till God's anger should be turned away from Israel: cp. Isai. x. 23, 25.

37. *the god of his fathers*] Better (as Gk. Versions) "the gods of his fathers." His plan being to Hellenize everything, he set aside the Syrian gods in favour of the Greek Pantheon (cp. 1 Macc. i. 43, 44).

*the desire of women*] Usually understood

38 for he shall magnify himself above all. <sup>1</sup>But <sup>2</sup>in his estate shall he honour the god of <sup>3</sup>forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with 39 precious stones, and <sup>4</sup>pleasant things. Thus shall he do in the <sup>5</sup>most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule 40 over many, and shall divide the land for <sup>6</sup>gain. ¶ And at the time of the end shall the king of the south push at him: and the king of the north shall come against him <sup>7</sup>like a whirlwind, with chariots, <sup>8</sup>and with horsemen, and with many ships; and he shall enter into the countries, <sup>9</sup>and shall overflow and pass 41 over. He shall enter also into the <sup>10</sup>glorious land, and many countries shall be overthrown: but these shall escape out of his hand, <sup>11</sup>even Edom, and Moab, and the chief of the children of 42 Ammon. He shall <sup>12</sup>stretch forth his hand also upon the coun- 43 tries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all

<sup>6</sup> ver. 25.

<sup>7</sup> Jer. 21. 1.

<sup>8</sup> Jer. 9. 14.

<sup>9</sup> Ezek. 38.

<sup>10</sup> 4. 15.

<sup>11</sup> Rev. 9. 16.

<sup>12</sup> ver. 10, 22.

<sup>13</sup> Isai. 11. 14.

<sup>1</sup> Or, But in his stand.

<sup>2</sup> Heb. as for the almighty God, in his seat he shall honour, yea, he shall honour a god, whom, &c.

<sup>3</sup> Or, munitions.

<sup>4</sup> Heb. Mazzam, or, God's protection.

<sup>5</sup> Heb. things desired, Isai.

<sup>6</sup> 44. 9.

<sup>7</sup> Heb. fortresses of munition.

<sup>8</sup> Heb. a price.

<sup>9</sup> Or, goodly land, ver. 16.

<sup>10</sup> Heb. land of delight,

or, ornament.

<sup>11</sup> Heb. send forth.

of lawful conjugal union, or sensuality. Some take it as a mode of describing the worship of a goddess (cp. Jer. vii. 18), and select the Nanea of the Syrians, or the Anaitis (Diana) of Elymais.

38. *the god of forces*] Better, "the god of fortresses" (see marg. read. and cp. vv. 7, 10, 19, 24); probably a general and purposely indefinite title (cp. 1 K. xv. 23, 28). There is no Syrian god expressly so called, but it may be taken as a synonym for Mars, or Jupiter Olympius, or Melkarth (the Hercules of Tyre). The meaning is practically: He will honour war, brutal force, and that power which a fortress represents.

39. Some translate; "And he shall do to the strong fortresses with the help of a strange god: whose shall acknowledge him, he will increase" &c.: i.e. they who join with him in acknowledging and glorying in this god will be rewarded; "rule over many" will be allotted to them, and land as a reward (or "price," marg. rendering).

40-45. *king of the north*] Antiochus Epiphanes and the third Egyptian war. Some assume a fourth Egyptian war, unknown to the writer of the first Book of Maccabees, to Josephus, or to the early historians. Others see in the verses a purely typical reference to "Antichrist."

40. *at the time of the end*] See vv. 27, 29. Verses 30-39 form a section introducing and describing specially the king's actions to the people of God. Verse 40 takes up again the statement of v. 29, and expands it with reference to the Egyptians and some of the causes which led Antiochus to and from their country. When the Romans had compelled him to give up his conquests in

Egypt they left him unmolested. During his lifetime they ignored his non-observance of treaties and his defiance of the limits placed upon the numbers of his elephants and ships.

40. *the countries*] Probably those between "the North" and "the South," i.e.—following (chiefly) the coast-line—Cæle-Syria, Phœnicia, and Palestine.

41. "The glorious land," i.e. Judæa (r. 16, viii. 9), is beautifully paraphrased by LXX., "My land"—as if God Himself were the speaker. The "many (countries)" are probably those alluded to in v. 40.

*these shall escape*] An invader on his way to Egypt through Palestine would leave untouched the tribes to the East of the Jordan.

The sentence "Edom ... Ammon," which attributes separate tribal existence to Moab, is of value as an indication of date. After the exile Moab's name ceased to be mentioned as an independent nation or tribe, and the Moabites had become merged into the surrounding Arabs by the times of the Maccabees. The mode of using the name here is therefore what was to be expected from the contemporary of Ezekiel &c. (cp. Ezek. xxi. 20, 28, xxv. 8, 9, 11; Jer. ix. 26, xxv. 21, xlviii. pass.).

43. *treasures*] The word in the original is an *ἀν. λεγ.* and specially refers to what is hidden and laid by. The Libyans and Ethiopians ("Cushim") are spoken of here as allies to Egypt (Jer. xli. 9; Ezek. xxx. 5; Nahum iii. 9). These were the nations usually so considered in Daniel's day.

Since the time of the Ethiopian dynasty in Egypt (B.C. 725-685), the mutual help which Egypt and its neighbours could render to each other had been more closely

<sup>1</sup> Ex. 11. 8.  
Judg. 4. 10.  
<sup>2</sup> Ps. 48. 2.  
ver. 10, 41.  
<sup>3</sup> 2 Thess. 2. 8.  
Rev. 19. 20.  
ech. 10. 13, 21.  
<sup>4</sup> Isai. 26.  
20, 31.  
Rev. 16. 18.  
<sup>5</sup> Rom. 11. 26.  
<sup>6</sup> Ex. 32. 32.  
Pa. 56. 8.  
Ezek. 13. 9.  
Luke 10. 20.  
Rev. 3. 5.  
<sup>7</sup> Matt. 25. 46.  
John 5. 23.  
Acts 24. 15.  
<sup>8</sup> Isai. 66. 24.  
Rom. 9. 21.  
<sup>9</sup> ch. 11. 33.  
<sup>10</sup> Prov. 4. 18.  
<sup>11</sup> Jam. 5. 20.  
<sup>12</sup> 1 Cor. 15.  
41, 42.  
<sup>13</sup> ch. 8. 28.  
ver. 9

the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

CHAP. 12. AND at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. ¶ But thou, O

<sup>1</sup> Or, *goodly*.

<sup>2</sup> Heb. *mountain of delight of holiness*.

<sup>3</sup> Or, *teachers*.

felt; and though interrupted now and then, the princes of the Saite dynasty (B.C. 650-527), such as the Libyan Psammetik—by matrimonial alliance—and Amasis, found it to their advantage to act together; though their united forces, powerless against the kings of Persia, were equally so against this inroad of the “king of the North.”

at his steps] i.e. figuratively, “among his followers.” The Libyans and Ethiopians in common with the Egyptians would own the king of the North their master.

44. Most critics see an allusion to the last journey eastwards of the king (B.C. 169; 1 Macc. iii. 37, vi. 1 &c.; cp. 2 Macc. ix. 2 &c.).

45. *between the seas in the glorious holy mountain*] Others read, “between the seas and” the holy mountain (of the Temple). The “seas” would be the Dead Sea to the East and the Mediterranean to the West; or, according to others, the Mediterranean and the Persian Gulf.

the tabernacles (or, tents) of his palace] The original of the word “palace” (apadana) is a transcript of the Persian apadana, temple. Daniel used a word which was understood in his time; but the significance of which was lost by the Macedonian period. Theodotion, followed by others, makes it a proper name.

to his end] i.e. to his death. Antiochus Epiphanes died (cp. 1 Macc. vi. 16; 2 Macc. ix. 28) probably in the Persian town of Taba. The Jewish and Roman historians agree that his end was miserable. While hastening homeward, after a repulse before a rich temple in Persia, and full of fury at the disastrous news which had reached him from Palestine, he was seized with an incurable illness. He died, consumed in body by a loathsome ulcer, afflicted in mind by horrible apparitions and remorse of conscience.

The words have, in the opinion of many, a further meaning: they point onwards to the end of not only such as Antiochus but also of Antichrist—the last representative of the world-power against the Divine (cp. Ezek. xxxix. 1 &c.; Zech. xiv. 2, 3).

XII. 1. The “and” connects this closely with the preceding verse (xi. 45); and the events which follow refer primarily to events connected with the last days of Antiochus Epiphanes. This application is true in general outlines only. The Divine communication now made to Daniel was intended to be applicable to all times of persecution; and the passage (cp. Matt. xxiv.; Mark xiii.; Luke xxi.) is replete to the Christian mind with thoughts of Resurrection and Judgment.

a time of trouble &c.] See marg. ref. and Ex. ix. 18, 24; Joel ii. 2; Jer. xxx. 7; Matt. xxiv. 21. The “deliverance” (cp. vii. 18, 22, 26, 27, ix. 24 seq.) by Michael is typical of the act of “one like a Son of man” (vii. 13, 14).

written in the book] Containing the list of those who shall “awake to everlasting life” (v. 3; Phil. iv. 3). (Cp. vii. 10).

2. In the fierce contest for liberty “many” Jews would die staunch and true, “many” would be faithless and trimming. In the hour of Resurrection all would awake to their reward “life” or “shame.” Our Lord attached to the words a reference to the last and general Resurrection of the dead (see marg. ref.).

everlasting life... everlasting contempt] “Life” and “shame” are nouns in the plural; as if to add intensity to the thought.

3. they that be wise] See marg. ref. note. shall shine &c.] The imagery has both a Scriptural and also a Babylonian ring. The “firmament” or “heaven” was to the Kasdim a deity of the highest rank; his “brightness” the splendour of the chief of the gods:

Daniel, <sup>1</sup>shut up the words, and seal the book, *even to* <sup>2</sup>the time of the end: many shall run to and fro, and knowledge shall be increased. ¶ Then I Daniel looked, and, behold, there stood other two, the one on this side of the <sup>3</sup>bank of the river, and the 5 other on that side of the bank <sup>4</sup>of the river. And one said to <sup>5</sup>the man clothed in linen, which *was* <sup>6</sup>upon the waters of the 7 river, <sup>7</sup>How long shall it be to the end of these wonders? And I heard the man clothed in linen, which *was* upon the waters of the river, when he <sup>8</sup>held up his right hand and his left hand unto heaven, and swore by him <sup>9</sup>that liveth for ever <sup>10</sup>that it shall be for a time, times, and <sup>11</sup>an half; <sup>12</sup>and when he shall have accomplished to scatter the power of <sup>13</sup>the holy people, all 8 these things shall be finished. ¶ And I heard, but I understood not: then said I, O my Lord, what shall be the end of these 9 things? And he said, Go thy way, Daniel: for the words are 10 closed up and sealed <sup>11</sup>till the time of the end. <sup>12</sup>Many shall be purified, and made white, and tried; <sup>13</sup>but the wicked shall do wickedly: and none of the wicked shall understand; but <sup>14</sup>the wise shall understand. And from the time <sup>15</sup>that the daily sacrifice shall be taken away, and <sup>16</sup>the abomination that <sup>17</sup>maketh desolate set up, *there shall be* a thousand two hundred and ninety 12 days. Blessed is he that waiteth, and cometh to the thousand

<sup>1</sup> Rev. 10. 4.  
<sup>2</sup> & 22. 10.  
<sup>3</sup> ch. 10. 1.

<sup>4</sup> ch. 10. 4.  
<sup>5</sup> ch. 10. 5.  
<sup>6</sup> ch. 8. 13.

<sup>7</sup> Dent. 32. 40.  
<sup>8</sup> Rev. 10. 3, 6.  
<sup>9</sup> ch. 4. 34.  
<sup>10</sup> ch. 7. 25.  
<sup>11</sup> & 11. 13.  
<sup>12</sup> Rev. 12. 14.  
<sup>13</sup> Luke 21. 24.  
<sup>14</sup> Rev. 10. 7.  
<sup>15</sup> ch. 8. 24.  
<sup>16</sup> ver. 4.  
<sup>17</sup> ch. 11. 35.  
<sup>18</sup> Zech. 13. 9.  
<sup>19</sup> Hos. 14. 9.  
<sup>20</sup> ch. 11. 33, 35.  
<sup>21</sup> John 7. 17.  
<sup>22</sup> ch. 8. 11.  
<sup>23</sup> & 11. 31.

<sup>1</sup> Heb. lip.

<sup>2</sup> Or, from above

<sup>3</sup> Or, part.

<sup>4</sup> Heb. to set up the abo-

mination, &c

<sup>5</sup> Or, abouteth.

the "stars" and planets were godlike powers surrounding him (vii. 9 note). But Daniel's Jewish training had taught him how to purge and elevate these conceptions; that "firmament" was God's creation (Gen. i. 6; Ps. xix. 1); its "brightness" a testimony to His greatness (Ex. xxiv. 10; cp. Ezekiel's conception, i. 22 &c.); the "stars" were of God's "ordinance," their numbers "told" by Him, their names "called" by Him; "in their courses they fought" against His enemies and "made obeisance to" His servants (Ps. viii. 3; Gen. i. 16; Ps. cxlvii. 4; Judg. v. 20; Gen. xxxvii. 9). The words to Daniel were afterwards applied by our Lord Himself to the "righteous" (Matt. xiii. 43), and the imagery became sanctified to Christian use (marg. ref.; Rev. ii. 28).

*they that turn many to righteousness* i.e. who by the example of their own righteousness cause others to be righteous.

4. *many shall run to and fro* A literal translation (cp. Jer. v. 1); metaphorically the phrase means "to read through earnestly and thoroughly." Cp. Hab. ii. 2.

5. *other two* i.e. different from the Angel who had been speaking (x. 9 &c.).

*the river* The original word is often applied to the Nile; hence—according to some—the Angel "which was upon (or, above) the waters" is the guardian-Angel of Egypt (and the compiler of the Book of Daniel an Egyptian). The word is not however limited to the Nile: here it applies to the Tigris.

6. *one* i.e. one of the "other two."

7. The uplifting *both* hands is an attitude both of prayer and of adoration, strongly significant of emphasis and feeling (cp. Psa. xxviii. 2, lxiii. 4, cxxxiv. 2; Lam. ii. 19).

*it shall be for a time &c.* See marg. ref. *when he shall have accomplished &c.* The general sense is clear: the time of the end shall be when the "scattering" (cp. Isai. xi. 12, xxvii. 13; Jer. xiii. 14, li. 20, 23) or the dispersion of the holy people is finished. What came true in the Maccabean period (1 Macc. v. 23, 45, 53 &c.; 2 Macc. viii. &c.) will receive its last and highest verification in the day when the scattering of God's people and their "tribulation in the world" shall be for ever "accomplished."

10. A verse which has been freely reproduced in Rev. xvii. 11, and which is a reflection of the thought of xi. 35, the order being reversed.

11, 12. Cp. marg. ref. Most commentators refer these verses to the acts of Antiochus Epiphanes.

The numbers attached to the "days" here have been as great a *crux interpretum* as the number 2300 attached to the "days" in viii. 14. A few points alone seem clear; e.g. (a) that the 1290 days of r. 11 are included in the 1335 days of r. 12, the angel dwelling on the "blessedness" of him who should come to the forty-five days in excess of the 1290; and (b) that the 1290 and the 1335 days start from the same beginning or terminus a quo. Difficulties begin when the effort is made to specify what is the end or the terminus ad quem. According to some the terminus ad quem

<sup>a</sup> ver. 9.

<sup>a</sup> Isai. 57. 2.

Rev. 14. 13.

J Ps. 1. 5.

13 three hundred and five and thirty days. But <sup>a</sup>go thou thy way till the end <sup>b</sup>be: <sup>1</sup>for thou shalt rest, and stand in thy lot at the end of the days.

<sup>1</sup> Or, and thou, &c.

of 1290 days is the rededication of the temple by Judas Maccabæus (B.C. 164: 1 Macc. iv. 52); according to others it is the death of Antiochus Epiphanes, or a mystical and symbolical number. Again the terminus ad quem of the 1335 days is, with some, the date of Antiochus' death; with others, the arrival of the news of that death; with others, the arrival of the letter sent by Antiochus' son; with others also a mystical and symbolical number. Hence, many commentators have concluded—that it is impossible at present to explain satisfactorily the passage in question.

13. *thou shalt rest &c.*] *i.e.* thou shalt rest in the grave (marg. reff.) when the end of thy life has come, and shalt have part in the kingdom of the saints of the Most High (cp. vii. 18, 27; Rev. xx. 6). That the words contain a reference to and a belief in the Resurrection is self-evident.

The Babylonians and Assyrians also believed in the existence and immortality of the soul, in a resurrection, in a future life, and in heaven and hell. Thus, in the twelfth and last tablet of the flood series of legends Hades is

"The house from which is no exit;  
The road, the course of which never returns;

The place, within which they long for light;  
The place, where dust is their nourishment  
and their food mud."

Heaven, on the contrary, is

"The place of seers...wearing crowns, who  
from days of old ruled the earth.

A place where water is abundant, drawn  
from perennial springs.

The place of chiefs and unconquered ones."

Heaven is for the strong, the great, and successful; Hades for the weak and unsuccessful, faithless wives and faithless husbands, disobedient children, slaves, and captives.

Immeasurably superior in spirituality is the truth revealed to and recorded by the inspired prophet. The Babylonian wise men of his day saw "life and immortality" in a glass darkly; they knew little or nothing of that spiritual consolation and purer spiritual bliss which are reflected in the revelation to Daniel (r. 3), and which were brought to "light" by Him Who abolished death (2 Tim. i. 10).

"Blessed are they that" work and "wait" like Daniel: they shall "enter into the joy" of their Lord and "rest and stand" in His presence "at the end of the days." Amen.

# H O S E A

## INTRODUCTION.

1. THE name of Hosea (properly Hoshea, "salvation,") is the same as was originally borne by Joshua (Num. xiii. 16; Deut. xxxii. 44), and in Hosea's own time by the last king of Israel (2 K. xv. 30). Nothing whatever is recorded of his father Beeri (i. 1, note); nor indeed of the prophet's own personal history beyond the statement (i. 1), of the time of his prophetic ministry.<sup>1</sup> There is however, substantial ground supplied by internal evidence for the conviction, that he was a native of the northern kingdom.<sup>2</sup> The prophet's view seems naturally to restrict itself to Israel, the notices of Judah being of an incidental character, as if they related to matters lying outside the main interest of the speaker. No open definite reference is once made to Jerusalem, or to its sovereign and court, or to its Temple, or to the evils whether religious or civil which clustered round the Southern capital. Throughout we are given to feel,

that the Israel of the ten tribes is at once the home of the prophet's heart and the proper sphere of his activities.

Hence this Book has been called the *Ephraimite* Book of Prophecy, the most genuine and the innermost utterance there of the Divine voice; the utterance of one who knows the northern kingdom thoroughly, and follows all its deeds and efforts and fortunes with the profound sympathy of a native-born prophet of the country.

Religious sympathy no doubt subsisted, as between the idolaters of the two several kingdoms, so also between the better minded in both. This fellow-feeling among the pious made it natural, that the prophet should occasionally use expressions of longing or of regret, of hope or of fear, in respect to his fellow-servants of Jehovah in Judah;<sup>3</sup> but they may either be regarded as poetical or rhetorical; or as added by Hosea when collecting his prophesyings in a written form into a Book.

The period of Hosea's ministry is stated in i. 1; i.e., according to Usher's dates, from about B.C. 790 (Uzziah and Jeroboam II.) to about B.C. 722 (the fall of Samaria in Hezekiah's reign), or 68 years.

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<sup>1</sup> The account of his relations with Gomer given in chs. i.-iii. is in all probability purely parabolical (cp. i. 2 note). A tradition, dating far on in the Christian era, identifies Gomer with the wife of the prophet; making him a native, either of a place, otherwise unknown, Be'elmoth, or Belemoth; or of Beth-shemesh (Josh. xix. 22).

<sup>2</sup> Repeated topographical notices betoken a personal familiarity with the country (v. 1, vi. 8, 9, xii. 11, xiv. 5, 6).

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<sup>3</sup> E.g. chs. iv.-vi. On one or two occasions, such expressions of interest in Judah take even the form of exhortation or threatening addressed to Judah.

If, however, these dates be rectified by the Assyrian chronology, and a date B.C. 760 be accepted as a date common to the contemporaneous reigns of Uzziah and Jeroboam II., the period of Hosea's ministry would be 39 years, the date B.C. 722 being taken as the *terminus ad quem*.

The period of Ephraimite history, with which Hosea's ministry was contemporary, was of a character to afflict the mind of any God-fearing patriot in the highest degree. The short gleam of prosperity which marked the reign of Jeroboam II. was immediately and abruptly followed by a gloom of utter collapse. Zachariah succeeded his father to be very shortly after murdered by Shallum, who, in his turn after a single month's reign, was put to death by Menahem. It was then that an Assyrian army for the first time appeared in Jehovah's own land; and the Assyrian king "Pul," was only bought off with an enormous sum of money, by a grinding assessment levied upon all his wealthier subjects. After again paying tribute to Tiglath-Pileser, king of Assyria, Menahem died. His son, Pekahiah, after two years, was murdered by Pekah, one of his officers. During a reign of 20 years, Pekah sought to strengthen his power by forming an intimate alliance with heathen Syria (Isai. vii. 1). But the enterprize only resulted in the frustration of his schemes, the intervention of Tiglath-Pileser, and his own personal submission to the Assyrian conqueror. He perished by the sword of another usurper, Hoshea. The comparatively lesser degree of evil in Hoshea's life (2 K. xvii. 2) was of no avail for averting the utter ruin close impending.

The resistance of Tyre to the army of Salmaneser IV. (B.C. 727-723), and the vigorous and successful rule of So (Shabaka), of the Ethiopian dynasty of Egypt, were successfully employed by the Egyptian party round the king to induce him to compromise himself by secret engagements to Egypt, and to withhold his tribute from his Assyrian suzerain. It was an unavailing policy, which only precipitated ruin. Hoshea, summoned before Salmaneser (B.C. 724), thenceforward wholly disappears from view (Hos. x. 7). After two years' siege Samaria was taken by Sargon, the country of the ten tribes was gradually depopulated, and came into the occupation of heathen settlers.

The contents of Hosea's Book exhibit the transition from great prosperity to disaster indicated by history. The three first chapters stand in marked contrast with what succeeds. This first portion beyond doubt dates from the time of Jeroboam (i. 4); Jehu's dynasty still occupied the throne. Times of disaster (to be followed by restoration to Jehovah's favour) are, indeed, predicted; but these sorrows lie in the future, and are threatened only in case of persistent idolatry (ii. 2, 3). The sole subject of rebuke in these chapters is Israel's unfaithfulness to Jehovah her Husband in worshipping other gods, the existence of this unfaithfulness, its chastisement, and its removal. In the subsequent chapters, the disorders, which are rebuked, are set forth in greater variety and in a much more promiscuous manner. Immoralities of private life and public crimes are topics superadded to the denunciation of

infatuated idolatries, heathenish practices, and looking to heathen states for protection. In the former portion we recognize still the presence of a strong government which curbs lawless excesses, though assenting to and encouraging fatal sins against the theocracy: in this latter portion, the restraint of this controlling power being in a great degree withdrawn, private sins and public crimes come to the foreground, and riot in unabashed anarchy. Ephraim's condition, as represented in Hosea, is, both morally and politically, precisely what we might have inferred it would be from history.<sup>4</sup>

Two distinct predictions of coming events betoken the nearness of the things foretold; viz. x. 5, 6, and xiii. 16 (the fall of Samaria). As these predictions must have been made before the events referred to, and since ch. xiv. in all probability dates prior to the middle of Hoshea's reign, and ch. xii. prior to the latter years of Pekah's reign, ch. xiii. may be assigned to the beginning of the reign of Hoshea.

If it be not possible to assign

the several portions of the second part of the Book exactly to their respective dates in Ephraim's history, yet the two closing chapters may be taken to contain the prophesyings uttered in the earlier part or towards the middle of Hoshea's reign, *i.e.* about the time of Hezekiah's accession.

It was in Hezekiah's reign that Hosea collected those of his prophesyings which he saw fit to select, in the written form in which we now have them. Events had, in Ephraim's total overthrow, but too mournfully authenticated, both the truth of his moral teaching and the Divine origin of his predictions. The closing verse (xiv. 9) is an epilogue, in which the prophet draws out the moral of his whole Book; in a tone of deep pathos he justifies the ways of God in the procedures of His Providence.

2. The Book of Hosea exhibits the usual character of prophetic discourse in being mainly homiletic rather than predictive. Such passages, however, as i. 7, iii. 4, may be taken to be absolute prediction. Of strictly Messianic prediction we have very little.<sup>5</sup>

<sup>4</sup> Internal evidence is to the same effect. Such passages as vii. 7, viii. 4, tally well with an era during which Zachariah was deposed and murdered by Shallum, Shallum by Menahem, Menahem's son Pekahiah by Pekah, and Pekah by Hoshea. The notices of Gilead (vi. 8, xii. 11; see notes) indicate a date prior to the closing part of Pekah's reign; for it was probably then that the Assyrians swept away the inhabitants of Gilead (1 Chr. v. 26; 2 K. xv. 29 note). The politicians, who did not hold fast by the theocratic principle of leaning upon Jehovah, were divided into two parties—an Assyrianizing party and an Egyptianizing party; and of these two factions now one and now the other gained the ascendancy. Thus v. 13, 14 and viii. 9, 10, point to applications to Assyria; vii. 11, 12 and xii. 1 point not

so much to measures of policy actually carried out, *i.e.* of embassies actually despatched either to Assyria or to Egypt, as to that hankering after such measures which was entertained by the two several parties; xiv. 3 (see note) to a refusal of succours drawn from Egypt, and to the determination thenceforward to look for help neither to Assyria nor to Egypt, as in her alternating policy of unbelief she had hitherto been doing, but solely to Him in whom the utterly helpless may find a Father's love and protection.

<sup>5</sup> i. 11, ii. 15-23, iii. 5, xi. 10, 11, xiv. 4-8 describe a state of things, in which the glories and felicities of the theocracy should be fully restored; and these we have good reason to regard as relating to the Christian dispensation. A Messianic reference is recognized in xi. 1, xiii. 14.



The position which Hosea as a prophet holds in relation to David's dynasty and to the Temple at Jerusalem, is interesting. Nowhere does he enjoin it upon the ten tribes, as their immediate duty, to return to their allegiance to David's throne, or point to their present attitude of secession from that allegiance as a sin. Nowhere, again, does he summon them to abandon their *schismatical* worship (although he denounces its *heretical* form, as calf-worship) or call upon them to repair to the place which "the Lord had chosen to make His name dwell there." On the contrary, as he recognizes the function of the king, so he also recognizes the established priesthood (cp. 1 K. xiii. 33) as being a priesthood of Jehovah's, only threatening it with rejection in case of their abusing their position for the furtherance of sin (iv. 6). Hosea, in common with other prophets owning a Divine call, would tolerate evils of form, which the Providence of God alone seemed able to remove, and insist only upon the essential duties of casting off all image-worship and idolatry, and of cultivating mercy and "the knowledge of God."

The spirit of Hosea, as indicated by his prophesyings, was of a sanguine temperament easily roused to ardent emotion: his moods of feeling are marked by a general characteristic of intensity.<sup>6</sup> His

indignation is most keen, his compassion most tender. No father (xi. 1) feels more anguish in punishing his rebellious child, than the prophet testifies in the name of his God with reference to rebellious Israel. The heart of this prophet beats in sympathy with the Heart of Jehovah Who sent him. Yet Hosea's spirit is not that of the Hebrew zealot coming forth in fierce relentlessness to execute vengeance on ungodly transgressors; it is rather the spirit of one who feels and speaks in unison with his God; at once loathing where He loathes, resenting where He resents, and also loving as He loves; relenting, compassionate, forgiving, as He relents, compassionates, forgives.

The Book of Hosea naturally falls into two divisions (i.-iii.; iv.-xiv.). The former is shewn by internal evidence to have been composed early in the prophet's ministry, and its style is in many respects diverse from that of the other part.<sup>7</sup> The second division has the appearance of having been compiled by the author out of utterances and fragments of discourses which orally had been delivered by him at different times throughout the remainder of his long ministry.

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the prophets who came after him have adopted and sometimes amplified the same image. The resentment roused within him by the vices and crimes of the northern nation is one of passionate anger; anger which in one remarkable passage finds it a righteous punishment that the population should cease any longer to reproduce itself (ix. 14).

<sup>7</sup> The thoughts of the first part proceed in a more clear and continuous course of development, presenting but little of the sudden transitions of topic, and of the extreme ruggedness and obscurity of expression, which characterize the second portion.

<sup>6</sup> *E.g.* the displeasure which he feels at Israel's sin in departing from her God to worship Baal, clothes itself in the form of a loving husband's feelings towards a grossly adulterous wife (ch. i.); feelings at once the most mixed and the most harrowing which it is possible for a man to experience. This representation recurs again and again; Hosea thus giving the key-note to the many passages, in which

In the utterance of his thoughts, Hosea appears often impeded by the intensity of his feelings, exhibiting itself in an abruptness and a curt brevity, which often makes his words resemble riddles. In consequence, there is a ruggedness of diction, with a frequently recurring obscurity. In these respects, we may detect a strong resemblance between the second part of Hosea and those portions of St. Paul's Epistles, as in the Galatians and Second Epistle to the Corinthians, in which the Apostle confronts occasions which especially excite his feelings.

It is characteristic of Hosea's writings that there is very little to be found in them of that formal adjustment of language into parallelism,<sup>8</sup> which is generally proper to Hebrew poetry. The prophet's spirit seems too apt to be absorbed by the excitement of passionate feeling, to have at all times leisure for such artistic arrangement, or

for the full play of æsthetic sensibility.

One figure of language recurs in Hosea frequently,—that which is called *paronomasia*; or one word drawing after it another evidently suggested by similarity of sound. This is a feature of style which commonly defies reproduction in translation, and which therefore cannot be observed by the reader of our English Version: but the expositor sometimes finds, that attention to it furnishes him with an important clue for the determination of the exact sense of a passage.

Lastly, the Book of Hosea, of a date and of an authenticity which are both unquestioned, is a witness of the utmost value for previous portions of the Old Testament. A number of allusions put it beyond all lawful doubt, that Hosea in the eighth century B.C. had in his hands a Hebrew literature identical with much which we possess at the present hour.<sup>9</sup>

<sup>8</sup> If parallelism be occasionally strongly marked, as *e.g.* in iv. 5, 10, 12, 14, v. 13, 14, vi. 4-6, xi. 8-12, xiii. 14 &c., it yet does not appear to have been with this writer an habitually constraining law of composition.

<sup>9</sup> Allusions to Genesis are found in i. 10 (cp. with Gen. xxii. 17, xxxii. 12) vi. 7, xi. 8, xii. 3, 4, 12, xiii. 15. For allusions to Exodus cp. i. 11 with Exod. i. 10; ii. 17 with Exod. xxiii. 13. The curse denounced in Leviticus (xxvi. 14 &c.) and in Deuteronomy (xxviii. 15 &c.) is plainly referred to in vii. 12. Num. xxv. 3 is referred to in ix. 10. For Deuteronomy cp. iii. 1 with Deut. xxxi. 18; v. 10 with Deut. xix. 14, xxvii. 17; v. 11 with Deut. xxviii. 33; v. 15 with Deut. iv. 29, 30; vi. 1 with Deut. xxxii. 39; xiii. 6 with Deut. viii. 12, 14, xxxii. 15, 18. Joshua (vii. 24, 26) is cited in ii. 15. Jud. xix. 18 is referred to in ix. 9, x. 9. 1 Sam. iv. 21, 22 is alluded

to in x. 5 and 1 Sam. viii. 5 in xiii. 10, 11. In respect to Prophetical Books the correspondence of viii. 14 with Amos i. 4, 7, 10, 12, ii. 2, 5; and of iv. 15 with Amos v. 5, viii. 14, is very remarkable. Isaiah (i. 22, 23,) his junior contemporary, is thought to be an enlargement of iv. 18; and a Psalmist (Ps. lxxvi. 3), probably likewise a junior contemporary, cites and gives the just application of ii. 18. Jer. xxx. 9, xxxi. 12-14, may be compared with iii. 5, with which also we must group Ezekiel xxxiv. 23, 24, xxxvii. 23, 24, and Zech. ix. 17. Jeremiah xxxi. 31-34 may be compared with ii. 19, 20, and Jer. xxxi. 27, 28 with ii. 23. Hosea ii. 3, 8 in like manner appears in an enlarged form in Ezekiel xvi. 4, 17, 37, 39. Zechariah xiii. 2 is perhaps a reminiscence of ii. 17; Jer. xii. 4 and Zeph. i. 3 of iv. 3; and Jer. iv. 3 of x. 12.

# THE BOOK OF H O S E A .

**CHAP. 1.** THE word of the LORD that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

\* So ch. 3. 1.  
b Deut. 31. 16.  
Ps. 78. 27.  
Jer. 2. 13.  
Ezek. 23.  
3, &c.

2 The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, "Go, take unto thee a wife of whoredoms and children of whoredoms: for <sup>b</sup> the land hath committed great whoredom, departing from the LORD. ¶ So he went and took Gomer the daughter of Diblaim; which 4 conceived, and bare him a son. And the LORD said unto him,

I. 1. The verse forms a heading to the whole Book (cp. Joel i. 1; Micah i. 1; Zeph. i. 1), and claims for it the authority of Divine inspiration.

Beeri] A name otherwise unknown, and not to be identified with Beerah (1 Chr. v. 6).

During the reigns of the four kings of Judah named in this verse, there reigned over Israel six kings (see p. 510). Their short reigns seemed to afford no satisfactory basis for chronological reference. This, therefore, is sought in the reigns of David's dynasty. Jeroboam II. is named, both because of Hosea's connexion with Israel, and also, perhaps, to determine the date of the prediction in v. 4. For the event there foretold took place in that part of Uzziah's reign, by which he survived Jeroboam.

2. Rather, "The beginning of that which the Lord spake with Hosea." The phrase, "spake &c." denotes the internal converse which the Divine Spirit held with one intended to impart the communications to others. This prophesying (i. 2-iii. 5) is pointedly put forward as "the beginning &c.," probably to shew both that the exhibition here given of the unfaithfulness, chastisement, and repentance of Israel was accordant with Hosea's subsequent discourses; and, further, that this key-note was struck in the reign of Jeroboam II., when the prosperity of the northern kingdom gave little presage of that ruin which the prophet was commissioned to denounce.

a wife of...children of whoredoms] The course enjoined upon Hosea is related solely with reference to a symbolical meaning. By the "wife of whoredoms" is meant one who might be expected to prove an unfaithful wife; the "children of whoredoms" means the offspring which she would bear after her marriage, and are so designated, partly, perhaps, because their mother's profligacy would make their legitimacy appear doubtful; but, much more, because the phases of Israel's state which they

symbolized were results which should not have accrued from the theocracy.

for the land &c.] Or, for the land hath utterly gone a whoring from following the Lord. The connexion of thought seems to be: "Go, take for thy wife one who will prove a common prostitute, making thyself thus like Me as married to this nation; and then see what will be the results of such a connexion." Those results would be: the nation should be ruined in Jezreel; should cease to be regarded with affection; and should cease to be Jehovah's people.

Chs. i.-iii. are taken by some to give an account of actual occurrences in Hosea's history. Others regard the relation, either as that of occurrences successively presented in vision, or as a simply imaginary narrative. The inspiration of this and similar passages (cp. 1 K. xx. 39, 40, xxii. 19-22; Ezek. ii. 9-iii. 3; Zech. i. 8-21; Amos vii. 1-9), remains unimpaired whichever of these two views be adopted.

3. Diblaim, as the name of a man, in form resembles "Ephraim;" as the name of a place, it is like the town "Almon-diblathaim" (Num. xxxiii. 46). Some suppose "Gomer to be the name of some notorious harlot (cp. the use of "Babylon" in Rev. xvii. 5). Others take "Gomer" and "Diblaim" to be words chosen with reference to their import. "Diblaim" means "cakes of rich compressed figs." Since "grapecakes" (iii. 1, A. V. "flagons of wine") symbolize idolatry as gratifying the sensual tastes of its devotees, "fig-cakes" are an allusion to the self-indulgence of idolatrous celebrations. "Gomer" as a noun probably signifies "consummation;" here the perfecting of vicious character with the coming to an end in ruin. *Consummation*, the wife of *Salvation* ("Hosea"), appears a suitable combination to represent Israel as the wife of Jehovah.

4, 6, 9. Each child represents Israel viewed in some particular phase, described

Call his name Jezreel; for yet a little *while*, 'and I will 'avenge the blood of Jezreel upon the house of Jehu, 'and will cause to cease the kingdom of the house of Israel. 'And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel. ¶ And she conceived again, and bare a daughter. And God said unto him, Call her name <sup>2</sup>Lo-ruhamah: 'for <sup>3</sup>I will no more have mercy upon the house of Israel; <sup>4</sup>but I will utterly take them away. <sup>5</sup>But I will have mercy upon the house of Judah, and will save them by the LORD their God, and <sup>6</sup>will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen. ¶ Now when she had

<sup>2</sup> 2 Kin. 10. 11.

<sup>3</sup> 2 Kin. 15. 10, 12.

<sup>4</sup> 2 Kin. 15. 20.

<sup>5</sup> 2 Kin. 17. 6, 23.

<sup>6</sup> 2 Kin. 19. 36.

<sup>7</sup> Zech. 4. 6.

<sup>8</sup> 9. 10.

<sup>1</sup> Heb. *visit*.

<sup>2</sup> That is, *Not having ob-*

*tained mercy.*

<sup>3</sup> Heb. *I will not add any more to.*

<sup>4</sup> Or, *that I should altogether pardon them.*

in the name given to the child. Thus, that the child is named Jezreel (or, "Izreel") imports that Israel, as ruled over by the house of Jehu, was no better than the city Jezreel, full of idolatry and bloodshed.

for yet a little while] Zachariah, who succeeded Jeroboam, was assassinated after six months; and in about 50 years the northern kingdom was broken up.

*avenge &c.*] Or, as in marg. Jezreel figures prominently in the history of Ahab and his family (cp. 2 K. ix., x.). "The blood of Jezreel" is understood in two ways: (1) It is referred to the massacres by Jehu. But the fact that Jehu acted under a Divine commission (2 K. ix. 6—10), and with the Divine approval (2 K. x. 30), induces others to refer the words to (2) that blood-guiltiness of Ahab—e.g. Naboth's murder and the bloody persecution of Jehovah's worshippers (1 K. xviii. 4; 2 K. ix. 7),—of which Jezebel had been the centre. The guilty works of Jezreel were now being reproduced by the dynasty of Jehu; and therefore the "blood of Jezreel," which had been visited by Jehu upon the house of Ahab, should in turn be visited upon the house of Jehu itself. The court, as well as the people, was infected, both with the worship of Baal, and also with the tyranny which had marked the house of Omri (see ii. 8, 13, iv. 1, 2, 18, v. 1, 2). The overthrow of Jehu's dynasty was the beginning of the end "of the kingdom of the house of Israel." Cp. iii. 4.

*5. that day*] i.e. "when I punish Jehu's house, and destroy the kingdom of Israel." *I will break the bow*] The bow was the warrior's strength, and in general the symbol of power (Gen. xlix. 24; Job xxix. 20); when it was broken, he stood defenceless, at the mercy of his adversary.

*the valley of Jezreel*] The vale of Esdraelon extended (W. to E.) from Carmel to the river Jordan; and (N. to S.) from the hill-country of Galilee to that of Ephraim. The town of Jezreel lay under the mountains of Gilboa. This valley was the mustering place of the Midianites (Judg. vi. 33), and of the Philistines (1 Sam. xxix. 11); and

here Josiah fought his fatal battle (2 K. xxiii. 29). The prediction is thought to point to some battle to be fought in this valley (see x. 14); possibly reverses such as Ephraim sustained in Tiglath-Pileser's invasion (B.C. 733); but many take the words mystically (cp. ix. 3 note) to denote that field of idolatrous and criminal activity, in which Israel's every endeavour, political or military, met under Divine Providence with frustration and disaster.

*6. daughter*] The sex adds force to the denunciation: that wrath must be stern which has no pity upon a defenceless girl.

*Lo-ruhamah*] i.e. "Uncompassionated." Contrast Isai. xlix. 15. The birth and name of this child presents the northern kingdom in the character of a daughter who by her profligacy has utterly lost her father's affection.

*for I will no more &c.*] Rather, *for I will no more have compassion upon the house of Israel, that I should verily pardon them.*

*7. But &c.*] *But upon the house of Judah I will have compassion.*

*by the LORD their God*] As Judah, in contrast to Israel, owned and worshipped the LORD as their God, so He would make it manifest that He was no dead idol but the Almighty Eternal.

*and will not save &c.*] The things in which the northern kingdom trusted were immaterial when the LORD chose to work. Ps. lxxvi. 3, written in all probability in commemoration of Sennacherib's overthrow, indicates that the Psalmist found in that deliverance (cp. Isai. x. 33, 34; xxxi. 8) a signal fulfilment of the promise here given. But the restoration from Babylon, and, again, Christ's Redemption, may, each of them, be regarded as typical fulfilments of the same general promise. Cp. Isai. lii. 10—12, lix. 16—20, lxiii. 3.

*8. Lit.* "And she weaned Uncompassionated," &c. The weaning implies an interval between the birth of the second child and this. The delay perhaps points to God's reluctance to proceed at length to the final act of judgment. Meanwhile,

- 9 weaned Lo-ruhamah, she conceived, and bare a son. Then said God, Call his name <sup>1</sup>Lo-ammi: for ye are not my people, 10 and I will not be your God. Yet <sup>2</sup>the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; <sup>3</sup>and it shall come to pass, that <sup>4</sup>in the place where it was said unto them, <sup>5</sup>Ye are not my people, there it shall be said unto them, <sup>6</sup>Ye are the sons of the living God.
- 11 <sup>7</sup>Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.
- CHAP. 2.** SAY ye unto your brethren, <sup>8</sup>Ammi; and to your sisters, 2 <sup>9</sup>Ru-hamah, Plead with your mother, plead: for <sup>10</sup>she is not my wife, neither am I her husband: let her therefore put away

<sup>1</sup> Gen. 32. 12.

Rom. 9. 27.

28.

<sup>2</sup> Rom. 9. 25,

26.

<sup>3</sup> ch. 3. 23.<sup>4</sup> John 1. 12.<sup>5</sup> John 3. 1.<sup>6</sup> Isai. 11.

12, 13.

Jer. 3. 18.

Ezek. 37.

16-24.

<sup>7</sup> Isai. 50. 1.<sup>1</sup> That is, *Not my people*<sup>2</sup> Or, *instead of that.*<sup>3</sup> That is, *My people.*<sup>4</sup> That is, *Having obtained**mercy.*

Gomer's continued profligacy images forth Israel's impenitence.

9. *Lo-ammi*] Rather, as in marg. A third phase of the northern kingdom resulting from her spiritual adultery. Jehovah would cast her off utterly.

and *I will not be your God*] Rather, and as for Me, I will be none of yours.

10, 11. These verses and ii. 1 are best connected with the preceding, as all alike describing the period of restoration.

10. Cp. a similar transition from threatening to promise in iii. 5, xi. 8-11.

*Yet the number &c.*] Rather, *And it shall come to pass that the number of the children of Israel shall be &c.* The prophet looks forward to the time, when the promise given to Abraham (marg. ref.), and fulfilled under Solomon (1 K. iv. 20), should again be fulfilled when Israel and Judah should once more be under "one head" (v. 11).

*in the place &c.*] Better than the margin. The "place" is not to be restricted to the Holy Land, or to the land of Captivity. In what place soever they shall have heard the sentence of rejection, their turning to Jehovah shall reverse the sentence.

*there it shall be said &c.*] Rather, *there shall it be said unto them, Sons of the living God.* The designation marks Divine adoption. This is a description of Christian blessedness. Cp. Rom. viii. 16.

St. Paul (marg. ref. k.) quotes this passage, as establishing the principle, that the privileges of the Messianic theocracy were in all cases the free gift of God to those who were hitherto "Not My people" (cp. 1 Pet. ii. 10). That countless multitude of "children of Israel" is to be identified with that "multitude which no man can number" (Rev. vii. 9).

11. This reunion, distinctly predicted elsewhere (cp. marg. ref.), will come to pass in the gathering together of the Captivity in the days of the Messiah, that most per-

fect form of the theocracy, towards which the prophetic Spirit was continually directing the hopes of the pious.

*appoint themselves one head*] See iii. 5. Cp. John x. 16, xi. 52.

*come up*] Or, *go up*, i.e. out of the land in which they shall be captives. Divine revelation justifies the conclusion, that it is a spiritual exodus which God here promises His people, issuing in a journey to the heavenly Canaan (Hebr. iv. 3).

*great...the day of Jezreel*] Or, "glorious... the day of God-will-sow" (i.e. make to grow);—in allusion to Jezreel's remarkable fertility. The place or city appears to be personified. Hosea's eldest son (v. 4) had been so named with reference to the city of Jezreel and its abominations. But now it was the Lord's purpose to reverse the sentence then pronounced upon Israel. With this view, the names of the other two children, "Not-My-people" and "Not-compassionated," are changed (ii. 1) into "My-people" and "Compassionated." The name of the eldest did not need to be changed, but only to be read in a better sense. And this is here done. Israel should now be identified with the people whom "God would sow;" for when Heshould bring them again out of the Egypt of their captivity, He would sow them unto Him in their own land, planting them therein and making them to prosper.

II. 1. Or, "Say ye unto your brethren, *My people*, and to your sisters, *Compassionated*." All are to be the objects of God's love. "My-people" (masc.) and "Compassionated" (fem.) represent the collective body of Israelites.

2-23. A repetition in a clearer form of the import of i. 2-ii. 1. Jehovah, the husband, arraigns Israel His faithless wife.

2. *Plead...plead*] i.e. chide...expostulate (Gen. xxxi. 36). All who in the northern kingdom remained loyal to Jehovah (cp.

- her <sup>1</sup>whoredoms out of her sight, and her adulteries from between  
 3 her breasts; lest <sup>2</sup>I strip her naked, and set her as in the day  
 that she was <sup>3</sup>born, and make her <sup>4</sup>as a wilderness, and set her  
 4 like a dry land, and slay her with <sup>5</sup>thirst. And I will not have  
 mercy upon her children; for they be the <sup>6</sup>children of whore-  
 5 doms. <sup>7</sup>For their mother hath played the harlot: she that  
 conceived them hath done shamefully: for she said, I will go  
 after my lovers, <sup>8</sup>that give me my bread and my water, my wool  
 6 and my flax, mine oil and my <sup>9</sup>drink. ¶ Therefore, behold, <sup>10</sup>I  
 will hedge up thy way with thorns, and <sup>11</sup>make a wall, that she  
 7 shall not find her paths. And she shall follow after her lovers,  
 but she shall not overtake them; and she shall seek them, but  
 shall not find them: then shall she say, <sup>12</sup>I will go and return to  
 my <sup>13</sup>first husband; for then <sup>14</sup>was it better with me than now.  
 8 For she did not <sup>15</sup>know that <sup>16</sup>I gave her corn, and <sup>17</sup>wine, and  
 oil, and multiplied her silver and gold, <sup>18</sup>which they prepared for  
 9 Baal. Therefore will I return, and <sup>19</sup>take away my corn in the  
 time thereof, and my wine in the season thereof, and will  
<sup>20</sup>recover my wool and my flax <sup>21</sup>given to cover her nakedness.  
 10 And now <sup>22</sup>will I discover her <sup>23</sup>lewdness in the sight of her

<sup>1</sup> Heb. *drinks*<sup>2</sup> Heb. *will a wall*.<sup>3</sup> Heb. *new wine*.<sup>4</sup> Or, *wherewith they made*  
Baal, ch. 8. 4.<sup>5</sup> Or, *take away*.<sup>6</sup> Heb. *folly*, or, *villany*.<sup>7</sup> Ezek. 16. 25.<sup>8</sup> Jer. 13. 22.<sup>9</sup> Ezek. 16. 4.<sup>10</sup> Ezek. 19. 13.<sup>11</sup> Amos 8.<sup>12</sup> 11, 13.<sup>13</sup> John 8. 41.<sup>14</sup> Isai. 1. 21.<sup>15</sup> Jer. 3. 1, 6.<sup>16</sup> Ezek. 16. 15,<sup>17</sup> 16, &c.<sup>18</sup> Jer. 44. 17.<sup>19</sup> Job 3. 23.<sup>20</sup> Lam. 3. 7.<sup>21</sup> ch. 5. 15.<sup>22</sup> Ezek. 16. 8.<sup>23</sup> Isai. 1. 3.<sup>24</sup> Ezek. 16.<sup>25</sup> 17, 18, 19.<sup>26</sup> ver. 3.<sup>27</sup> Ezek. 16.<sup>28</sup> 37. & 23. 29.

1 K. xix. 18) must protest against the prevalent idolatry and wickedness.

her *whoredoms* &c.] Rather, her *shameless harlotries from her face*, i.e. the leering and effrontery of her looks. Cp. Jer. iii. 3.

3. *strip her naked*] Bereave her of all; wealth, population, land.

set her &c.] A reference to the infancy of the Israelitish nation, to be understood of her misery when under bondage in Egypt and of her homeless condition when led out of Egypt into the wilderness. Cp. xii. 9 n.

slay her with *thirst*] As a wanderer in the parched desert.

4. her *children*] Not Gomer's three children (i. 3, 6, 8), but individual Israelites, who were "sons of whoredoms," i.e. devoted to idols, and therefore disowned by God as His children. Cp. marg. ref.

5. their *mother*] The commonwealth acting in her magistrates, priests, prophets. *she said*] Without disguise, wilfully.

lovers] Probably the "Baal" and idols to whom these infatuated devotees ascribed the gifts which they enjoyed (cp. *rv.* 12, 13). "Oil" was valued both for anointing and for food (1 K. xvii. 12; Ezek. xvi. 13). The "drinks" comprised wine, beer, and fermented liquors made from dates, mulberries, and dried raisins. The "gifts" thus include food, clothing, and luxuries.

6. The meaning is, "I will place her in such circumstances that it shall be impossible to go on making offerings to her idols." *thorns*] A particular species known for its tangled growth. Cp. Nahum i. 10.

7. follow... *seek*] Or, "follow eagerly... seek diligently." Idolatrous Israel, after trying every means for propitiating her

idols, shall be convinced that her idolatries have not brought her any good.

*I will go and return*] Or, *Let me go now and return*. Her language is not yet that of real penitence (Jer. iii. 20-25): she is only casting about to be rid of her misery. Cp. this stage of feeling in Luke xv. 17.

8. For &c.] Rather, *And she* (emphatically, the thoughtless, thankless one)—*she doth not know that it was I that gave unto her corn, and new wine, and fresh oil*. The same list of the blessings of Israel's land is found in Deut. vii. 13, xxviii. 51; Joel ii. 19.

and multiplied &c.] Rather, *and that multiplied silver and gold unto her, which they made into Baal* (cp. Isai. xlv. 17). (Gold or silver images of Baal were placed even in private houses (cp. viii. 4). Baal-worship, introduced by Ahab, was discontinued upon Jehu's accession; but the practice of it seems to have soon again received public sanction.

9. *return*] i.e. act differently (cp. Jer. xii. 15). Corn, wine &c. were Jehovah's own, to give or withdraw at His pleasure.

He would disappoint their hopes of harvest by blight in the growths, or by hostile invasions.

recover] From those not entitled to it.

10. This punishment is repeatedly denounced against states represented as unchaste women (Jer. xiii. 22, 26; Nahum iii. 6). *lewdness*] Or, as in marg. i.e. *vileness*; the loathsome self-dishonour to which Israel had abandoned herself.

in the *sight of her lovers*] Her idols shall look on, unable to help their paramour.

- <sup>1</sup> Amos 8.10. 11 lovers, and none shall deliver her out of mine hand. <sup>2</sup> I will also cause all her mirth to cease, her <sup>3</sup>feast days, her new moons, 12 and her sabbaths, and all her solemn feasts. And I will <sup>4</sup>destroy her vines and her fig trees, <sup>5</sup>whereof she hath said, These are my rewards that my lovers have given me: and <sup>6</sup>I will make 13 them a forest, and the beasts of the field shall eat them. And I will visit upon her the days of Baalim, wherein she burned incense to them, and she <sup>7</sup>decked herself with her earrings and her jewels, and she went after her lovers, and forgot me, saith 14 the LORD. ¶ Therefore, behold, I will allure her, and <sup>8</sup>bring her into the wilderness, and speak <sup>9</sup>comfortably unto her. 15 And I will give her her vineyards from thence, and <sup>10</sup>the valley of Achor for a door of hope: and she shall sing there, as in <sup>11</sup>the days of her youth, and <sup>12</sup>as in the day when she came up out of 16 the land of Egypt. And it shall be at that day, saith the LORD, <sup>13</sup>that thou shalt call me <sup>14</sup>Ishi; and shalt call me no more <sup>15</sup>Baali. 17 For <sup>16</sup>I will take away the names of Baalim out of her mouth,
- <sup>1</sup> Heb. *make desolate.*      <sup>3</sup> Heb. *to her heart.*      <sup>5</sup> That is, *My lord.*  
<sup>2</sup> Or, *friendly.*      <sup>12</sup> That is, *My husband.*

11. At the rending away of the ten tribes, Jeroboam preserved the Mosaic Law, so far as was compatible with the independence of his kingdom. The northern kingdom therefore no doubt continued, with whatever admixture of heretical or of idolatrous usages, to keep the festivals of the Law (1 K. xii. 32; 2 K. iv. 23). The "feast-days" were probably the Passover, In-gathering, and Tabernacles.

12. *destroy*] Rather, as marg. i.e. bereave, as by drought, the Israelite of his ideal of worldly happiness (1 K. iv. 25; Micah iv. 4). *rewards*] Of prostitution (ix. 1).

*beasts*] wild beasts. The denunciation points to the literal devastation of the homes of the Israelites. Cp. Micah iii. 12.

13. *the days of Baalim*] i.e. the days of the Baals; days kept in honour of Baal. "Baals" in the plural denotes Baal worshipped under different characters, as "Baal-Berith," "Baal-Peor."

*wherein...to them*] Or, *to whom.* *earrings*] Or, *nose-ring* (Gen. xxiv. 47 note).

*jewels*] Or, *necklace.* The adulteress's self-decoration to attract lovers; i.e. to prostitute Baal.

*and forgot me*] and *Me she forgot*:—"Me," her wedded Husband and Lord!

14. A sudden transition from threatening to promise (cp. i. 10; Isai. x. 24; Jer. xvi. 14; Ezek. xxxix. 25).

*I will allure her*] I, even I will allure her. The verb illustrates the difficulty which the Almighty has in persuading the guilty conscience to believe in His love.

*comfortably*] comfortably, lit. "to," or rather "upon her heart" (Gen. xxxiv. 3; Isai. xl. 2; Judg. xix. 3). Consoling words shall drop upon the heart as soothing balm or refreshing dew. Cp. xiv. 4-7. The prophet refers to the ancient experiences

of Israel (r. 15). "Egypt" mystically representing captivity in general, is here typical of the coming Captivity. And as Israel, when brought out of Egypt, was, previous to possession of Canaan, first conducted into the wilderness, and there brought into Covenant with Jehovah, or "espoused" to Him (ix. 10; Jer. xxxi. 2); so when Jehovah shall judge that Israel has suffered enough (Isai. xl. 2), He will lead her forth out of her bondage of sin into a state of genuine repentance; thus "bringing her to Himself" (Exod. xix. 4), renewing His Covenant with her (Exod. xx. xxiv.; cp. Jer. xxxi. 31-34), and espousing her to Him as His wife afresh.

15. *from thence*] From the wilderness. The "vineyards" are perhaps those E. of Jordan. The valley of Achor, near Jericho, was a rich pasture-ground (see marg. refl.), and memorable as the scene of Achan's "troubling" of Israel (Josh. vii. 25, 26). The prophet means: Israel coming out of "the wilderness" shall take possession of the fertile pasturages of Achor as a token of her Lord's lovingkindness which will embolden her hope of attaining all that He had promised. And any valley of Achor in which Israel shall become an object of chastisement, will through her perfected repentance, only prove a fresh door of hope. *she shall sing there*] With the joyous thankfulness, which Israel felt when she first became a nation (xi. 1).

16. *Ishi...Baali*] Rather, *my husband... my Baal.* In those days Israel, owned by Jehovah mystically as His wife (Isai. liv. 5; Jer. xxxi. 32), and at length wholly devoted to His love, will use the title—"husband," which implies utter loathing of "Baal."

17. *Baalim...remembered*] Rather, *the Baals...mentioned*; i.e. the word *Baal* will be a loathing to them, because once used

18 and they shall no more be remembered by their name. ¶ And in that day will I make a <sup>c</sup>covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and <sup>i</sup>I will break the bow and the sword and the battle out of the earth, and will make them to <sup>lie</sup>lie down safely. ¶ And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and <sup>o</sup>thou shalt know the LORD. ¶ And it shall come to pass in that day, <sup>i</sup>I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel. And <sup>i</sup>I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, *Thou art my God.*

CHAP. 3. THEN said the LORD unto me, "Go yet, love a woman beloved of her <sup>b</sup>friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other

<sup>a</sup> Job 5. 22.  
Ezek. 34. 25.  
<sup>b</sup> Ps. 46. 9.  
Isai. 2. 4.  
Zech. 9. 10.  
<sup>c</sup> Lev. 26. 5.  
Jer. 23. 6.  
  
<sup>d</sup> Jer. 31. 33.  
John 17. 3.  
<sup>e</sup> Zech. 8. 12.  
  
<sup>f</sup> ch. 1. 4.  
<sup>g</sup> Jer. 31. 37.  
Zech. 10. 9.  
<sup>h</sup> ch. 1. 6.  
<sup>i</sup> ch. 1. 10.  
Zech. 13. 9.  
Rom. 9. 26.  
<sup>j</sup> 1 Pet. 2. 10.  
John 17. 3.  
<sup>k</sup> ch. 1. 2.  
<sup>l</sup> Jer. 3. 20.

as the name of the different Baals worshipped in the land (v. 13 note).

18. Israel on the one side, and on the other wild beasts &c., will be bound, by this treaty, as in the primeval Paradise, to do no hurt to the people of Israel. Cp. Isai. xi. 6-9.

*out of the earth*] Rather, *out of the land*, i.e. Israel's enemies shall no more be seen in her land (see i. 7 note).

19, 20. *I will betroth thee unto me*] The threefold repetition of these words betokens the solemn joy, with which the Divine Bridegroom rests upon the thought of that future marriage. The words "for ever" imply that Jehovah's relation with Israel should never again be broken.

*righteousness...faithfulness*] "Righteousness and judgment" (joined also in Pss. lxxxix. 14 (Heb.), xcvi. 2), point to the hatred of sin and the redeeming and purifying energy with which the Lord will effect the union (cp. Isai. i. 27); "lovingkindness and mercies" point to the tender and sympathizing love with which He will deal with a creature so greatly requiring forbearance. The New Testament revelation throws intense light upon this.

20. *faithfulness*] The fidelity with which the relation shall be maintained. Jehovah's unchangeableness guarantees the perpetuity of His bride's felicity.

*thou shalt know the LORD*] i.e. what He is, loving, holy, and almighty to bless. Cp. marg. ref. and John xvi. 15.

21, 22. *hear*] i.e. answer. Nature will make it her prayer to God to enable her to meet Israel's desires. A complete chain of sympathetic intercourse is exhibited. Israel craves corn, wine, and oil. These, present in some degree already in the wheat, the vine, and the olive-tree, need the genial

juices of the earth, for which accordingly they, personified, petition the ground. The ground can do nothing without the fertilizing influences of the sky—rain, dew, sunshine &c.—and addresses her prayer to the heavens. The heavens again wait for the word of God (cp. Isai. lv. 10), and solicit His interposition: and God hears their prayer.

*Jezreel*] The name which originally pointed to the blessing resting on the land (see i. 11 note), now describes the blessing resting on the people. Former unsavouriness, by which Israel had merited the name of "Jezreel" (v. 4), has passed away.

23. *earth*] Rather, *land*. A reversal of the prophetic import of the names of the three typical children. The name "Jezreel" (*God-will-sow*) needs only to be applied differently. "Israel is *God-will-sow*; for I will sow her unto Me, i.e., to be My very own, in the land of Israel."

*and I will have mercy &c.*] Rather, *and I will compassionate* ~~uncompassionated~~, and to ~~Not-My-people~~ I will say. *My-people* art thou; and he (i.e. *Not-My-people*), shall say, *my God*! This is the reversal of the two younger children's names (v. 1). Then the prophet states again (cp. vv. 16, 17) the happy state of feeling to which Israel shall at last be brought.

III. 1. *Go yet*] i.e. again (as in Zech. xi. 15). *love a woman*] i.e. Gomer (i. 3).

*beloved of her friend, yet (or, and) an adulteress*] The word rendered "friend" designates the husband. [Others translate it "paramour."]

*ragons of wine*] Rather, *cakes of grapes*, i.e. "raisin-cakes" used in idolatrous feasts (cp. Jer. vii. 18), luscious to taste, and symbolizing the voluptuous and self-indulgent character of idolatrous rites in general.



\* Deut. 31.  
13.

\* ch. 10. 3.

\* Ex. 28. 6.  
/ Judg. 17. 5.  
\* Jer. 50. 4.  
ch. 5. 6.

\* Jer. 30. 9.  
Ezek. 34.  
23, 24.

\* Isai. 2. 2.  
Ezek. 38. 8,  
16.

Mic. 4. 1.  
\* Isai. 1. 18.  
\* 3. 13, 14.  
Jer. 26. 31.  
\* Jer. 4. 22.

2 gods, and love flagons <sup>1</sup>of wine. So I bought her to me<sup>\*</sup> for fifteen pieces of silver, and for an homer of barley, and an <sup>2</sup>half homer of barley: and I said unto her, Thou shalt <sup>3</sup>abide<sup>†</sup> for me many days; thou shalt not play the harlot, and thou shalt <sup>4</sup>not be for another man: so will I also be for thee. ¶ For the children of Israel shall abide many days <sup>4</sup>without a king, and without a prince, and without a sacrifice, and without <sup>5</sup>an image, and without an <sup>6</sup>ephod, and without <sup>7</sup>teraphim: afterward shall the children of Israel return, and <sup>8</sup>seek the LORD their God, and <sup>9</sup>David their king; and shall fear the LORD and his goodness in the <sup>10</sup>latter days.

CHAP. 4. HEAR the word of the LORD, ye children of Israel: for the LORD hath a <sup>1</sup>controversy with the inhabitants of the land, because *there is* no truth, nor mercy, nor <sup>2</sup>knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and <sup>3</sup>blood toucheth

<sup>1</sup> Heb. of grapes.  
<sup>2</sup> Heb. lethech.

<sup>3</sup> Heb. a standing, or, statue,  
or, pillar, Isai. 19. 19.

<sup>4</sup> Heb. bloods.

2. *I bought her*] Hosea, finding Gomer in destitution,—[or, as some think, the concubine-slave of a paramour (*v.* 1 note)]—undertook to give her an allowance sufficient to maintain her in decency, till she should be reinstated as a wife; the corn was for food, and the money for necessities.

*half homer*] Lit. as in marg. If the homer contained 688 pints; and if the *lethech* was half a homer, the quantity here would be above 1000 pints of barley, enough to furnish bread for two or three years.

This treatment of Gomer imaged forth the care which Jehovah would take of His unloving people, with a view to their being restored to the possession of their covenant blessings.

3. *abide*] Lit. sit—in inaction.

*for another man*] Rather, a husband's (cp. Lev. xxi. 3; Ezek. xvi. 8). Gomer was for the present refused conjugal intercourse.

4, 5. The prophet's interpretation of the parabolic narration of *vv.* 1–3.

*the children of Israel*] The ten tribes.

*abide*] sit. All national activity shall be suspended. Cp. Isai. xlvii. 5, 8.

*without a king, and without a prince*] Their monarchy was to cease, whether independent or subject to a foreign empire. *image*] Idol-statue. Cp. Jer. xliii. 13.

*ephod...teraphim*] Used for oracular purposes (cp. marg. ref.). There should be no means of inquiring of the other world; neither by the legitimately used "ephod," nor by the forbidden "teraphim." Israel is also described as abstaining from image-worship, and from forms of heretical or heathenish divination. This was a future of their condition, which no one could have forecast from anything found in her previous history.

5. *return*] Relinquish their wrong course (*vi.* 1, xiv. 1; Lam. iii. 40).

*David their king*] Whether or not Hosea had in view one single individual, or a dynastic succession, the Lord Jesus Christ was the one object contemplated by the prophetic Spirit which "moved" the prophet. Jewish expositors are generally agreed in the Messianic interpretation of this passage.

*and shall fear &c.*] Rather, *and shall come with trembling to the Lord, &c.*, i.e. they shall be impelled by a sense of misery, and by anxiety to submit themselves to Jehovah. His "goodness" means His readiness to forgive and love, even to the restoration of those gifts, the withdrawal of which was threatened (*ii.* 9).

*the latter days*] The days of the Messiah.

IV. A distinct and separate prophecy. The absence of any reference to a king of Israel has led some to infer, that it was delivered during an interregnum supposed to have followed the death of Jeroboam II.; but the inference has no great cogency, and the interregnum is improbable.

1. *ye children of Israel*] The northern kingdom. Cp. *v.* 15.

*the LORD hath a controversy*] i.e. has an accusation to make (*xii.* 2; Micah vi. 2).

*no truth, nor mercy*] Integrity and mercy (or compassionate sympathy) make up the sum of man's duty to man. Cp. Prov. iii. 3.

2. *swearing*] The impious use of God's name as well as perjury.

*lying and killing*] Cp. 2 K. xv., and the words of Hosea's contemporaries, Micah (*vii.* 2–6), Amos (*ii.* 6–8), and Isaiah (*ix.* 17). *break out*] Rather, "break in," as burglars in quest of plunder; or "break through" all laws divine and human.

*blood toucheth blood*] i.e. the blood of one

3 blood. Therefore <sup>1</sup>shall the land mourn, and <sup>2</sup>every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away. Yet let no man strive, nor reprove another: for <sup>3</sup>thy people are as they <sup>4</sup>that strive with the priest. Therefore shalt thou fall <sup>5</sup>in the day, and the prophet also shall fall with thee in the night, and I will <sup>6</sup>destroy thy mother. ¶ My people are <sup>7</sup>destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children. <sup>8</sup>As they were increased, so they sinned against me: <sup>9</sup>therefore will I change their glory into shame. They eat up the sin of my people, and they <sup>10</sup>set their heart on their iniquity. And there shall be, <sup>11</sup>like people, like priest: and I will <sup>12</sup>punish them for their ways, and <sup>13</sup>reward them their doings. For <sup>14</sup>they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because <sup>15</sup>they have left off to take heed to the LORD. ¶ Whoredom and

<sup>1</sup> Jer. 4. 28.  
<sup>2</sup> Amos 5. 16.  
<sup>3</sup> Zeph. 1. 3.

<sup>4</sup> Deut. 17. 12.  
<sup>5</sup> See Jer. 6. 4. 5.  
<sup>6</sup> & 15. 8.  
<sup>7</sup> Isai. 5. 13.

<sup>8</sup> ch. 13. 6.  
<sup>9</sup> 1 Sam. 2. 30.  
<sup>10</sup> Mal. 2. 9.  
<sup>11</sup> Phil. 3. 19.  
<sup>12</sup> Isai. 24. 2.  
<sup>13</sup> Jer. 5. 31.

<sup>14</sup> Lev. 26. 26.  
<sup>15</sup> Mic. 6. 14.  
<sup>16</sup> Hag. 1. 6.

<sup>1</sup> Heb. cut off.

<sup>2</sup> Heb. cut off.

<sup>3</sup> Heb. lift up their soul to their iniquity.

<sup>4</sup> Heb. visit upon.

<sup>5</sup> Heb. cause to return.

murder, shed upon the ground, lies close to the blood of another (cp. Isai. i. 15-17).

3. A Divine judgment, which shall alight as a curse upon the land.

4. Or, "Surely no man shall strive, and no man reprove" (i.e. they will allow no one to reprove them concerning their conduct), "and thy people is as my adversaries, O priest!" (i.e. the people who should have learnt from thee the law of obedience to Me, are ready when reproved to reply against God). [The text of the latter clause is very obscure]. The A. V. means, So bold and self-willed are they, that even if there stood opposed to them Jehovah's sentence given through His own priest, they would still resist.

5. *fall*] Rather, *stumble*, so as to fall (v. 5, xiv. 1; Ezek. xxxiii. 12). Both priest and prophet shall perish by an unbroken succession of calamities, from which neither the light of day nor the darkness of night shall enable them to escape.

*thy mother*] The commonwealth of the ten tribes (il. 5 note). "*Thy mother*;" like sons, like mother!

6. *for lack of knowledge*] Rather, "by reason of their lack of knowledge," consequent (v. 4) upon the neglect of the priests. *because thou &c.*] *Thou on thy part*. The priests would neither be guided by the Law themselves, nor take any pains to teach it to others. Cp. 1 Sam. xv. 26.

*seeing thou &c.*] More exactly, *and as thou hast forgotten* (wilfully, deliberately) *the Law of thy God*—Jehovah, being, above all, the God of the priests who were brought so near to Him—I will also forget (of set purpose set aside, ignore) *thy children, even I*. The threat implies that, to a certain degree, Jehovah recognizes the priests

as ministering to Him. There was, in fact, a wide gulf separating the calf-worship which (viii. 13; Amos v. 22) was in intention offered to Jehovah, and the worship that was rendered to Baal; as, on the other side, there was also a wide interval between the same calf-worship, and that purer, imageless worship which the Law prescribed. See 1 K. xvi. 31.

7. *increased*] Rather, *multiplied*. The priests grew in numbers as new forms of worship were established by the court.

*sinned against me*] By accelerating the religious degeneracy of the nation.

*therefore &c.*] Omit "therefore;" *their glory will I change &c.*, i.e. in Captivity the splendour of their sacerdotal position shall be quenched.

8. *They eat up the sin...* i.e. they feed upon, seek their own advantage in, the idolatries of the laity.

*and they set &c.*] See marg.; i.e. they eagerly desire that the people shall practise idolatry and its concomitant licentiousness.

9. *like people, like priest*] As the people shall perish, so also shall the priest.

*and I will punish &c.*] Rather, *and I will visit upon him his ways, and his doings* I will bring back to him: one individual representing the whole order.

10. The result of bettering themselves by means of the degeneracy of the people (v. 8). *commit whoredom*] Rather, *work whoredom*. They indulged in idolatry and licentiousness, and encouraged others in them.

*shall not increase*] Experience proves that licentiousness decreases population.

*left off &c.*] Instead of devoutly listening to Jehovah's voice, the priests had first corrupted His worship with images; then combined it with the worship of false gods;

- \* Isai. 28. 7. 12 wine and new wine "take away the heart. My people ask  
 Eccles. 7. 7. counsel at their "stocks, and their staff declareth unto them:  
 \* Hab. 2. 19. for "the spirit of whoredoms hath caused them to err, and they  
 \* Isai. 44. 20. 13 have gone a whoring from under their God. "They sacrifice  
 ch. 5. 4. upon the tops of the mountains, and burn incense upon the  
 \* Isai. 1. 29. hills, under oaks and poplars and elms, because the shadow  
 Esak. 6. 13. thereof is good: "therefore your daughters shall commit whore-  
 \* Amos 7. 17. 14 dom, and your spouses shall commit adultery. "I will not  
 Rom. 1. 28. punish your daughters when they commit whoredom, nor  
 your spouses when they commit adultery: for themselves are  
 separated with whores, and they sacrifice with harlots: there-  
 \* ver. 1. 6. 15 fore the people that "doth not understand shall "fall. ¶ Though  
 \* ch. 9. 15. thou, Israel, play the harlot, yet let not Judah offend; "and  
 \* 12. 11. come not ye unto Gilgal, neither go ye up to "Beth-aven, "nor  
 \* 1 Kin. 12. 16 swear, The LORD liveth. For Israel "slideth back as a back-  
 29. sliding heifer: now the LORD will feed them as a lamb in  
 \* Amos 8. 14. 16  
 \* Jer. 3. 6. 17  
 Zech. 7. 11. 18

1 Or, Shall I not, &c.

2 Or, be punished.

and at last had ceased to worship Him at all.

11. The effect of this twofold debauchery is to dull the higher faculties of the reason and understanding (Jer. v. 21).

12. *My people &c.* Lit. *My people*,—he asketh counsel at his log; spoken contemptuously (see marg. ref.; Jer. ii. 27, x. 8). Israel's infatuated departure from the true God was exhibited both in the retirement of their domestic life (v. 12), and in their public devotions (v. 13). Cp. 2 K. i. 2-16.

*their staff &c.* Or, his staff shall declare unto him: i.e. a staff having for its top a little idol,—perhaps one form of Teraphim; or, a divining rod (cp. Ezek. xxi. 21).

*hath caused them to err* i.e. to wander about in senseless ways. "Whoredom" here has the spiritual sense of idolatry.

*gone a whoring from &c.* Breaking away from Him Who is their rightful Husband.

13. *elms* Rather, terebinth. The nouns are in the singular number.

*because the shadow thereof is good* As if the pleasantness of their shade counterbalanced Jehovah's prohibition!

*your daughters shall commit whoredom* The idolatrous father shall learn, in the bitterness of his grief and indignation at his own child's dishonour, the grief and indignation which his heavenly Father feels at his own spiritual whoredom.

*spouses* Rather, daughters-in-law (and in v. 14). The dishonour of a son's wife, through whom an Israelite's family was to be perpetuated, would be the deepest wound to his family pride. God here exhibits Himself as punishing sin by sin.

14. *for themselves are separated &c.* Rather, for they themselves go aside.

*harlots* Rather, devotees - harlots: devoted to the service of Ashtaroth, and with

whom licentious intercourse was regarded as acceptable to that goddess. The Israelites here rebuked joined at their own expense with these women in sacrificial feasting (cp. Ex. xxxii. 6) and subsequent debauchery (cp. Gen. xxxviii. 21).

*fall* Probably in the sense of "fall headlong," "plunge into ruin."

15. It is implied, that some of the people of Judah were being drawn away to the corrupt worship set up by the court and their neighbours (cp. 2 K. viii. 18, 27, xvi. 3).

*play the harlot* Rather, art committing whoredom,—spiritual whoredom (vv. 12, 13), and literal debauchery (v. 14); the offenders denounced are men.

*offend* Rather, be guilty (Lev. iv. 13). Gilgal here is probably the Gilgal near Sichem (Deut. xi. 30).

"Beth-aven" was Bethel (x. 5; Amos iv. 4; v. 5); Bethel, "God's House," had become Beth-aven, "Vanity's House," by being the shrine of the idol.

*swear, The LORD liveth* i.e. As the Lord liveth. To swear by Jehovah was distinctive of a true Israelite (Deut. x. 20; Jer. iv. 2); but these men professing to be true, nevertheless resorted to Gilgal or to Bethel (cp. Zeph. i. 5).

16. Rather, as a stubborn heifer is Israel waxed stubborn. Israel is compared to a heifer under training for yoke-labour (xi. 4).

*now the LORD &c.* i.e. "By chastisement that stubbornness shall be subdued; and in the wilderness of exile Israel shall be brought to be as tractable as a lamb, which in an open plain feels its helplessness and waits upon its shepherd." Others explain the words ironically. The Lord will let them have their own way; they shall be as a lamb left to shift for itself in an open wilderness; i.e. they shall be in exile, at the mercy of strangers.

17 <sup>a</sup> large place. Ephraim is joined to idols: <sup>a</sup>let him alone. <sup>b</sup>Matt. 15. 14.  
 18 Their drink is sour: they have committed whoredom con- <sup>c</sup>Mic. 3. 11.  
 19 tinually: <sup>d</sup>her rulers with shame do love, Give ye. <sup>e</sup>The wind <sup>f</sup>Jer. 4. 11.  
 hath bound her up in her wings, and <sup>g</sup>they shall be ashamed <sup>h</sup>Isai. 1.  
 because of their sacrifices. <sup>i</sup>Isai. 2. 20.

CHAP. 5. HEAR ye this, O priests; and hearken, ye house of  
 Israel; and give ye ear, O house of the king; for judgment is  
 toward you, because <sup>a</sup>ye have been a snare on Mizpah, and a <sup>b</sup>ch. 6. 9.  
 2 net spread upon Tabor. And the revolvers are <sup>b</sup>profound to <sup>c</sup>Isai. 29. 15.  
 make slaughter, <sup>c</sup>though I have been <sup>a</sup>a rebuker of them all.  
 3 <sup>c</sup>I know Ephraim, and Israel is not hid from me: for now, O <sup>d</sup>Amos 3. 2.  
 Ephraim, <sup>d</sup>thou committest whoredom, and Israel is defiled. <sup>e</sup>Ezek. 23.  
 4 <sup>e</sup>They will not frame their doings to turn unto their God: for <sup>f</sup>&c.  
<sup>f</sup>the spirit of whoredoms is in the midst of them, and they have <sup>g</sup>ch. 4. 17.  
 5 not known the LORD. ¶ And <sup>g</sup>the pride of Israel doth testify to <sup>h</sup>ch. 4. 12.  
 his face: therefore shall Israel and Ephraim fall in their iniquity; <sup>i</sup>ch. 7. 10.

<sup>1</sup> Heb. is gone.

<sup>2</sup> Heb. shields, Ps. 47. 9.

<sup>3</sup> Or, and, &c.

<sup>4</sup> Heb. a correction.

<sup>5</sup> Heb. They will not give.

<sup>6</sup> Or, Their doings will not  
 suffer them.

17. let him alone] Leave him to his fate! "Ephraim" represents the northern kingdom, being its dominant tribe, and its leader in idolatry.

18. Rather, Their finest wine is gone sour: they are bent on setting forward whoredom: her shields do mightily love shame: the priests and nobles who should have warded off every mischief, are themselves bent upon promoting whoredom from their God: they choose and hug shame and ruin. Cp. Isai. i. 22, 23.

19. Rather, "She hath tied up wind with her in her skirts" (Ezek. v. 3); the skirt forming a sort of pocket (Haggai ii. 12). Israel in her eagerness to follow idols (ii. 5), was tying up in her skirts "wind," i.e. disappointment and confusion. In the A. V. the "wind" is the irresistible storm-wind of Divine judgments.

V., VI. Judah, being frequently mentioned in connexion with Israel, this prophecy is thought to have been originally uttered at a time when the two kingdoms were somewhat near to each other in friendly feeling and in public policy; i.e. prior to that latter part of Pekah's reign, when this prince with Rezin was assailing first Jotham and then Ahaz (2 K. xv. 37, xvi. 5; Isai. vii., viii.).

V. 1. The "priests" are those who officiated in the corrupted form of Jehovah's worship. "The house of Israel" is the northern nation in general. The "house of the king" is the royal court.

for judgment is toward you] Rather, the sentence appertaineth to you.

a snare on Mizpah] i.e. "such a snare as may be found on Mizpah," probably the Mizpah of Gilead (Gen. xxxi. 49; Judg. x. 17). Priests and nobles on both sides of Jordan, by law, precept, and example, were furthering, not only the heretical wor-

ship of Jehovah, but also idolatry and the rankest immorality.

2. And the revolvers &c.] Rather, Yea, deep in slaughtering have they gone the apostates: the "slaughtering" being actual murders (iv. 2, vi. 9), or the slaying of sacrifices, or the destruction which their vicious influence brought upon the people.

though I have been a rebuker of them all] Rather, but I give myself unto the chastisement of them all: both deceivers and deceived shall perish.

3. Ephraim, as a tribe, headed the defection from David's dynasty; to this tribe Jeroboam belonged. The calf-worship mainly originated in tribal ambition, and in the wish to counterbalance thus the importance which Judah derived from its close connexion with the Temple at Jerusalem.

committeth whoredom] Rather, hast set forward whoredom (iv. 10 note) by calf-worship.

4. The marginal rendering refers to the strong hold which habit has on a man; but the reading in the text is to be preferred.

their God] Who has special claims upon them.

is in the midst of them] Rather, is within them. An uncontrollable impulse to idolatry (marg. ref. note) is in their inmost being. have not known the LORD] i.e. "are dead to the sense of His goodness and power."

5. And the pride &c.] Rather, "Therefore humbled shall be the pride of Israel in his own sight." The "pride of Israel" means the worldly greatness on which the ten tribes, and especially Ephraim, vaunted themselves. Others take "the pride (or excellency) of Israel" to be the Lord Himself (Amos viii. 7).

fall..fall] Or, stumble. Judah fell to the ground, though afterwards restored.

\* Isai. 1. 15.  
 Jer. 11. 11.  
 Ezek. 8. 18.  
 John 7. 34.  
 \* Isai. 46. 8.  
 ch. 6. 7.  
 Mal. 2. 11.  
 \* Zech. 11. 8.  
 \* ch. 8. 1.  
 Joel 2. 1.  
 \* Isai. 10. 30.  
 \* Josh. 7. 2.  
 \* Judg. 5. 14.  
 \* Deut. 19. 14.  
 & 37. 17.  
 \* Deut. 28. 33  
 \* 1 Kin. 12.  
 28.  
 Mic. 6. 16.  
 \* Prov. 12. 4.  
 \* Jer. 30. 12.  
 \* ch. 7. 11.  
 & 12. 1.  
 \* ch. 10. 6.

6 Judah also shall fall with them. \*They shall go with their flocks and with their herds to seek the LORD; but they shall not  
 7 find him; he hath withdrawn himself from them. They have  
 \*dealt treacherously against the LORD: for they have begotten  
 strange children: now shall \*a month devour them with their  
 8 portions. ¶ \*Blow ye the cornet in Gibeah, and the trumpet in  
 Ramah: \*cry aloud at \*Beth-aven, \*after thee, O Benjamin.  
 9 Ephraim shall be desolate in the day of rebuke: among the  
 tribes of Israel have I made known that which shall surely be.  
 10 The princes of Judah were like them that \*remove the bound:  
 therefore I will pour out my wrath upon them like water.  
 11 ¶ Ephraim is \*oppressed and broken in judgment, because he  
 12 willingly walked after \*the commandment. Therefore will I be  
 unto Ephraim as a moth, and to the house of Judah \*as \*rotten-  
 13 ness. ¶ When Ephraim saw his sickness, and Judah saw his  
 \*wound, then went Ephraim \*to the Assyrian, \*and sent \*to  
 king Jareb: yet could he not heal you, nor cure you of your

<sup>1</sup> Or, a worm.

<sup>2</sup> Or, to the king of Jareb:

or, to the king that should  
plead.

6. *flocks and herds*] Lambs, sheep, and goats ("flocks"), calves, heifers, and bulls ("herds"); but even if they went with these, it will be too late. Cp. Micah iii. 4; 2 K. xxiii. 26, 27.

7. *treacherously*] *faithlessly*, as an adulteress (cp. Jer. iii. 20, v. 11). *begotten strange children*] *borne alien children*, i.e. children which were heathens in heart and conduct (ii. 4 note), the issue of intermarriages with the old Canaanite inhabitants and with neighbouring idolaters. Such intermarriages led Israel into idolatry (cp. Deut. vii. 3, 4; Judg. iii. 5-7; 1 K. xi. 1-8, xvi. 31-33; Ps. cvi. 34-39).

*now shall a month &c.*] Rather "now shall the new moon devour them with their portions of inheritance." The Israelites were insincere in their observance of that national holiday (cp. Isai. i. 13); their idolatry profaned it. It is here cited as a sample of their general behaviour. The A. V. denotes a brief period fixed and determined in the counsels of Heaven (cp. v. 9). The "portions" of land assigned to the several families of Israel (Josh. xviii. 10; 2 K. ix. 10) should, as ancient tenures, be brought to an end by the general Captivity of the people and the desolation of the country.

8. *cornet... trumpet*] The (bent-back) "cornet" and the (straight) "trumpet" were used to sound the alarm (Jer. iv. 5, vi. 1).

"Gibeah" was four miles N. of Jerusalem, and "Ramah" two miles further off. "Beth-aven" here is, most probably, not Bethel (iv. 15 note) but a town which lay E. of Bethel towards Michmash. The enemy, having conquered the northern kingdom, was now threatening the southern "Benjamin" with its capital (cp. Jer. vi. 1 note).

*after thee, O Benjamin*] i.e. the foe is at thy heels (cp. Jer. xlviii. 2; Ezek. v. 12).

9. *be desolate*] become a desolation.

*the day of rebuke*] When the sinner's doings are laid bare (Ps. l. 21), and punished (ix. 7). *that which shall surely be*] Or, *that which is sure*, certainly true (Ps. xix. 7); the sentence shall not be revoked. "The tribes of Israel," means the whole nation.

10. *were like... the bound*] *are become like... a landmark*. The prophet charges the nobles of Judah with high-handed recklessness in respect to the rights of others (cp. marg. ref.).

11. *Render, Overwhelmed is Ephraim, crushed is his cause*, i.e. utterly defeated by God in his plea. Cp. marg. ref.

*because &c.*] *because he would* (i.e. wilfully set himself to) *go after the ordinance*; i.e. the calf set up by Jeroboam (marg. ref.), an "ordinance" of man set up in the face of God's Law. Others prefer the LXX. reading "vanities," i.e. idols.

12. *Rather, Therefore am I as the moth unto Ephraim, and as the wood-worm to the house of Judah*: i.e. "I, instead of being their Conservator, am wasting away both Israel and Judah, by the inward working upon them of My curse."

13. The marg. ref. proves that "king Jareb" is the king of Assyria, but why so designated is matter of conjecture. The second marginal rendering, "Pleader," "Avenger" ["a contentious king"], "Champion," is most generally acquiesced in. The name may be introduced ironically: as if the "champion king" could avail aught against Jehovah's will! Application was made to Pul (2 K. xv. 19), and to Tiglathpileser (2 K. xvi. 7, 8); and the continual tendency, on the part of those kings of Judah and Israel who did not rely upon the protection of Jehovah, to look abroad for assistance, is frequently reprov'd.

*yet could he not &c.*] Or, *yet shall he not*.

14 wound: For <sup>1</sup>*I will be unto Ephraim as a lion, and as a young lion to the house of Judah: 'I, even I, will tear and go away; I*  
 15 *will take away, and none shall rescue him. ¶ I will go and return to my place, 'till 'they acknowledge their offence, and seek my face: 'in their affliction they will seek me early.*

CHAP. 6. COME, and let us return unto the LORD: for <sup>a</sup>*he hath torn, and 'he will heal us; he hath smitten, and he will bind*  
 2 *us up. 'After two days will he revive us: in the third day he*  
 3 *will raise us up, and we shall live in his sight. 'Then shall we know, 'if we follow on to know the LORD: his going forth is prepared 'as the morning; and 'he shall come unto us 'as the rain, as the latter and former rain unto the earth.*

4 <sup>a</sup>*O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your 'goodness is 'as a morning cloud,*  
 5 *and as the early dew it goeth away. Therefore have I hewed them 'by the prophets; I have slain them by 'the words of my mouth: 'and thy judgments are as the light that goeth forth.*  
 6 *For I desired 'mercy, and 'not sacrifice; and the 'knowledge*

<sup>1</sup> Heb. *till they be guilty.*

<sup>2</sup> Or, *mercy, or, kindness.*

<sup>3</sup> Or, *that thy judgments might be, &c.*

<sup>a</sup> Lam. 3. 10.  
 ch. 13. 7, 8.  
<sup>b</sup> Ps. 50. 22.  
<sup>c</sup> Lev. 26.  
 40, 41.  
 Jer. 29. 12.  
 Ezek. 8. 9.  
<sup>d</sup> Ps. 78. 34.  
<sup>e</sup> 1 Sam. 2. 6.  
 Job 5. 18.  
<sup>f</sup> Jer. 30. 17.  
<sup>g</sup> 1 Cor. 15. 4.  
<sup>h</sup> Isai. 64. 13.  
<sup>i</sup> 2 Sam. 23. 4.  
<sup>j</sup> Ps. 72. 6.  
<sup>k</sup> Job 29. 23.  
<sup>l</sup> ch. 11. 8.  
<sup>m</sup> ch. 13. 3.  
<sup>n</sup> Jer. 1. 10.  
 & 5. 14.  
<sup>o</sup> Jer. 23. 29.  
 Heb. 4. 12.  
<sup>p</sup> 1 Sam. 15. 22.  
 Eccles. 5. 1.  
 Mic. 6. 8.  
<sup>q</sup> Ps. 50. 8, 9.  
 Prov. 21. 3.  
 Isai. 1. 11.  
<sup>r</sup> Jer. 22. 16.

14. Jehovah will no longer work as by the silent though sure work of the "moth" or "wood-worm" (v. 12); He is "as a lion," terrible and conspicuous in His power.

*I will tear &c.] I will read and go away* (with My prey); *I will bear it off, and there shall be none to rescue.* So, Shalmanezar "rent" the northern kingdom, and "carried off" its population; and so Nebuchadnezzar dealt with Judah.

15. *acknowledge their offence] Or, find out their guiltiness;* lit. as in marg.

*in their affliction they will seek me early]* The prediction, partially fulfilled in Dan. ix. 2, 3, awaits its more perfect accomplishment (cp. Rom. xi. 25, 26).

VI. 1-3. These verses are closely connected with V. 13, 14; and v. 1 is perhaps language which Israel would be ready to employ in the future season of self-recollection.

*will...will]* Rather, *shall...shall.* These penitents express, not so much their assurance that God would vouchsafe to heal, as their determination to look to Him alone for healing (cp. Deut. xxxii. 39).

2. *After two days &c.] i.e.* after no long delay. "Raise up" probably means, restore from a state of death,—the state of extinction of that spiritual and secular well-being of the nation, which it once derived from the favour of its God (cp. Ezek. xxxvii.).

The language of the verse finds a complete application in the hopes expressed by the penitent Israelites; yet in all ages Christian piety has recognized in it an allusion to our Lord's Resurrection. The Death and Burial of Christ as "made sin for us," succeeded "on the third day" by His Resurrection, is for all penitents, the sole and certain ground of their being freed from sin

and condemnation, and of rising again to live in God's sight.

3. Rather, *Yea, let us know, let us follow on to know* (v. 6, iv. 1) *the Lord.* The words, "let us follow on to know," are either a stirring exhortation to earnest endeavour, or an expression of the feeling that after all our best endeavours to know God, yet the actual attainment to that knowledge must come to us from above.

*prepared] Or, "fixed."* The night of contrition will be followed by the manifestation of His mercy. Cp. Ps. xxx. 5.

*and he shall come &c.] Or, He shall come as the plentiful rain unto us, as the latter rain which watereth the earth.* Observe the accumulation of images to describe the change; morning to the weary watcher, plentiful rain to the parched ground.

4.—vii. 16. A rebuke directed against the superficial character of whatever religious reformation was at any time exhibited by either Israel or Judah.

4. *what shall I do unto thee?] i.e.* to bring you to real piety? Cp. Isai. i. 5, 6, v. 4, *as a morning cloud]* Which promises rain, but in the hot sun is speedily exhaled.

*and as the early dew it goeth away]* Rather, *as the dew which early goeth away.*

5. My work through My prophets has been that of smiting down, not making alive.

*I have slain them by the words of my mouth]* Denouncing death instead of promising life. *thy judgments &c.] i.e.* are threatening as the lightning flash (Job xxxvii. 3); or, will appear as conspicuously as the light at the dawn of day. Another reading is, "and My judgment as the light (i.e. lightning-flash) goeth forth."

6. *I desired mercy]* Or, *mercy I delight*

- \* ch. 8. 1. 7 of God more than burnt offerings. But they <sup>1</sup>like men <sup>2</sup>have  
 \* ch. 5. 7. transgressed the covenant: there <sup>3</sup>have they dealt treacherously  
 \* ch. 12. 11. 8 against me. <sup>4</sup>Gilead is a city of them that work iniquity, <sup>5</sup>and is  
 9 <sup>6</sup>polluted with blood. And as troops of robbers wait for a man,  
 \* Jer. 11. 9. so <sup>7</sup>the company of priests murder in the way <sup>8</sup>by consent: for  
 Ezek. 22. 25. 10 they commit <sup>9</sup>lewdness. I have seen <sup>10</sup>an horrible thing in the  
 \* Jer. 5. 30. house of Israel: there is <sup>11</sup>the whoredom of Ephraim, Israel is  
 \* ch. 4. 12. 11 defiled. Also, O Judah, <sup>12</sup>he hath set an harvest for thee, <sup>13</sup>when  
 \* Jer. 51. 33. I returned the captivity of my people.  
 Joel 3. 13. **CHAP. 7.** WHEN I would have healed Israel, then the iniquity of  
 Rev. 14. 15. Ephraim was discovered, and the <sup>14</sup>wickedness of Samaria: for  
 \* Ps. 126. 1. <sup>15</sup>they commit falsehood; and the thief cometh in, and the troop  
 2 of robbers <sup>16</sup>spoileth without. And they <sup>17</sup>consider not in their  
 hearts that I <sup>18</sup>remember all their wickedness: now <sup>19</sup>their own

\* ch. 6. 10.  
 \* Jer. 17. 1.  
 \* Ps. 9. 16.  
 Prov. 5. 22.

<sup>1</sup> Or, like Adam, Job 31, 33.  
<sup>2</sup> Or, cunning for blood.

<sup>3</sup> Heb. with one shoulder,  
 or, to Shechem.  
<sup>4</sup> Or, enmity.

<sup>5</sup> Heb. evils.  
<sup>6</sup> Heb. stripped.  
<sup>7</sup> Heb. say not to.

in: "mercy" here is "charity" (Matt. ix. 13, xii. 7), the goodness (r. 4) which shews itself as compassionate benevolence. The "knowledge of God" is the devotion of the soul to God with the endeavour after conscious enjoyment of His favour, joined with the study to do His will in practical obedience. This verse adjusts the mutual relation of moral and of ceremonial obedience, both in respect to their comparative value, and in respect to the choice to be made between them when they come into conflict with each other. Cp. marg. reff.

Hosea's countrymen fancied that they satisfied the claims of Jehovah by simply offering to Him sacrifices, though they indulged in the grossest oppressions and immoralities, and associated His worship with that of idols.

7. *like men*] Rather, as in marg. As Adam in Paradise, so in the land given them they had broken the condition of obedience required of them. Adam's expulsion from Paradise presages Israel's expulsion from Canaan.

8. Ramoth-Gilead (Deut. iv. 43) beyond Jordan, and the neighbourhood of Shechem (r. 9 note) on this side Jordan, are specified as samples of the gross criminality which marked the whole kingdom.

*polluted with blood*] Rather, *filled with bloody foot-prints* (cp. 1 K. ii. 5): possibly an allusion to the murder of Pekahiah (2 K. xv. 25). In the homicides referred to, the priests and Levites of Ramoth-Gilead were probably implicated (cp. r. 9).

9. Rather, *And as troops of robbers lay wait for a man, so the company of priests murder along the road to Shechem; yea, enmity do they commit.* Shechem (Nablous) or Sichem was one of the three cities of refuge West of the Jordan, and also a Levitical city (Josh. xx. 7, xxi. 21). Abimelech destroyed it (Judg. ix. 25, 45); but Jeroboam rebuilt, fortified, and made

it for a while his capital (1 K. xii. 25 note). It is thought that there were dwelling at Shechem priests as well as Levites of the calf-cultus, who would regard with hostility those Israelites who still clung to the purer worship (see 2 Chr. xi. 16); and that they were wont to waylay, plunder, and murder those pilgrims, who, going up to Jerusalem or returning, passed through the Shechemite borders.

10. "The house of Israel" appears to comprise the whole nation; the northern part being specially named in the second half of this verse as taking the lead in Israel's defection, and the southern in r. 11.

11. The "harvest," or "reaping," is the time of retribution (Matt. xiii. 30), when men shall be made to "reap" as they have sown, whether good (Ps. cxvii. 5) or evil (as here; Job iv. 8). To "return" or "turn back the captivity" means when Jehovah shall restore the well-being of His people, though He will first apply purifying judgments (Isai. iv. 4; Mal. iv. 1, 2).

After this chapter, the prophesying turns almost exclusively upon Ephraim.

VII. 1. *when I would have healed Israel*] i.e. restored them to prosperity, in the time of Jeroboam II. (cp. 2 K. xiv. 25-27); but prosperity had only been attended by growing corruption, which, under those that succeeded, broke out in stealing, burglary, bandit-robbery, treason (cp. Isai. lix. 3-15). "Samaria," the royal city, is specified, to indicate that these enormities were wrought under the eyes of the government. *they commit falsehood*] Or, *practise lying*. *spoileth without*] Rather, *roameth abroad without, scouring the highways in quest of plunder.*

2. *consider not in*] Rather, as in marg. i.e. check the heart's evil impulses. *their own doings*] i.e. their crimes, whose consequences they cannot escape.

3 doings have beset them about; they are <sup>4</sup>before my face. They <sup>5</sup>make the king glad with their wickedness, and the princes <sup>6</sup>with their lies. <sup>7</sup>They are all adulterers, as an oven heated by the baker, <sup>8</sup>who ceaseth <sup>9</sup>from raising after he hath kneaded the dough, until it be leavened. In the day of our king the princes have made <sup>10</sup>him sick <sup>11</sup>with bottles of wine; he stretched out his hand with scorners. For they have <sup>12</sup>made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire. They are all hot as an oven, and have devoured their judges; <sup>13</sup>all their kings <sup>14</sup>are fallen: <sup>15</sup>there is none among them that calleth unto me. ¶ Ephraim, he <sup>16</sup>hath mixed himself among the people; Ephraim is a cake not turned. <sup>17</sup>Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are <sup>18</sup>here and

<sup>4</sup> Ps. 30. 2.  
<sup>5</sup> Rom. 1. 32.

<sup>7</sup> Jer. 2. 2.

<sup>9</sup> ch. 8. 4.

<sup>12</sup> 2 Kin. 15.

<sup>10-30</sup>

<sup>11</sup> Isai. 64. 7.

<sup>13</sup> Ps. 106. 35.

<sup>14</sup> ch. 8. 7.

<sup>1</sup> Or, the raiser will cease.

<sup>3</sup> Or, with heat through wine.

<sup>6</sup> Heb. sprinkled.

<sup>2</sup> Or, from waking.

<sup>4</sup> Or, applied.

3. Render: "In their wickedness they make the king merry (with wine), and in their feigning the princes." Conspirators entertain the king at a feast, in which they purpose to assassinate him and his adherents. Others interpret the verse to refer to persons who paraded before their rulers wickedness, as the most acceptable recommendation of themselves.

4.—7. Verses of some obscurity. A course takes place (r. 5); while the sovereign indulges in the freest familiarity with his courtiers, they are only "mocking" their victim. The "baker," the evil genius who prompts treason, is not defined; and it is uncertain, whether the prophet represents in him the instigators of the several instances of regicide (r. 7) with which the history of the northern kingdom abounds; or whether he does not darkly shadow forth the evil "spirit of whoredoms" (iv. 12) and of falsehood, which instigated all their treasons against their God, their king, and their fellow-men.

4. Cp. marg. ref. "Adultery" denoting treason against plighted obligations in general, may here allude specially to treason against the sovereign. [According to another reading, the words "they are all adulterers" close v. 3.]

as an oven &c.] Or, as an oven burning from the baker; (what time) he resteth from stoking, from the kneading of the dough until it is completely leavened. The baker lights up the fire in the oven and leaves it burning sufficiently to help on the fermentation of the dough, and to be ready for being more highly heated before the batch is put in. So the false feeling of the courtiers towards their king is ready at the impulse of the "baker" to assume a more intense and active form. Cp. Ps. xxi. 9; Mal. iv. 1.

5. the day of our king] A phrase of the traitorous courtiers, which might openly be understood to mean the anniversary of

his birth or accession, but which disguised another sense, the day of his meditated destruction (cp. Job xviii. 20).

with bottles of wine] Rather, as in marg. The heat of intoxication would inflame and embolden them at the same time, and make the king their easier prey.

6. they have made ready &c.] Or, "For they bring near &c." i.e., they approach the king, professing loyal devotion, but with a heart heated with traitorous hatred.

their baker] i.e. he who uses them as a baker who having set the dough leavening, sleeps till in the morning it shall be complete. The leavening of the bread denotes the ripening of circumstances for the perpetration of the crime. The murder is set forth by the fire devouring the fuel thrown into the oven. Cp. Mal. iv. 1.

7. all hot as an oven] To destroy. Regicide after regicide took place, accompanied by the slaughter of "the judges" or inferior magistrates. Within less than forty years are recorded (marg. reff.) the murders of Zachariah, of Shallum, of Pekahiah, and of Pekah; three of them in thirteen years.

there is none &c.] In spite of the misery attending upon these murders and usurpations, none thought of the true remedy.

8. the people] peoples. Ephraim had brought himself down to the level of the heathen: partly by imitating their idolatries (Ps. cvi. 34, 35); but chiefly by the loss of that theocratic pre-eminence which was the result of his evil-doing.

is a cake not turned] Or, hath become &c. The "cake" baked, upon a hot stone, if not turned, would be quite spoiled. The comparison expresses the worthlessness to which Israel had degraded herself. Cp. Matt. v. 13.

9. See 2 K. xiii. 7, xv. 19, 20, 29. The simile "gray hairs are sprinkled upon him" is illustrated by the Arabic proverb, "Grey hairs are the publishers of thy death." Intestine disorders and the men-



- \* ch. 5. 5. 10 there upon him, yet he knoweth not. And the "pride of Israel  
 \* Isai. 9. 13. testifieth to his face: and \*they do not return to the LORD their  
 \* ch. 11. 11. 11 God, nor seek him for all this. \*Ephraim also is like a silly  
 \* See 2 Kin. dove without heart: \*they call to Egypt, they go to Assyria.  
 15. 19. 12 When they shall go, \*I will spread my net upon them; I will  
 ch. 9. 3. bring them down as the fowls of the heaven; I will chastise  
 & 12. 1. 13 them, \*as their congregation hath heard. Woe unto them!   
 \* Ezek. 12. 13. for they have fled from me: \*destruction unto them! because  
 \* Lev. 26. 14. they have transgressed against me: though \*I have redeemed  
 Dent. 23. 15. &c. 14 them, yet they have spoken lies against me. \*And they have  
 \* Mic. 6. 4. not cried unto me with their heart, when they howled upon  
 \* Job 35. 9. their beds: they assemble themselves for corn and wine, and  
 Ps. 78. 36. 15 they rebel against me. Though I \*have bound and strengthened  
 Jer. 3. 10. 16 their arms, yet do they imagine mischief against me. \*They  
 Zech. 7. 5. return, but not to the most High: \*they are like a deceitful  
 \* ch. 11. 7. bow: their princes shall fall by the sword for the \*rage of their  
 \* Ps. 78. 57. tongue: this shall be their derision \*in the land of Egypt.  
 \* Ps. 73. 9.  
 \* ch. 9. 3, 6.

\* ch. 5. 8. CHAP. 8. SET \*the trumpet to \*thy mouth. He shall come \*as an

\* Jer. 4. 13.

Hab. 1. 8.

<sup>1</sup> Heb. *spoil*

<sup>2</sup> Or, *chastened*.

<sup>3</sup> Heb. *the roof of thy mouth*.

acing aspect of foreign relations presaged Ephraim's destruction. With pathos the prophet twice adds, "and he knoweth not." Israel's statesmen understood neither the causes of the decay of the nation's strength, which lay in their forsaking Jehovah, nor its certain issue. Instead of recognizing the truth, they cast about for expedients which were in direct opposition to His will (v. 10, 11).

10. Rather, "And humbled is the pride of Israel in his own sight, and yet they have not returned" &c.

for all this] amid all this (Isai. ix. 12).

11. Or, "And Ephraim hath become like a silly dove void of understanding." As a dove fleeing from a bird of prey will drop into the hunter's net, so Ephraim seeking escape, and having recourse to Egypt (2 K. xvii. 4) or to Assyria (v. 13 note), throws himself into the net which Jehovah has Himself spread for his capture (v. 12). It was the policy of Hebrew statesmen to secure themselves against either of these two empires by calling in the assistance of the other.

12. When] Rather, **Whatsoever way**, as their congregation hath heard] Heb., according to the announcement to their congregation (i.e. "of the children of Israel," a phrase recurring often in the Pentateuch (cp. marg. ref.), and rarely elsewhere; it is descriptive of the nation existing as yet as a nomadic assembly.

13. transgressed] rebelled wilfully. though &c.] Rather, and while I, even I, would fain redeem them (from all evil), they on their part have spoken lies concerning Me (cp. Jer. v. 12). Anti-Jehovists, calf-worshippers, insincere Jehovists;—these three classes would comprise nearly all Israel.

14. with their heart] i.e. sincerely. when they howled] Rather, but they howl—in unbelief and despair.

they assemble themselves] i.e. tumultuously: either for plunder in their time of scarcity, or for the performance of some extraordinary act of worship to Jehovah, or at an idol's temple.

they rebel against me] Rather, they turn aside (to offend) against Me.

15. Rather, And yet I, even I, have instructed their arms: i.e. directed and strengthened their power (Ez. xxx. 22).

imagine mischief against me] i.e. devise My hurt. Their rebellions were as so many efforts to injure Him.

16. not to the most High] Or, "not upwards." A more than ordinary attention to religious offices was shewn by the people, but unsatisfactory in character.

a deceitful bow] Or, a slack bow (marg. ref.), that which proves untrustworthy or disappointing. Divine grace seemed to be bending a bow which would shoot an arrow in the right direction; but the bow sent it wrong; some miserable idol was after all their resource, not Heaven.

the rage of their tongue] Or, the provocation of their tongue; i.e. their blasphemy and their counselling defection from Jehovah. In the mystical "Egypt" to which Israel "shall return" (viii. 13 note), it shall be a just ground of derision against them, that they had in Jehovah such an all-sufficient helper, but had chosen to perish rather than turn to Him. Cp. Isai. xxx. 1-7.

VIII. 1. See marg. ref. note. The address is from Jehovah to His prophet. The abruptness of the style (note the supplementary words in italics) marks the urgency of

1 eagle against the house of the LORD, because 'they have trans-  
 2 gressed my covenant, and trespassed against my law. 'Israel  
 3 shall cry unto me, My God, 'we know thee. Israel hath cast  
 4 off the thing that is good: the enemy shall pursue him. 'They  
 have set up kings, but not by me: they have made princes, and  
 I knew ~~it~~ not: <sup>o</sup>of their silver and their gold have they made  
 5 them idols, that they may be cut off. Thy calf, O Samaria, hath  
 cast thee off; mine anger is kindled against them: 'how long  
 6 will it be ere they attain to innocency? For from Israel was  
 it also: the workman made it; therefore it is not God: but the  
 7 calf of Samaria shall be broken in pieces. For 'they have sown  
 the wind, and they shall reap the whirlwind: it hath no 'stalk:  
 the bud shall yield no meal: if so be it yield, 'the strangers  
 8 shall swallow it up. ¶ 'Israel is swallowed up: now shall they  
 be among the Gentiles "as a vessel wherein is no pleasure.  
 9 For "they are gone up to Assyria, "a wild ass alone by himself:  
 10 Ephraim "hath hired 'lovers. Yea, though they have hired  
 among the nations, now "will I gather them, and they shall

\* ch. 6. 7.  
 4 Ps. 78. 34.  
 ch. 6. 16.  
 \* Tit. 1. 16.  
 2 Kin. 18.  
 13, 17, 25.  
 \* ch. 2. 8.  
 & 13. 2.  
 1 Jer. 13. 27.  
 1 Prov. 22. 8.  
 ch. 10. 13.  
 \* ch. 7. 9.  
 2 Kin. 17. 6.  
 \* Jer. 22. 28.  
 \* 3 Kin. 15.  
 19.  
 \* Jer. 2. 24.  
 2 Isai. 30. 6.  
 Ezek. 16.  
 33. 34.  
 \* Ezek. 16. 37.

<sup>1</sup> Or, *standing corn*.

<sup>2</sup> Heb. *loves*.

the occasion. The "mouth or palate" denotes the organ of voice or sound.

*an eagle*] The griffon-vulture, distinguished both for its rapidity of flight and for its far-off perception of its prey (cp. Deut. xxviii. 49). The image is suggestive of Assyria, in whose mythological sculptures the eagle holds a prominent place.

*the house of the LORD*] i.e. probably, the nation as being Jehovah's family (cp. ix. 15).

2. Lit. *To Me they will (then) cry, My God, we know Thee*; (we) Israel!

3. Jehovah's rejoinder to the hypocritical appeal of r. 2. "God" is moral goodness.

4. *by me*] Lit. *from me* (cp. Isai. xlv. 1). *I knew it not*] The usurpations by which the throne of Israel was filled by successive dynasties (cp. marg. ref.), beginning with Jeroboam I., were acts of sinful men, and acts which Jehovah disowned.

*that they may be cut off*] Lit. "that it (their silver and gold) may be cut off." The result is ironically described as their very purpose (cp. Jer. xlv. 8). Many prefer the A. V.

5. *Thy calf &c.*] i.e. has been the cause of thy rejection. "Thee" not being in the Heb., some render: "thy calf, O Samaria, hath thrust Me away"; [others, "He hath cast off thy calf"]. Samaria, the capital, is put for the northern kingdom. The "calf" is probably the golden one at Bethel.

*is kindled*] is waxed hot against them, the worshippers of the calves.

*attain to innocency*] Rather, *abide (suffer, Ps. ci. 5) innocency*—"guiltlessness"—the pure form of religious life prescribed in God's Law, free from all idolatrous admixtures or "precepts of men" (Isai. xxix. 13).

6. *was it also*] was this thing also; i.e. the criminality and folly of setting up such an object for worship.

*therefore it is not God*] Lit. "and no God is it:" merely artizan's work (cp. xiii. 2).

7. *sown the wind, reap the whirlwind*] The Divine law of requital (cp. Gal. vi. 7). The harvest of their idolatries and heathen alliances would be a hurricane of destruction which would sweep them away.

*it hath no stalk*] Or, *standing corn he has none*. The wheat does not reach the full grown stage; i.e. if the prospect did at any time seem to brighten (as e.g. in the reign of Jeroboam II.), yet the prosperity was evanescent.

8. *Israel is swallowed up*] The existence of the ten tribes is a matter of uncertainty.

*now shall then &c.*] Or, *now are they become among the nations &c.* "A vessel wherein is no pleasure" (cp. Jer. xlviii. 38; Rom. ix. 21; 2 Tim. ii. 20) means an utensil devoted to the basest uses, and only fit to be dashed in pieces. This was the condition of the northern kingdom and its fate.

9. An illustration of the behaviour which had brought upon Israel its fate (r. 8).

*alone by himself*] Rather, *roaming solitary his own way*. The wild ass is remarkable for untameable wildness and wilfulness (Job xxxix. 5 note; Isai. xxxii. 14), especially in the time of sexual ardour (marg. ref.). Israel was wilful and restless in going off to Ashur; wanton in affecting idolatrous alliances.

*lovers*] Rather, as in marg. Ephraim was a harlot who gave gifts instead of receiving them. Cp. marg. ref. n.

10. *now will I gather &c.*] i.e. now will I gather (see marg. ref.) those paramours together to work them ill &c.: they should soon rue their coquetting with heathen powers and the price which they paid for their patronage.

\* Isai. 10. 8.  
 \* Esak. 36. 7.  
 \* ch. 12. 11.  
 \* Deut. 4. 6.  
 Ps. 119. 18.  
 \* Jer. 7. 21.  
 Zech. 7. 6.  
 \* Jer. 14. 10.  
 ch. 5. 6.  
 Amos 5. 22.  
 \* ch. 9. 9.  
 Amos. 8. 7.  
 \* Deut. 28. 68.  
 \* Deut. 32. 18.  
 \* Isai. 29. 23.  
 Eph. 2. 10.  
 \* 1 Kin. 12. 31.  
 \* Jer. 17. 27.  
 \* ch. 4. 12.  
 \* 5. 4, 7.  
 \* Jer. 24. 17.  
 \* ch. 2. 9, 12.  
 \* Lev. 25. 23.  
 Jer. 2. 7.  
 \* ch. 11. 5.  
 \* Ezek. 4. 13.  
 Dan. 1. 8.  
 \* 2 Kin. 17. 6.  
 \* ch. 3. 4.

11 <sup>1</sup>sorrow <sup>2</sup>a little for the burden of <sup>3</sup>the king of princes. Because Ephraim hath made <sup>4</sup>many altars to sin, altars shall be unto him to sin. I have written to him <sup>5</sup>the great things of my law, <sup>6</sup>but they were counted as a strange thing. <sup>7</sup>They sacrifice flesh for the sacrifices of mine offerings, and eat it; <sup>8</sup>but the LORD accepteth them not; <sup>9</sup>now will he remember their iniquity, and visit their sins: <sup>10</sup>they shall return to Egypt. <sup>11</sup>For Israel hath forgotten <sup>12</sup>his Maker, and <sup>13</sup>buildeth temples; and Judah hath multiplied fenced cities: but <sup>14</sup>I will send a fire upon his cities, and it shall devour the palaces thereof.

**CHAP. 9.** REJOICE not, O Israel, for joy, as *other people*: for thou hast gone a whoring from thy God, thou hast loved a <sup>2</sup>reward <sup>3</sup>upon every corn-floor. <sup>4</sup>The floor and the <sup>5</sup>winepress shall not feed them, and the new wine shall fail in her. They shall not dwell in <sup>6</sup>the LORD's land; <sup>7</sup>but Ephraim shall return to Egypt, and <sup>8</sup>they shall eat unclean things <sup>9</sup>in Assyria. <sup>10</sup>They shall not offer wine offerings to the LORD, <sup>11</sup>neither shall they be

<sup>1</sup> Or, begin.

<sup>2</sup> Or, in a little while, as Hag. 2. 6.

<sup>3</sup> Jer. 6. 20 ch. 8. 13.

<sup>3</sup> Or, In the sacrifices of mine offerings they, &c.

<sup>4</sup> Or, in, &c.  
<sup>5</sup> Or, winefat.

11. to sin] i.e. to sin thereby. Ephraim had not only multiplied altars which were forbidden by the Law (Deut. xii. 11-13; cp. Josh. xxii. 16, 23), but also by making offerings, not to Jehovah, but to the calf-god, &c., had "committed sin" thereby.

altars shall be &c.] Rather, **yea, he hath gotten him altars to sin thereby.** [Others, "altars have been &c."] Many altars seemed a token of religiousness (Acts xvii. 22); they proved to Israel the occasion of becoming guilty before God.

12. the great things] Rather, "the many things." God had frequently communicated His will to His people (cp. Jer. vii. 25), and in writing; not only in "the book of the Law" (Deut. xxviii. 61; Josh. i. 8), but by instructions given through prophets. Cp. Vol. II. p. 138.

13. Or, In the sacrifices of My gifts, they kill flesh and eat it, but the Lord hath no pleasure in them. Their offerings and feasts were destitute of true devotion.

"Egypt" is to be understood (mystically) of a state of captivity (see ix. 3 note).

14. temples] Perhaps, palaces. The prophet is rebuking, not idolatry, but worldliness and self-dependence. Hence, here, "Judah" is also introduced.

the palaces thereof] Lit. "her stately buildings." In Amos, Hosea's elder contemporary, the last words of this verse are repeated seven times as a kind of refrain (Amos i. 4-ii. 5). Sennacherib boasted that he took forty-four of the "fenced cities" in Judah.

IX. 1. A prophecy suggested by the holiday-making of some idolatrous festival; on the occasion, probably, of a good harvest. for joy &c.] Or, with exulting joy as the peoples. There is no room for such rejoicing; thou art playing the harlot in a way that

the heathen are not doing; God's wrath is in store for thee.

thou hast loved &c.] Or, "for that thou hast loved a harlot's hire (ii. 12) upon all corn-floors." Israel "loved" this plenty, not merely for its own sake, but also as betokening the kindness to her of her idol-gods.

2. Or, "The floor and the vat shall not feed them; and the new wine shall fail her," not come as expected (Isai. lviii. 11; Hab. iii. 17). The "floor" (r. 1), i.e. (supposed) plenty, shall be followed by, or prove, scarcity (cp. marg. ref.).

3. the LORD's land] Canaan. In the accounts of the Captivity (cp. also xi. 5), there is no specific mention of inhabitants of the northern kingdom being removed to Egypt, but only to places in the Assyrian empire. History would therefore seem to prove that a figurative interpretation is to be attached to the "Egypt" (cp. viii. 13 note) and "Memphis" of this context, even while "Assyria" be understood literally. Ancient historical events are often thus employed by the prophets (see e.g. Isai. iv. 5, xi. 15, 16).

eat unclean things &c.] See r. 4 note.

4. The food of Israel was ceremonially sanctified, by the daily, weekly, and monthly sacrifices, and by the meat and drink offerings which always accompanied those sacrifices. In a foreign land this hallowing of food was impossible; hence their food would be felt to be "unclean," "uncircumcised" (cp. Lev. xix. 23); and in actual fact it would be so.

they shall not offer &c.] The point intended is, that their use of wine in general should lack the sanctification given to it by their applying a measure of it to this sacred purpose.

neither shall they be pleasing unto him] viz.

- pleasing unto him: <sup>a</sup>their sacrifices *shall be* unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread <sup>b</sup>for their soul shall not come into the house of the LORD. What will ye do in <sup>c</sup>the solemn day, and in the day of the feast of the LORD? For, lo, they are gone because of <sup>d</sup>destructions: "Egypt shall gather them up, Memphis shall bury them: <sup>e</sup>the pleasant places for their silver, <sup>f</sup>nettles shall possess them: thorns *shall be* in their tabernacles. The days of visitation are come, the days of recompence are come; Israel shall know it: the prophet is a fool, <sup>g</sup>the <sup>h</sup>spiritual man is mad, for the multitude of thine iniquity, and the great hatred. The <sup>i</sup>watchman of Ephraim *was* with my God: <sup>j</sup>but the prophet is a snare of a fowler in all his ways, and hatred <sup>k</sup>in the house of his God. <sup>l</sup>They have deeply corrupted themselves, as in the days of <sup>m</sup>Gibeah: <sup>n</sup>therefore he will remember their iniquity, he will visit their sins.
- 10 I found Israel like grapes in the wilderness; I saw your fathers as <sup>o</sup>the firstripe in the fig tree <sup>p</sup>at her first time: <sup>q</sup>but they went to <sup>r</sup>Baal-peor, and <sup>s</sup>separated themselves <sup>t</sup>unto that shame; <sup>u</sup>and their abominations were according as they loved.

<sup>1</sup> Heb. *meal*<sup>2</sup> Heb. *denred, the nettle, &c.*<sup>3</sup> Heb. *was of the spirit.*<sup>4</sup> Or, *their silver shall be*<sup>5</sup> Heb. *the dewe.*<sup>6</sup> Or, *against.*<sup>a</sup> Deut. 26. 14.<sup>b</sup> Lev. 17. 11.<sup>c</sup> ch. 2. 11.<sup>d</sup> ch. 7. 16.<sup>e</sup> Isai. 5. 6.<sup>f</sup> ch. 10. 8.<sup>g</sup> Ezek. 13.<sup>h</sup> &c.<sup>i</sup> Mic. 2. 11.<sup>j</sup> Zeph. 3. 4.<sup>k</sup> Jer. 6. 17.<sup>l</sup> Ezek. 3. 17.<sup>m</sup> Isai. 31. 6.<sup>n</sup> Judt. 19. 22.<sup>o</sup> ch. 8. 13.<sup>p</sup> Mic. 7. 1.<sup>q</sup> ch. 2. 15.<sup>r</sup> Num. 25. 3.<sup>s</sup> ch. 4. 14.<sup>t</sup> Jer. 11. 13.<sup>u</sup> See Judg. 6. 32.<sup>v</sup> Ps. 81. 12.<sup>w</sup> Ezek. 20. 8.<sup>x</sup> Amos 4. 5.

in the use which they customarily make of their wine. Many punctuate and translate, "neither shall their sacrifices (slaughtered meats) be pleasing unto Him."

*the bread of mourners*] Funeral meats (marg. ref.) which could not be brought to the sanctuary. The meaning is, that their meat should affect them in the same way as a funeral feast would do, which was polluting in the highest degree. See Lev. xxi. 1, 11; Num. xix. 11-16; Hag. ii. 13.

*for their bread for their soul &c.*] Rather, "their bread (*i.e.* food) shall be for their hunger (the craving of their appetite, cp. Deut. xii. 15); it shall not come into the house of the Lord (*viz.* by representative offerings)."

5. *What will ye do*] The celebration of those seasons with their proper rites would cease in the time of exile.

*the feast of the Lord*] Probably the Feast of Tabernacles (Lev. xxiii. 39, 41), the most joyous of all Hebrew celebrations.

6. *Egypt shall gather them up*] In sepulture; cp. Jer. viii. 2; Ezek. xxix. 5.

*Memphis*] Hebr. *Moph*: the metropolis of Lower Egypt. Its ruins contain large burying grounds. They would shrink from a grave "in a polluted land."

*the pleasant places for their silver*] Or, "their precious things in silver;" the pleasant homes so decorated.

7-9. A paragraph expressive of the prophet's resentment at the scorn and malignity with which God's messengers were received by the people, and his satisfaction at the vindication which their mission would receive, when the Divine judgments

which they had denounced should come to pass.

7. Render: "The days of visitation are come, the days of recompence are come—(Israel shall know, who say, The prophet is a fool, the man of spirit, or inspired man, is mad)—for the greatness of thine iniquity, and because the rancour is great."

8. Render, "The watchman" (the true prophet set by God on the watch-tower to give warning; cp. marg. ref.), "O Ephraim, is with my God: even the prophet, on all whose ways there is the fowler's snare, even rancour in the house of his God" (the house of Israel, which was the family of God). Hosea indignantly identifies himself with the cause of these persecuted prophets.

9. *he will visit*] (p. r. 7. Israel has paralleled Gibeah's sin (marg. ref.), and the retribution of Gibeah shall fall upon it.

10. As grapes would be delicious to one who found them in the waste wilderness, so did Israel seem sweet to God: pleasant also to Him as the first ripe fruit of the fig-tree (cp. Isai. xxviii. 4 note).

*they went*] they for their part; in contrast with Jehovah's love towards them. Baal-peor was stamped in the national remembrance as a flagrant instance of national transgression (marg. ref.).

*separated themselves unto that shame*] Or, *separated* (*i.e.* consecrated) *themselves unto shame*" (*Bosheth*), an appellation of the idol expressing loathing.

*and their abominations &c.*] Rather, *and became things abhorred like that which they loved*; *i.e.* they became to Jehovah their God as loathsome as their idol.

- \* Job 27. 14.  
 \* Deut. 28.  
 \* 1. 52.  
 \* Deut. 31. 17.  
 \* 2 K. 17. 18.  
 \* 1 Sam. 28.  
 15. 16.  
 \* Ezek. 26.  
 & 27. & 28.  
 \* ver. 16.  
 ch. 13. 16.  
 \* Luke 23. 29.  
 \* ch. 12. 11.  
 \* ch. 1. 8.  
 \* Isai. 1. 23.  
 \* ver. 13.  
 \* Deut. 28.  
 64, 65.  
 \* Nab. 2. 2.  
 \* ch. 8. 11.  
 & 12. 11.  
 \* ch. 8. 4.  
 \* 1 K. 18. 21.  
 Matt. 6. 24.  
 11 *As for* Ephraim, their glory shall fly away like a bird, from the  
 12 birth, and from the womb, and from the conception. *Though*  
 they bring up their children, yet *will I bereave them; that*  
*there shall not be a man left:* yea, *woe also to them when I*  
 13 *depart from them!* Ephraim, *as I saw Tyrus, is planted in a*  
 pleasant place: *but* Ephraim shall bring forth his children to  
 14 the murderer. Give them, O LORD: what wilt thou give? give  
 15 them *'a* miscarrying womb and dry breasts. All their wicked-  
 ness *is* in Gilgal: for there I hated them: *for the wickedness*  
 of their doings I will drive them out of mine house, I will love  
 16 them no more: *all* their princes *are* revolvers. Ephraim is  
 smitten, their root is dried up, they shall bear no fruit: yea,  
*though they bring forth, yet will I slay even* *the beloved fruit*  
 17 of their womb. ¶ My God will cast them away, because they  
 did not hearken unto him: and they shall be *wanderers* among  
 the nations.

**CHAP. 10.** ISRAEL *is* *'an empty vine, he bringeth forth fruit*  
 unto himself: according to the multitude of his fruit *he hath*  
 increased the altars; according to the goodness of his land *they*  
 2 have made goodly *'images.* *Their heart is* *'divided; now*  
 shall they be found faulty: he shall *'break down their altars,*

1 Heb. *that causeth the fruit.*  
 2 Heb. *the desires,* Ezek.

21. 21.

3 Or, *a vine emptying the fruit which it giveth*

4 Heb. *statues, or, standing images.*

5 Or, *He hath divided their heart.*

6 Heb. *behead.*

11. *like a bird*] Or, *like birds* which, having pitched for a short space, take wing and are gone. "Their glory" is their populousness; "Ephraim" meant "double-fruitfulness" (Gen. xli. 52).

*from the birth &c.] Rather, that there shall be no birth, nor being with child, nor conception.*

12. *bereave them &c.]* Of the adult children (cp. Deut. xxxii. 25).

*yea, woe to them &c.]* This prediction of extermination, applying most especially to Ephraim, the most populous of the ten tribes, explains why so few traces are left of their existence.

13. Render: "Like as I have chosen Ephraim to be as Tyre, planted in a sure resting-place; so also is Ephraim appointed to bring out his children to the slayer." Ephraim, once secure and impregnable, is now to be exterminated. Tyre is cited, not for its beauty (A. V.), but for its security (Ezek. xxvi. 17); Shalmaneser besieged it for five years without taking it; and Nebuchadnezzar succeeded only after a siege of thirteen years (Ezek. xxvi. 1 note). Ephraim's central "resting-place" was Samaria (Isai. xxviii. 1): which before the time of Hosea had defied the Syrians (1 K. xx. 1; 2 K. vi. 24), and afterwards was only reduced by Shalmaneser after a siege of three years (2 K. xvii. 5).

14. The words mark a conflict between the prophet's zeal for God and his sympathy with men. What can he make up his

mind to desire? Only this, that a people so depraved may have no offspring.

15. (Gilgal, a focus of idolatry (iv. 15), was also the place where Israel made a king (1 Sam. xi. 15), and where Jehovah expressed His displeasure at "all that wickedness" (1 Sam. xii. 20). The calf-worship was only another development of the same "wickedness," refusing the pure theocracy; idolatry and king being Israel's self-chosen form of church and state. This led the way to ranker corruptions, both secular and religious, till at length Israel in the northern kingdom came to be what it then was.

*I will drive them out &c.]* As a rebellious child; I will disown the parental tie.

17. *wanderers*] Having no home; as a bird driven from her nest (Isai. xvi. 2).

X. 1. Rather, *A vine giving out its strength abundantly was Israel, a vine which would freely set forth fruit: as his fruit was multiplied, he multiplied his altars; the better it was with his land the better they made their statues.* During the prosperity under Joash and Jeroboam II. Israel could make no better use of the bounties of Providence than apply them to the honouring of idols.

2. *divided*] Between Jehovah and idols. *now &c.]* Or, "now" (i.e. without delay) *shall they find out their guiltiness* (v. 15 note): *he is there that shall strike off the necks of their altars* (i.e. animals offered upon them, cp. Exod. xiii. 13), *that shall make havoc of their statues.*

3 he shall spoil their images. \*For now they shall say, We have no king, because we feared not the LORD; what then should a 4 king do to us? They have spoken words, swearing falsely in making a covenant: thus judgment springeth up <sup>as</sup> hemlock 5 in the furrows of the field. The inhabitants of Samaria shall fear because of <sup>the</sup> calves of <sup>a</sup> Beth-aven: for the people thereof shall mourn over it, and <sup>the</sup> priests thereof *that* rejoiced on 6 it, <sup>for</sup> the glory thereof, because it is departed from it. It shall be also carried unto Assyria for a present to <sup>a</sup> king Jareb: Ephraim shall receive shame, and Israel shall be ashamed <sup>of</sup> 7 his own counsel. <sup>As</sup> for Samaria, her king is cut off as the 8 foam upon <sup>the</sup> water. <sup>The</sup> high places also of Aven, <sup>the</sup> sin of Israel, shall be destroyed: <sup>the</sup> thorn and the thistle shall come up on their altars; <sup>and</sup> they shall say to the moun- 9 tains, Cover us; and to the hills, Fall on us. ¶ <sup>O</sup> Israel, thou hast sinned from the days of Gibeah: there they stood: <sup>the</sup> battle in Gibeah against the children of iniquity did not over- 10 take them. <sup>It is</sup> in my desire that I should chastise them; and <sup>the</sup> people shall be gathered against them, <sup>when</sup> they shall

ch. 3. 4.  
\* 11. 5.  
Mic. 4. 9.  
Amos 5. 7.  
Acts 8. 23.  
Heb. 12. 15.  
1 Km. 12. 28, 29.  
ch. 5. 5, 6.  
h. ch. 4. 15.  
1 Sam. 4. 21, 22.  
ch. 9. 11.  
h. ch. 5. 13.  
ch. 11. 6.  
m. ver. 3. 13.  
ch. 4. 15.  
Deut. 9. 21.  
1 Km. 12. 30.  
ch. 9. 6.  
Isai. 2. 19.  
ch. 9. 9.  
See Judg. 20.  
Deut. 28. 63.  
Jer. 16. 16.  
Ezek. 23. 46, 47.

<sup>1</sup> Or, *Chemarim*, 2 Km. 23.  
5. Zeph. 1. 4.

<sup>2</sup> Hob. *the face of the water*.  
<sup>3</sup> Or, *when I shall bind them for their two transgres-*

*sions*, or, *in their two habitations*.

3. The hopes (see 1 S. viii. 19 &c.) of being benefited by having a king were vain while Jehovah was offended with them.

*do to us?* Lit. "do (Eccles. ii. 2) for us?"

4. The sense probably is: "If they do any business, swearing falsely is their way of making a covenant" (iv. 2).

*judgment* i.e. *crime*, that which judgment has to punish. [Others, "justice" (Amos, vi. 12)] The words "in the furrows of the field" are to be taken with "judgment springs up," and not with "hemlock" (Deut. xxix. 18, note). Crime luxuriates over the field. This "field" which yielded noxious weeds (cp. Isai. v. 2), is the Israelitish nation.

5. *The inhabitants* &c.] Or, "On behalf of the magnificent heifers of Bethaven shall they the inhabitants of Samaria be in fear." (viii. 5 note). At Bethel ("God's House"), here contemptuously named "Bethaven" ("Vanity's House," iv. 15, note), was enshrined Jeroboam's golden calf, here a plural noun, in sarcastic application of the Hebrew "plural of majesty," and of the feminine gender by way of derision.

*for the people* &c.] Or, "for his people shall mourn for him, and likewise his kemarim (cp. marg.) that rejoiced over him (or, shall tremble for it), their glory (the calf); because it is departed from them." Israel is derisively called the calf's people. The "kemarim" [or, black-robed priests] were idolatrous priests; here, calf-priests.

6. *It* &c.] i.e. the idol. This was the end of Jeroboam's golden calf at Bethel (cp. 2 K. xvii. 3).

7. *the foam*] a bubble; others, a chip. The king in the latter case is compared to a splinter floating down the stream and lost.

8. *The high places* (or, shrines) also of *Aven* ["Aven," i.e. "vanity" (r. 5), may possibly indicate here the calf-idol; but it is usually understood as put for "Bethel" (cp. Amos v. 5).

*the thorn...altars*] i.e. utter desolation should mark the spot.

*Fall on us*] This despairing desire for instant death passed into a proverb (see Luke xxiii. 30; Rev. vi. 16).

9. Gibeah (see marg. ref.) was a byword for criminality in the same way as Sodom and Gomorrah (Isai. i. 9, 10; Matt. xi. 23). The corresponding criminality of Israel is that moral depravity delineated in iv. 1-19 (see Ps. xiv.)

*there they stood* &c.] Rather, "there have they stood: shall there not overtake them dwelling in Gibeah the war against the children of crime?" i.e. In the criminality of Gibeah they have persisted: can they deem that, living as they do in Gibeah, the war, which of old exterminated the children of crime, shall not overtake them too? The A. V. means, "there, though chastened, they were not killed: the battle in Gibeah against the children of iniquity did not overtake them so as to utterly destroy them: but it shall now."

10. Rather, *When I desire it, then I shall chastise them*: i.e. there is nothing to stay My hand.

*the people*] Or, *peoples*. Cp. marg. ref. *when...furrows*] A perplexing passage. Cp. marg.; or, render: "because they have bound themselves to their two-fold cohabitation"; i.e. "their communion by acts of worship with Jehovah, conjoined with their idolatrous communion with the calf (cp. v. 2).

- <sup>a</sup> Jer. 10. 11. 11 bind themselves in their two furrows. And Ephraim is as <sup>a</sup>an heifer that is taught, and loveth to tread out the corn; but I passed over upon her fair neck: I will make Ephraim to ride;
- <sup>b</sup> Prov. 11. 18. 12 Judah shall plow, and Jacob shall break his clods. <sup>b</sup>Now to yourselves in righteousness, reap in mercy; <sup>a</sup>break up your fallow ground: for it is time to seek the LORD, till he come and rain righteousness upon you. <sup>a</sup>Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men.
- <sup>c</sup> Prov. 22. 8. 13 <sup>c</sup>Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled Beth-arbel in the day of battle: <sup>c</sup>the mother was dashed in pieces upon her children. So shall Beth-el do unto you because of <sup>c</sup>your great wickedness: in a morning <sup>c</sup>shall the king of Israel utterly be cut off.
- <sup>d</sup> ch. 13. 16. 14 <sup>d</sup>Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled Beth-arbel in the day of battle: <sup>d</sup>the mother was dashed in pieces upon her children. So shall Beth-el do unto you because of <sup>d</sup>your great wickedness: in a morning <sup>d</sup>shall the king of Israel utterly be cut off.
- <sup>e</sup> ver. 7. 15 children. So shall Beth-el do unto you because of <sup>e</sup>your great wickedness: in a morning <sup>e</sup>shall the king of Israel utterly be cut off.
- <sup>f</sup> ch. 2. 15. **CHAP. 11.** WHEN <sup>f</sup>Israel was a child, then I loved him, and <sup>f</sup>called my son out of Egypt. As they called them, so they went from them: <sup>f</sup>they sacrificed unto Baalim, and burned incense to graven images. <sup>f</sup>I taught Ephraim also to go, taking
- <sup>g</sup> Matt. 2. 15. <sup>g</sup> Heb. the beauty of her neck.
- <sup>h</sup> Ex. 4. 22. <sup>h</sup> Heb. the evil of your evil.
- <sup>i</sup> 2 K. 18. 34. <sup>i</sup> Heb. the evil of your evil.
- <sup>j</sup> 2 K. 17. 16. <sup>j</sup> Heb. the evil of your evil.
- <sup>k</sup> ch. 13. 2. <sup>k</sup> Heb. the evil of your evil.
- <sup>l</sup> Deut. 1. 31. <sup>l</sup> Heb. the evil of your evil.
- <sup>m</sup> 32. 10. <sup>m</sup> Heb. the evil of your evil.
- <sup>n</sup> Isai. 40. 3. <sup>n</sup> Heb. the evil of your evil.

11. Rather, "And Ephraim was a heifer; broken in and loving to tread out the corn; but I, even I, have assaulted (with harness) the beauty of her neck; I will set a rider upon Ephraim" &c.; i.e. whereas heretofore the Israelitish nation had been a conqueror among neighbouring nations (cp. Mic. iv. 12, 13), she now should serve them with hard bondage.

*break clods*] Properly used of the second ploughing across a former ploughing. The whole nation ("Jacob") should be put under the heaviest labour of the field.

12. *in righteousness...in mercy*] Or, according to righteousness...according to (or, in proportion to) mercy (cp. marg. ref.); i.e. Let all your endeavours issue in righteousness; use your blessings according to charity (Mic. vi. 8); root out of your lives all weeds and wild growths of untamed nature. Some take the second clause as a promise: "Ye shall reap according to the proportion of God's boundless mercy."

*rain &c.*] The word denotes both the abundance and the welcome character of the gift (vi. 3). Some render "teach" instead of "rain," and suppose that the Messiah is here promised as the Great Teacher of holiness (Isai. ii. 3, lv. 4; John iv. 25).

13. Cp. Job iv. 8. The sense is, Your ploughing is—wickedness, done both to one another and against God; and your harvest is—oppression, exercised upon you by your fellow-men. "The fruit of lies" probably denotes the results of their "lies" (treasons) against their God and their lawful king.

*thy way*] i.e. the way of worldly policy, calf-worship, heathenish alliances. Some render "thy chariots."

14. Shalman and Beth-arbel are still mat-

ters of conjecture. There was an Arbela (*Ir-bid*) in the valley of Jezreel, and another near Pella: also one in Adiabene, afterwards famous for the defeat of the last Darius. Shalman is by some taken for an abridged form of Shalmaneser IV. (B.C. 727—722), and the "spoiling" here is connected with the invasion mentioned 2 K. xvii. 3 (see note). Others identify him with a Moabite king, who is conjectured to have made an inroad into Transjordanic Israel.

15. *So shall Beth-el do*] Thus hath Beth-el done unto you. Such is the calamitous future, which your calf-worship has wrought out for you. "Beth-el," the House of God, has made you to be "Beth-arbel," the House of the ambush of God.

*in a morning*] Rather, in the dawn. *the king of Israel*] Not any particular person, but the representative of the office.

XI. 1-4. These verses contrast Jehovah's love to His people with their insensibility and disobedience towards Him.

1. *out of Egypt*] i.e. out of that degradation and misery, from which to human view rescue seemed impossible. St. Matthew (marg. ref.) cites the passage to obviate the prejudice against the early infancy of Jesus having been passed in a polluted, heathen land.

2. *As they called them*] Or, "the more they, the prophets who followed Moses, called them." Cp. 2 K. xvii. 7—17; Jer. xxv. 4—7.

*from them*] i.e. their best advisers.

*Baalim*] Baals (see ii. 8, 13, notes).

3. *I taught*] "And I, on my part, taught" Ephraim with the tender, patient care, which a nurse shews in first training a child to walk.

- them by their arms; but they knew not that <sup>1</sup>I healed them.
- 4 I drew them with cords of a man, with bands of love: and <sup>2</sup>I was to them as they that take off the yoke on their jaws, and
- 5 I laid meat unto them. <sup>3</sup>He shall not return into the land of Egypt, but the Assyrian shall be his king, <sup>4</sup>because they
- 6 refused to return. And the sword shall abide on his cities, and shall consume his branches, and devour them, <sup>5</sup>because of their
- 7 own counsels. And my people are bent to <sup>6</sup>"backsliding from me: "though they called them to the most High, <sup>7</sup>none at all
- 8 would exalt him. <sup>8</sup>How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as <sup>9</sup>Admah? how shall I set thee as Zebaim? <sup>10</sup>mine heart is turned within
- 9 me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: <sup>11</sup>for I am God, and not man; the Holy One in the midst of
- 10 thee: and I will not enter into the city. They shall walk after the LORD: <sup>12</sup>he shall roar like a lion: when he shall roar, then
- 11 the children shall tremble <sup>13</sup>from the west. They shall tremble as a bird out of Egypt, <sup>14</sup>and as a dove out of the land of Assyria: <sup>15</sup>and I will place them in their houses, saith the LORD.

<sup>1</sup> Heb. *left up*.<sup>2</sup> Heb. *together they exalted not*.

*knew not &c.*] i.e. would not know [Isai. i. 3] that the Lord was the only source of well-being and healing (v. 13, vii. 1).

4. *I drew them &c.*] Cp. Song of Sol. i. 4. Almighty (God uses means such as a father might use with his child.

*take off &c.*] Rather, *lift the yoke up over their cheeks*. Israel was like a steer whose kind-hearted owner would lift up the heavy yoke when it galled the neck, and bring it forward upon the cheeks, for a few minutes' relief; i.e. the Lord made obedience easy to His people by manifold indulgence and refreshment (Micah vi. 3; cp. Matt. xi. 29, 30, with Acts xv. 10).

*and I laid meat unto them*] Or, "and dealing gently with him, I gave him meat" in the midst of his toil.

6. Paraphrase thus: "Though I have said that he shall go back into Egypt (margin. *reff.*), now I say that he shall not return: a worse Egypt than Egypt awaits him, and a worse Pharaoh than Pharaoh—even the king of Assyria."

*return*] i.e. "return to obedience to Me."

6. Rather, "And the sword shall whirl down upon his cities, and shall make an end of his liars" &c. The "liars" (cp. Isai. xlv. 25; Jer. i. 36) are the false prophets, priests, or statesmen (cp. iv. 9, vii. 13; Jer. v. 12). Some render the word the "bars" of city gates.

7. Or, "And my people is bent upon backsliding from me: and though they call Him upwards (vii. 16 note), yet not one of them all will lift himself up," i.e. they one and all refuse to raise themselves to Me.

8. *How*] Expressive of strong reluctance.

*deliver thee*] i.e. deliver thee over, viz. to thy enemies, or to destruction.

*Admah...Zebaim*] These, though not named in Genesis, are particularly specified in Deut. xxix. 23, to which passage Hosea's words are an indirect reference.

*mine heart is turned*] i.e. from its beat (here, of anger) into a new direction.

*my repentings are kindled together*] Or, *My relentsings yearn, one and all*.

9. *I will not return &c.*] i.e. I will not utterly destroy, as I destroyed Admah and Zebaim.

*for I am God &c.*] Or, *for God am I, and not man; in the midst of thee, Holy*. (God, in the grandeur of His Covenant-steadfastness and long suffering, is above the vacillations and impatience of man.

*I will not enter into the city*] Or rather, "I will not come in wrath." The A. V. probably means "I will not enter into the city as I entered into the Cities of the Plain." Cp. also Exod. xxxiii. 5.

10. *Render, After the Lord shall they go, as after a lion that roareth: for He, even He, shall roar, and sons shall hurry unto Him from the sea* (those countries on the Mediterranean or beyond, from which Israelites should hurry to be reinstated). The image of a roaring lion sets forth, both the far-reaching loudness of the summons, and also the terrible majesty of Israel's King.

11. Hosea's enumeration, "Egypt," "Assyria," and the sea ("the west"), like Isaiah's (xi. 11), probably includes all parts of the world in which Israelite exiles would be dwelling. The words refer to the literal return of the exiles; and also to the con-

<sup>1</sup> Ex. 15. 26.  
<sup>2</sup> Lev. 28. 13.  
<sup>3</sup> Ps. 78. 25.  
<sup>4</sup> ch. 2. 8.  
<sup>5</sup> ch. 8. 13.  
<sup>6</sup> & 9. 8.  
<sup>7</sup> 2 Kin. 17. 13, 14.  
<sup>8</sup> ch. 10. 6.  
<sup>9</sup> Jer. 3. 6.  
<sup>10</sup> ch. 4. 16.  
<sup>11</sup> ch. 7. 16.  
<sup>12</sup> Jer. 9. 7.  
<sup>13</sup> ch. 6. 4.  
<sup>14</sup> Gen. 14. 8.  
<sup>15</sup> & 19. 24. 25.  
<sup>16</sup> Amos 4. 11.  
<sup>17</sup> Deut. 32. 36.  
<sup>18</sup> Isai. 63. 15.  
<sup>19</sup> Jer. 31. 20.  
<sup>20</sup> Num. 23. 19.  
<sup>21</sup> Isai. 55. 8, 9.  
<sup>22</sup> Mal. 3. 6.  
<sup>23</sup> Isai. 31. 4.  
<sup>24</sup> Joel 3. 16.  
<sup>25</sup> Amos 1. 2.  
<sup>26</sup> Zech. 8. 7.  
<sup>27</sup> Isai. 60. 5.  
<sup>28</sup> ch. 7. 11.  
<sup>29</sup> Ezek. 28. 25, 26.



- <sup>v</sup> ch. 12. 1. 12 <sup>v</sup>Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is  
<sup>a</sup> ch. 8. 7. 12 faithful <sup>1</sup>with the saints. EPHRAIM <sup>a</sup>feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; <sup>b</sup>and they do make a covenant with the Assyrians, and  
<sup>b</sup>2 Kin. 17. 4. 2 <sup>c</sup>oil is carried into Egypt. <sup>d</sup>The LORD hath also a controversy with Judah, and will <sup>e</sup>punish Jacob according to his ways;  
ch. 5. 13. 3 according to his doings will he recompense him. ¶ He took his  
& 7. 11. brother <sup>e</sup>by the heel in the womb, and by his strength he <sup>f</sup>had  
<sup>c</sup>Isai. 30. 6. 4 power with God: yea, he had power over the angel, and pre-  
& 57. 9. 5 him <sup>in</sup> Beth-el, and there he spake with us; even the LORD  
<sup>d</sup>Mic. 6. 2. 6 God of hosts; the LORD is his <sup>h</sup>memorial. <sup>i</sup>Therefore turn thou  
<sup>e</sup>Gen. 25. 26. 7 continually. ¶ He is <sup>a</sup>merchant, <sup>j</sup>the balances of deceit are in  
<sup>f</sup>Gen. 32. 8 his hand: he loveth to <sup>o</sup>oppress. And Ephraim said, <sup>k</sup>"Yet I  
24, &c. am become rich, I have found me out substance: <sup>l</sup>in all my  
<sup>g</sup>Gen. 28. 1 Or, with the most holy. <sup>4</sup> Or, Canaan: See Ezek. <sup>6</sup> Or, all my labours office  
12, 19. 16. 3. <sup>me not: he shall have  
<sup>h</sup>Ex. 3. 15. 1 ch. 14. 1. 16. 3. <sup>Or, deceiver.</sup>  
<sup>i</sup>Mic. 6. 8. 16. 3. <sup>Or, deceiver.</sup>  
<sup>j</sup>Ps. 37. 7. 16. 3. <sup>Or, deceiver.</sup>  
<sup>k</sup>Prov. 11. 1. 16. 3. <sup>Or, deceiver.</sup>  
<sup>l</sup>Amos 8. 5. 16. 3. <sup>Or, deceiver.</sup>  
<sup>m</sup>Zech. 11. 5. 16. 3. <sup>Or, deceiver.</sup>  
<sup>n</sup>Rev. 3. 17. 16. 3. <sup>Or, deceiver.</sup></sup>

version of those gathered by "the Lion of the tribe of Judah" into the adoption of the spiritual Israel (John xi. 52).

The chapter should end here.

12. compasseth me about] Ephraim's dealings with Me are marked by insincerity and falsehood.

but Judah &c.] Or, "but Judah is yet firm with God and faithful with the **Thrice-Holy One**;" Judah being here (as in i. 7, iv. 15), contrasted with Israel. Others dispute the contrast, and render: "and Judah is yet defiant towards God, and towards the All-Holy One Who is faithful."

XII. 1. feedeth on wind] i.e. Ephraim's pining commonwealth tries to draw sustenance where sustenance cannot be gained.

followeth after the east wind] i.e. chaseth the east wind; an impracticable task! Who can hope to outrun that stormy wind? daily] all the day long (Ps. lxxiii. 14).

and they do make &c.] Ephraim's unfaithfulness in seeking help away from Jehovah is noted. "Oil" was a commodity comparatively rare in Egypt, while Palestine produced it largely.

2. The charges (cp. iv. 1) against Judah are weighty enough to make the punishment of the whole nation ("Jacob," x. 11 note) a matter of necessity.

3. Jacob's act is treated as prophetically significant of the destiny, assigned him from the first (Gen. xxv. 23; Mal. i. 2, 3). So let the nation of Israel put forth, as their forefather did, efforts to obtain the blessing; for by God's goodness, it is already theirs, if only they will lay hold on it.

he had power] Or, "he put forth prowess" [or, strove]. The "Angel" (v. 4) is "the angel of the covenant" (Mal. iii. 1), in whom was God's "Name" (Exod. xxiii. 21).

4. he wept &c.] The relevancy of this

reference to Jacob's wrestling consists in this: the justly offended Esau had in the Divine Mind as counterpart the righteous displeasure with which Jehovah regarded the wiles of which His servant, beloved as he was, had been guilty. It was only upon earnest repentance and supplication that Jacob was forgiven and became "Israel." Let "Jacob" (v. 2), who now likewise needed deliverance, employ the same repentance and prayer, and he too would be forgiven and owned as "Israel."

he found him in Beth-el] Or, at Beth-el also he found Him. The prophet probably refers chiefly to the second vision (Gen. xxxv. 9 &c.).

he spake with us] The language held to the patriarch is viewed as addressed to the nation which sprang from him. The prophet would indicate to his people the willingness of Jehovah to be their Friend, if they will only turn to Him.

5. The LORD...the LORD is his memorial] This Name (Jehovah) of Israel's Covenant-God (cp. marg. ref.; Mal. iii. 6), is employed to encourage Israel to have recourse to Him as their forefathers had done. "Memorial" means here a name which is also a remembrance of the great characteristic of the Being spoken of.

6. Therefore turn &c.] i.e., "so as to enter into intimate communion with God."

7. He is a merchant &c.] Rather, Canaan is he, with the deceitful balances in his hand. The prophet probably marks the contrast with the ideal Israel which the actual Israel of his time exhibited, displaying as it did anything rather than "justice" and "mercy" (v. 6).

oppress] By open violence.

8. Ephraim affirms his innocence. Render, I have only become rich, I have found

9 labours they shall find none iniquity in me <sup>1</sup>that were sin. And  
 "I that am the LORD thy God from the land of Egypt <sup>2</sup>will yet  
 make thee to dwell in tabernacles, as in the days of the solemn  
 10 feast. <sup>3</sup>I have also spoken by the prophets, and I have multiplied  
 visions, and used similitudes, <sup>4</sup>by the ministry of the  
 11 prophets, <sup>5</sup>Is there iniquity in Gilead? surely they are vanity:  
 they sacrifice bullocks in <sup>6</sup>Gilgal; yea, <sup>7</sup>their altars are as heaps  
 12 in the furrows of the fields. ¶ And Jacob <sup>8</sup>fled into the country  
 of Syria, and Israel <sup>9</sup>served for a wife, and for a wife he kept  
 13 sheep. <sup>10</sup>And by a prophet the LORD brought Israel out of  
 14 Egypt, and by a prophet was he preserved. <sup>11</sup>Ephraim provoked  
 him to anger <sup>12</sup>most bitterly: therefore shall he leave his <sup>13</sup>blood  
 upon him, <sup>14</sup>and his <sup>15</sup>reproach shall his Lord return unto him.

CHAP. 13. WHEN Ephraim spake trembling, he exalted himself  
 2 in Israel; but <sup>3</sup>when he offended in Baal, he died. And now  
 they sin more and more, and <sup>4</sup>have made them molten images  
 of their silver, and idols according to their own understanding,  
 all of it the work of the craftsmen: they say of them, Let <sup>5</sup>the  
 3 men that sacrifice <sup>6</sup>kiss the calves. Therefore they shall be <sup>7</sup>as  
 the morning cloud, and as the early dew that passeth away, <sup>8</sup>as

<sup>1</sup> Heb. which.

<sup>2</sup> Heb. by the hand.

<sup>3</sup> Heb. with bitterness.

<sup>4</sup> Heb. bloods. See Ezek.

18. 13. & 24. 7, 8.

<sup>5</sup> Heb. they add to sin.

<sup>6</sup> Or, the sacrifices of men.

<sup>7</sup> ch. 13. 4.

<sup>8</sup> Lev. 23.

42, 43.

Neh. 8. 17.

<sup>9</sup> 2 Kin. 17. 12.

<sup>10</sup> ch. 5. 1.

<sup>11</sup> & 6. 8.

<sup>12</sup> ch. 9. 15.

<sup>13</sup> Amos 4. 4.

<sup>14</sup> & 5. 5.

<sup>15</sup> ch. 6. 11.

<sup>16</sup> & 10. 1.

<sup>17</sup> Gen. 28. 5.

<sup>18</sup> Deut. 28. 5.

<sup>19</sup> Gen. 28.

20, 28.

<sup>20</sup> Ex. 12. 60.

61. & 13. 3.

<sup>21</sup> Ps. 77. 20.

<sup>22</sup> Isai. 63. 11.

<sup>23</sup> Mic. 6. 4.

<sup>24</sup> 2 Kin. 17.

11—18.

<sup>25</sup> Dan. 11. 18.

<sup>26</sup> Deut. 28. 37.

<sup>27</sup> 2 Kin. 17.

16, 18.

<sup>28</sup> ch. 2. 8.

<sup>29</sup> & 8. 4.

<sup>30</sup> 1 Kin. 19. 18.

<sup>31</sup> ch. 6. 4.

<sup>32</sup> Dan. 2. 35.

me out substance: none of my gains shall  
 find out iniquity against me: which were  
 sin i.e. "(iniquity) which can reckon as sin,"  
 and deserve to be severely visited; or, "if  
 iniquity were found in any of my ways of  
 getting rich, that would indeed be sin."  
 Historically Ephraim, speaking as a nation,  
 might use such language during the gleam  
 of prosperity in the era of Jeroboam II.,  
 but hardly in the later time of Hosea's  
 prophesying. Others take it to be the language  
 of money-getting individuals at any  
 time.

9. Rather, "And yet I am the Lord thy  
 God from the land of Egypt: I will yet  
 again &c." Israel owed its very existence  
 as a nation to what Jehovah did for them  
 at the Exodus; and, therefore, good things  
 were to be sought, not in the ways of fraud  
 or violence but of obedience to His laws.

*the solemn feast* The Feast of Tabernacles  
 (cp. 1 K. viii. 2; 2 Chr. vii. 8); that  
 Feast being designed to instil into the  
 Israelitish mind a contented and joyous  
 recognition of Jehovah as the Giver and  
 Possessor of all that they enjoyed, and of  
 happy dependence upon Him as "strangers  
 and sojourners with Him."

10. *similitudes* Or, "comparisons;" those  
 parables, either of words or of actions, real  
 or visionary, by which the prophets so frequently  
 declared the Divine will.

11. Rather, *Is Gilead iniquity* [lit. *Aven*  
 = vanity, iv. 15 note]! *mere vanity are*  
*they become* (like the thing which they  
 worship): *in Gilgal they sacrifice* (to idols)  
*bullocks continually. Likewise shall*

*their altars be as stone-heaps upon the*  
*furrows of the field.* The former clause  
 affirms the prevalence of idolatry: the  
 second denounces the coming desolation of  
 these idolaters. "Gilead" and "Gilgal"  
 —the one on the E., the other on the W.  
 side of Jordan—exemplify the whole king-  
 dom (v. 1 note).

12. The meaning is: This idolatry of  
 Ephraim affronts the history of its first  
 coming into being. Israel—originally des-  
 titute—owe all to Jehovah's goodness.

14. *therefore &c.* Or, *and his blood He*  
*will cast upon him.* He will punish his  
 bloodguiltiness (i. 4, iv. 2).

*his reproach* Or, *his blasphemy; his gain-*  
*saying* Jehovah's true worship. Cp. Isai.  
 lxxv. 7.

XIII. 1. Rather, *When Ephraim spake*  
*there was fear* (i.e. his words were listened  
 to with deference. Cp. Gen. xlix. 26); *he,*  
*even he, lifted up himself in Israel; but*  
*he became guilty concerning Baal, and*  
*died.* Ephraim's elevation led to his reli-  
 gious defection and his ruin: his tribal  
 ambition prompted him to adopt that calf-  
 worship which led to the worship of Baal.

2. *they say of them* i.e. of the images: or,  
*unto them, i.e. the idolaters.*

*Let the men &c.* Or, *Sacrificing men,*  
*they kiss calves!* i.e. We hear people say-  
 ing of Israelites, "While they sacrifice men  
 (for this practice, cp. 2 K. xvi. 3 note, xvii.  
 17), they adore calves!"

3. *the early dew that passeth away* Rather,  
*dew which early passeth away.* The  
 inflexibility of the purpose to punish is

/ Isai. 43. 11.  
 \* Isai. 46. 21.  
 \* Deut. 2. 7.  
 & 32. 10.  
 \* Deut. 8. 15.  
 \* Gen. 10.  
 \* Deut. 8.  
 13, 14.  
 & 32. 15.  
 \* ch. 8. 14.  
 \* Lam. 3. 10.  
 ch. 5. 14.  
 \* Jer. 5. 6.  
 \* 2 Sam. 17. 3.  
 \* ch. 14. 1.  
 Mal. 1. 9.  
 \* ver. 4.  
 \* Deut. 32. 38.  
 ch. 10. 3.  
 \* 1 Sam. 8.  
 5, 19.  
 \* 1 Sam. 8. 7.  
 & 19. 19.  
 & 15. 22, 23.  
 \* Deut. 32. 34.  
 Job 14. 17.  
 \* Isai. 13. 8.  
 Jer. 30. 6.  
 \* Prov. 22. 3.  
 \* 2 Km. 10. 3.  
 \* Isai. 25. 8.  
 Ezek. 37. 12.  
 \* 1 Cor. 15.  
 54, 55.  
 \* Jer. 15. 6.  
 Rom. 11. 27.

the chaff that is driven with the whirlwind out of the floor, and  
 4 as the smoke out of the chimney. ¶ Yet <sup>1</sup>I am the LORD thy  
 God from the land of Egypt, and thou shalt know no god <sup>2</sup>but  
 me: for <sup>3</sup>there is no saviour beside me. <sup>4</sup>I did know thee in the  
 6 wilderness, <sup>5</sup>in the land of <sup>6</sup>great drought. <sup>7</sup>According to their  
 pasture, so were they filled; they were filled, and their heart  
 7 was exalted; therefore <sup>8</sup>have they forgotten me. Therefore <sup>9</sup>I  
 will be unto them as a lion: as <sup>10</sup>a leopard by the way will I  
 8 observe them: I will meet them <sup>9</sup>as a bear that is bereaved of  
 her whelps, and will rend the caul of their heart, and there will  
 I devour them like a lion: <sup>11</sup>the wild beast shall tear them.  
 9 ¶ O Israel, <sup>12</sup>thou hast destroyed thyself; <sup>13</sup>but in me <sup>14</sup>is thine  
 10 help. <sup>15</sup>I will be thy king: <sup>16</sup>where is any other that may save  
 thee in all thy cities? and thy judges of whom <sup>17</sup>thou saidst,  
 11 Give me a king and princes? <sup>18</sup>I gave thee a king in mine  
 12 anger, and took him away in my wrath. <sup>19</sup>The iniquity of  
 13 Ephraim is bound up; his sin is hid. <sup>20</sup>The sorrows of a  
 travailing woman shall come upon him: he is <sup>21</sup>an unwise son;  
 for he should not <sup>22</sup>stay <sup>23</sup>long in the place of the breaking forth  
 14 of children. <sup>24</sup>I will ransom them from <sup>25</sup>the power of the grave;  
 I will redeem them from death: <sup>26</sup>O death, I will be thy plagues;  
 O grave, I will be thy destruction: <sup>27</sup>repentance shall be hid

<sup>1</sup> Heb. droughts.

<sup>2</sup> Heb. the beast of the field.

<sup>3</sup> Heb. in thy help.

<sup>4</sup> Rather, Where is thy king? King Hoshea being then in prison, 2 K.

17. 4.

<sup>5</sup> Heb. a time.

<sup>6</sup> Heb. the hand.

expressed by four successive images, all describing utter extermination.

chimney] Rather, lattice.

4. The arm uplifted to strike is once more stayed, to try the effect of renewed remembrance. Cp. xii. 9.

5. Thus God cared for His people in the wilderness, fed them with manna, and gave them water out of the hard rocks.

6. According to [filled] Or, "According as they were pastured, so they waxed full," i.e. according to the care lavished upon them, so they prospered (see marg. ref.).

7. Therefore I will be] Or, "Therefore I am come unto them &c." Cp. Isai. lxiii.

10. Israel, the pampered (c. 6) heifer, is in the fangs of the ravenous beast.

8. the caul of their heart] Rather, the chamber of their heart, the breast.

a lion] Or, a lioness. The passage pictures both Ephraim's utter destruction (v. 3), and the sternness with which the wrath of Jehovah accomplishes its work.

9. Rather, It hath destroyed thee [or, thy destruction is it], O Israel, that against Me thou hast set thyself, (even) against thy help.

10. Rather, Where, now, is thy king, that he may save thee in all thy cities? Cp. 1 Sam. viii. 20. Now was there occasion for their champion to appear.

11. Rather, "I give thee kings [lit. a king] in mine anger and take them away in my wrath." In the case of Judah the regal element was preserved from deterioration, and sanctified (only and hardly) by a

close adherence to the theocratic institute: in the case of Ephraim, lacking this preserving principle, royalty preyed as a poison upon the vitals of the commonwealth; and was at last utterly exterminated, involving in its ruin the nation.

12. bound up...hid] Rather, tied up (iv. 19). laid by in store. Ephraim's guilt will be remembered, and punished.

13. shall come] Or, are coming.

for he &c.] Or, for it is the time that he should not tarry at the place of the breaking forth of children. Ephraim is the child which is on the eve of perishing because it will not be born; an image of extreme and hopeless peril (2 K. xix. 3; Isai. xxxvii. 3). In other words, unless Ephraim come forth into a new life by repentance, the hour of his destruction is come.

14. The most probable of the solutions which have been proposed of this difficult verse is:

"From the grasp of Hell [or, Sheol (Hades)] should I ransom them?"

"From Death redeem them? (i.e. That be far from me, thus to favour these guilty ones!)"

"Where are thy pestilences, O Death? (Bring them all forth for Ephraim's destruction!)"

"Where is thy striking down, O Hell [Sheol]? (Let it now appear!)"

"Relenting shall be hid from mine eyes (Never more will I relent.)"

"For he, riot as he may in fruitfulness among his brethren, yet &c."

15 from mine eyes. ¶ Though <sup>a</sup>he be fruitful among *his* brethren, <sup>a</sup>an east wind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels. <sup>2</sup>Samaria shall become desolate; / for she hath rebelled against her God: <sup>a</sup>they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up.

CHAP. 14. O ISRAEL, "return unto the LORD thy God; <sup>b</sup>for thou hast fallen by thine iniquity. Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and <sup>c</sup>receive us graciously: so will we render the calves of our lips. <sup>a</sup>Asshur shall not save us; <sup>c</sup>we will not ride upon horses: / neither will we say any more to the work of our hands, *Ie are our gods*: <sup>a</sup>for in thee the fatherless findeth mercy. ¶ I will heal <sup>a</sup>their backsliding, I will love them freely: for mine anger is turned away from him. I will be as <sup>b</sup>the dew unto Israel: he shall <sup>b</sup>grow as the lily, and <sup>c</sup>cast forth his roots as Lebanon. His branches shall spread, and <sup>b</sup>his beauty shall be as the olive

<sup>1</sup> Heb. vessels of desire,

17. 6.

Nab. 2. 9.

<sup>3</sup> Or, give good.

<sup>5</sup> Heb. strike.

<sup>6</sup> Heb. shall go.

<sup>2</sup> Fulfilled cir. 721. 2 Kin.

<sup>4</sup> Or, blossom.

Prov. 19. 12. <sup>1</sup> Ps. 52. 8. & 129. 3.

Others take another view of the passage.

"From the grasp of Hell I will (hereafter) ransom them (though now they fall under his power);

"From Death I will redeem them (cp. Heb. ii. 14, 15);

"Where shall be thy pestilences, O Death? "Where thy striking down, O Hell?"

"Repentance shall be hid from mine eyes,"

i.e. "after those days, I will never again be wroth with them; or, My purposes of mercy shall never be recalled. But it is not so now" &c. The full import of the terms is satisfied by our taking the entire verse as a commination. Both the prophet and St. Paul (marg. ref. b) summon Death and Hades to do their worst: the prophet, in solemn earnest, because they were still terrible Powers, and had then a work of Divine vengeance to execute; the Apostle, in derisive irony, because Death and Hades shall be brought utterly to nought.

15. *his spring* &c.] Or, his cistern (Jer. li. 36 note) shall become dry and his fountain wasted with drought (contrast Gen. xlix. 22): he, even he, shall plunder the treasure of all cherished possessions.

The "east wind" indicates the Assyrian. 16. *Samaria* (i.e. the capital representing the whole kingdom) shall become desolate] Rather, shall find out her guiltiness; (or be dealt with as guilty).

XIV. 1. Absolute as the prediction of Israel's destruction (xiii. 14-16) appears, it may be averted by a thorough repentance.

2. words] Not sacrifices (cp. Ps. li. 16).

Take away] Or, forgive. Cp. Ps. li. 9. receive us graciously] Lit. "accept good," i.e. the goodness which Thou wilt enable us to present to Thee, when Thou hast forgiven our sins.

the calves of our lips] Lit. bullocks, even our lips: sacrifices of thank-offerings shall be replaced by words of thanksgiving.

3. In v. 2 Israel renounces all "iniquity," here the sins against the theocracy. Too often had Israel forgotten the duty of undivided fealty in Jehovah's worship, and of implicit confidence in His protection (marg. ref.). Probably in "horses" reference is made to Egypt.

4. Jehovah will heal, both their heart of its sickness of apostasy (cp. Jer. xxxi. 31-34), and their outward state of the evils consequent upon apostasy (v. 13).

love them freely] Lit. "(with) freeness;" i.e. with spontaneous generosity.

5. the lily] See Song of Sol. ii. 1 note. The flower is extremely beautiful and of rapid growth: so Israel shall be quickly and profusely beautified with the flowers of spiritual and secular prosperity.

cast forth] i.e. strike far and deep, as the noble forest-trees of Lebanon. Israel's prosperity shall be as stable as it shall be flourishing.

6. branches] Properly "suckers" (Ps. lxxx. 11). The branches of the parent tree reach down to the moist ground, where each strikes a new root.

his smell as Lebanon] Full of fragrance. The verse represents Jehovah as conferring upon His people,—fruitfulness in population; virtues and graces; and sweet acceptableness before God and man.

<sup>a</sup> Gen. 27. 27.  
Cant. 4. 11.  
<sup>b</sup> Ps. 21. 1.

<sup>c</sup> ver. 3.  
<sup>d</sup> Jer. 31. 18.  
<sup>e</sup> Jam. 1. 17.

<sup>f</sup> Jer. 9. 12.  
Dan. 12. 10.  
John 8. 47.  
<sup>g</sup> 18. 37.  
<sup>h</sup> Prov. 10. 29.  
Luk. 2. 34.  
2 Cor. 2. 16.  
1 Pet. 2. 7.

7 tree, and <sup>a</sup>his smell as Lebanon. <sup>a</sup>They that dwell under his shadow shall return; they shall revive <sup>as</sup> the corn, and <sup>1</sup>grow as the vine: the <sup>2</sup>scent thereof *shall be* as the wine of Lebanon. 8 Ephraim *shall say*, <sup>c</sup>What have I to do any more with idols? <sup>d</sup>I have heard *him*, and observed him: I *am* like a green fir tree. <sup>e</sup>From me is thy fruit found. <sup>f</sup>

9 <sup>g</sup>Who *is* wise, and he shall understand these *things*? prudent, and he shall know them? for <sup>h</sup>the ways of the LORD *are* right, and the just shall walk in them: but the transgressors shall fall therein.

<sup>1</sup> Or, blossom.

<sup>2</sup> Or, memorial.

7. *his shadow*] i.e. Israel's (v. 6) as that of a wide-spreading tree.

*they shall revive &c.*] Rather, **they shall revive the corn**, i.e. they shall grow thriving crops. Cp. ii. 22; Zech. viii. 12. *grow*] Or, as in marg. The fruit of the vine is typical of a population distinguished, not only for its numbers, but also (Ps. cxxviii. 3) for its noble qualities, moral as well as physical.

*the scent thereof*] Rather, "the **renown** (lit. as in marg.) thereof." Israel's fruit shall be as famed for its excellence as that which produces the wine of Lebanon.

8. *shall say*] The words are not in the Heb. Others render "O Ephraim, what have I [the Lord] any more to do with idols?" i.e. Why should they any more be joined with Me as objects of worship?

*I have heard him*] Rather, "**I, even I, have answered him.**" On Ephraim's renouncing all other trust, Jehovah asserts His all-sufficiency. He will give His people shade, and supply him with every blessing.

9. *for the ways &c.*] Or, "for **straight** are the ways of the Lord, and the righteous shall **go on** in them, but transgressors shall fall (stumble) therein." They who faithfully walk in them may expect Divine aid and also the actual power to move forward steadily even to the very end of their journey. "Transgressors," who gainsay God's revelations and refuse to obey His laws, find in them, as they think, occasion for doubt, disbelief, and disobedience; but the word of God will infallibly avenge itself in their confusion and overthrow.

# JOEL

## INTRODUCTION.

1. WE have no information respecting Joel, except such as is derived from the book which he has left us. He was a native of the southern kingdom.<sup>1</sup>

Of his profession we can only gather, negatively, that he was not a priest. He addresses the priests evidently from without (i. 13, ii. 17). But the prophet, though not a priest, does not depreciate the priestly office and priestly ministrations.<sup>2</sup> So much value does he attach to forms of worship, that some have even concluded that the author was a Levite.

The date of the prophet Joel is principally determined by internal evidence. The language and style, the references to foreign nations, do not furnish any special assistance towards this end; but the description of the overthrow and judgment of the heathen (ch. iii.), following upon the great fast to which the prophet had called his

countrymen (ii. 15), is based upon the historical facts in 2 Chro. xx. Joel must therefore have lived and written subsequently to the accession of king Jehoshaphat (B.C. 915 [or, B.C. 871<sup>3</sup>]). It is most probable that Amos (i. 2, ix. 15) quotes from Joel (iii. 16, 20); and as Amos lived in the reign of Uzziah, king of Judah (B.C. 810—759 [or, B.C. 786—735]), and of Jeroboam II., king of Israel (B.C. 824—772 [or, B.C. 799—759]), Joel's date would be earlier. The beginning of the reign of Joash (B.C. 887—839 [or, B.C. 836—797]) has been suggested as his date. But we may fix with greater probability on the early years of the reign of king Uzziah. Joel was, therefore, the earliest prophet of the kingdom of Judah, a contemporary of Hosea in the northern kingdom, and followed in quick succession in Judah by Isaiah, who quotes a sentence from him (xiii.

<sup>1</sup> He addresses Mount Zion and Jerusalem, the children of Judah and Jerusalem (ii. 1, 15, 23, 32, iii. 1, 6, 8, 16, 17, 18, 20, 21). The word Israel is used only three times (ii. 27, iii. 2, 16), and without reference to the northern kingdom. Further, his allusions are to things existing in Jerusalem and Judah, not in Samaria and the Israelitish kingdom; e.g. the Temple of Solomon (ii. 17, iii. 18), its services (i. 9, 13, ii. 14, 17), and the valley of Jehoshaphat (iii. 2, 12, 14).

<sup>2</sup> Some have supposed the existence of conscious and direct antagonism between the prophetic and the priestly office and orders, beginning with Joel and continuing

down to the time of Jeremiah. There is no such antagonism, opposition, or conflict to be found in the records of the Jewish people. The prophetic office was supplemental, not antagonistic, to the priestly. They were twin powers which co-operated for the maintenance of the faith of Jehovah and of morality based upon religious principle. When priests or priestly acts are denounced by prophets, it is not because they were priestly, but because they were sinful (Isai. i. 10; Mal. i. 14, ii. 1).

<sup>3</sup> [Corrected by Assyrian chronology (see p. 510)].

6), and by Micah.<sup>1</sup> It is this position which gives such an exceeding interest to two of the predictions contained in his Book.

2. There are three predictions in Joel. (a) The plague of locusts and drought, and the removal, or reversal, of that plague (i. 1—ii. 27). (b) The effusion of the Holy Spirit (ii. 28—32). (c) The Day of Judgment, and the Reign of Righteousness accompanying and following the Judgment (ch. iii). Of (a) it may be concluded that it is of a visitation of real and actual locusts that the prophet speaks, fully admitting that by these locusts there may have been represented in a subsidiary manner the northern or Assyrian enemies of Judah, themselves the types of still future scourges. Prediction (b) began to be fulfilled on the day of Pentecost and has found its

accomplishment under the Christian covenant. (c) has not yet been fulfilled; but the testimony of our Lord (*e.g.* Matt. xxv. 31—46) and of St. John (Rev. xx.—xxii.) points to its accomplishment in the last days.

Incidentally Joel also declares that Tyre, Zidon, Philistia, Egypt and Edom should be destroyed. So far as his words are to be regarded as applicable to the actual cities and countries named, they have been fulfilled: so far as the names symbolize the enemies of the spiritual Zion, which “dwells for ever,” his denunciations have yet to find their full accomplishment. The latter half of the Book is entirely of Messianic times; but the characteristic of Joel is rather to be the revealer of the Holy Spirit than of the “Son of Man.” He is in an especial manner the Old Testament prophet of the Holy Ghost and of His dispensation.

<sup>1</sup> The prophet Obadiah: is considered by some to have been still earlier than Joel.

# THE BOOK OF THE PROPHET

## JOEL.

**CHAP. 1.** THE word of the LORD that came to Joel the son of Pethuel. ¶ Hear this, ye old men, and give ear, all ye inhabitants of the land. "Hath this been in your days, or even in the days of your fathers? Tell ye your children of it, and let your children tell their children, and their children another generation. "That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten. ¶ Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth. For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion. He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white. ¶ Lament like a virgin girded with sackcloth for the husband of her youth. The meat offering and the drink offering is cut off from the house of the LORD; the priests, the LORD's ministers, mourn. The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up,

<sup>a</sup> ch. 2. 2.

<sup>b</sup> Ps. 78. 4.

<sup>c</sup> Deut. 28. 38.

ch. 2. 25.

<sup>d</sup> Isai. 32. 10.

<sup>e</sup> So Prov.

30. 25, 26.

ch. 2. 2, 11.

<sup>f</sup> Rev. 9. 8.

<sup>g</sup> Isai. 5. 6.

<sup>h</sup> Isai. 22. 12.

<sup>i</sup> Prov. 2. 17.

Jer. 3. 4.

<sup>k</sup> ver. 13.

ch. 2. 14.

<sup>l</sup> Jer. 12. 11.

& 14. 2.

<sup>m</sup> Isai. 24. 7.

ver. 12.

<sup>1</sup> Heb. *The residue of the palmerworm.*

<sup>2</sup> Heb. *had my fig tree for a barking.*

<sup>3</sup> Or, *ashame!*

1. I. Joel signifies "Whose God is Jehovah." Pethuel signifies "enlarged or persuaded by God," or, "The sincerity of God" ("Godly simplicity").

2. Joel's first prophecy (i. 2-ii. 27) consists of three interlaced ideas. (1) A denunciation of punishment to be wrought by a plague of locusts; (2) an exhortation to lamentation, repentance, and public confession of sin; (3) a promise of deliverance on repentance.

*Hath this &c.*] Which I denounce. The famine in the time of Ahab, about a hundred years before, was confined to the northern kingdom, and was not brought about by locusts. "The land" is Judah.

3. *another generation*] Or, *the next g.*

4. *Translate:—That which the biter hath left, hath the locust eaten; and that which the locust hath left, hath the licker eaten; and that which the licker hath left, hath the devourer eaten.* The prophet is not describing the different species of the locust (of which there are eighty or ninety); but possibly the "four kinds" (cp. Jer. xv. 3; Ezek. xiv. 21) indicate that nothing shall remain undevastated.

5. Drunkenness and its kindred vices were rife among the nobles of Uzziah, as they had been in Samaria in the century previous to its fall.

6. The words "without number" and

"teeth" are to be noticed. The ordinary name of the locust is derived from its *multitude*, while the other three names (c. 4) are epithets derived from the voracity with which it employs its *teeth*.

*the cheek teeth of a great lion*] Or, *The grinding teeth of a lioness.*

6, 7. *my land ... my vine &c.*] The prophet's, as representative of God's people.

7. *made white*] The result of the bark having been gnawed off by locusts.

8. *like a virgin &c.*] The betrothed whose husband had been snatched from her before she was taken to his house. During the period of betrothal—a few days in the patriarchal age (Gen. xxiv. 55), but a full year in later times—the betrothed woman lived with her relatives; but she was regarded, in common estimation and by law, as a wife.

9. The daily meat and drink offerings (see Lev. ii. note) symbolized an acknowledgment of God's goodness by a presentation of the first fruits of his gifts to Himself, thus bearing a similar character with the offerings made in the Holy Eucharist. To the Jews the suspension of the daily sacrifice would be the suspension of the appointed sign indicating that they were in Covenant with God, and therefore the last of evils.

10. *the corn...the new wine...the oil*] The component parts of the meat-offering and the drink-offering.



- \* Jer. 14. 3. 11 the oil languisheth. \*Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the  
 \* ver. 10. 12 harvest of the field is perished. \*The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, *even* all the trees of the field, are withered:  
 \* Isai. 24. 11. 13 because \*joy is withered away from the sons of men. ¶ \*Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God:  
 \* Jer. 48. 33. for \*the meat offering and the drink offering is withholden from  
 \* Jer. 4. 8. ver. 8. for \*the house of your God. \*Sanctify ye a fast, call \*a \*solemn  
 \* ver. 9. assembly, gather the elders and \*all the inhabitants of the land  
 \* ch. 2. 15. 14 into the house of the LORD your God, and cry unto the LORD,  
 \* Lev. 23. 36. 15 \*Alas for the day! for \*the day of the LORD is at hand, and as  
 \* 2 Chr. 20. 13. 16 a destruction from the Almighty shall it come. Is not the meat  
 \* Jer. 30. 7. cut off before our eyes, *yea*, \*joy and gladness from the house  
 \* Isai. 13. 6. of our God? The \*seed is rotten under their clods, the garners are  
 ch. 2. 1. laid desolate, the barns are broken down; for the corn is  
 \* See Deut. 12. 6, 7. 17 withered. How do \*the beasts groan! the herds of cattle are  
 & 16. 11, 14. perplexed, because they have no pasture; yea, the flocks of  
 \* Hos. 4. 3. 18 sheep are made desolate. ¶ O LORD, \*to thee will I cry: for  
 \* Ps. 50. 15. 19 \*the fire hath devoured the \*pastures of the wilderness, and the  
 \* Jer. 9. 10. 20 flame hath burned all the trees of the field. The beasts of the  
 ch. 2. 3. field \*cry also unto thee: for \*the rivers of waters are dried up,  
 \* Job 34. 41. and the fire hath devoured the pastures of the wilderness.  
 Ps 104. 21. **CHAP. 2.** \*BLOW ye the \*trumpet in Zion, and \*sound an alarm  
 \* 1 Kin. 17. 7. in my holy mountain: let all the inhabitants of the land tremble:  
 & 18. 5. 2 for \*the day of the LORD cometh, for it is nigh at hand; \*a day  
 \* Jer. 3. 5. of darkness and of gloominess, a day of clouds and of thick  
 ver. 16. darkness, as the morning spread upon the mountains: \*a great  
 \* Num. 10. 5, 9. people and a strong; /there hath not been over the like, neither  
 \* ch. 1. 15. Obad. 16. Zeph. 1. 14. \*a great  
 \* Amos 5. 18, 20. \*ch. 1. 6.  
 ver. 6, 11. 1 Or, day of restraint. 3 Or, inhibitions.  
 / Ex. 10. 14. 2 Heb. grana. 4 Or, cornet

12. The result of the drought. The palm is not a tree easily injured by locusts.  
 13. *Gird yourselves*] with sackcloth.

14. *Sanctify ye a fast*] The essentials of an extraordinary fast were a religious gathering of the people, a mourning garb, abstinence from food, and a confession of sin (cp. 2 Chr. xx. 3, 4; Jer. xxxvi. 9; Ezra viii. 21).

15. *for the day &c.*] The visitation of the locusts is typical of, and completed in, the final visitation on the great day of judgment. The mention of "the day of the Lord" is first found in Joel.

*a destruction &c.*] Quoted in marg. ref. The name "Almighty" (Shaddai, see Gen. xvii. 1 note) is used, because of the alteration in the original: e.g. a destruction from the Destructive."

16. *meat*] Corn, wine, oil. Cp. v. 10 note. *joy and gladness*] The accompaniments of the offerings at the Temple.

17. The effect of the drought. The hope of a future as well as the present crop is ruined, and the store houses fall into decay. The LXX. and other Versions follow a different reading.

*rotten*] Or, "shrivelled up."

19. *the fire . the flame*] Probably, the heat of the burning sun and drought; or, possibly, the flames of the forest set on fire to drive the locusts out to sea, and deliver the country from their desolating presence.

II. 1. Or, "Blow ye the cornet" (the curved, as distinguished from the straight, trumpet); the preparation for a solemn fast (cp. Lev. xxiii. 24 note).

*my holy mountain*] i.e. Mount Zion. *the day of the LORD*] The temporal visitation "cometh," takes place; the final judgment "is nigh at hand," not yet come.

2-11. A description of the destroyer. Travellers describe the progress and ravages of locusts in similar language.

2. *A day of darkness*] The natural darkness caused by the clouds of locusts (cp. Ex. x. 15) is typical of the supernatural darkness accompanying God's judgments.

*as the morning &c.*] Or, "like the glimmering twilight of the morning," when it is "spread upon the mountains" only, and before it has descended into the valleys.

*there hath not been &c.*] A proverbial expression for a very terrible visitation of locusts. Cp. marg. ref.

- shall be any more after it, *even to the years*<sup>1</sup> of many generations.
- 3 <sup>A</sup> fire devoureth before them; and behind them a flame burneth: the land *is as* <sup>the garden of Eden</sup> before them, <sup>and</sup> behind them a desolate wilderness; yea, and nothing shall escape them. <sup>The appearance of them is as the appearance of</sup> horses; and as horsemen, so shall they run. <sup>Like the noise of</sup> chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, <sup>was a strong people</sup> set in battle array. Before their face the people shall be much pained: <sup>all faces shall gather</sup> blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: neither shall one thrust another; they shall walk every one in his path: and *when they fall upon the sword*, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows <sup>like a thief</sup>.
- 10 <sup>The earth shall quake before them; the heavens shall tremble:</sup> the sun and the moon shall be dark, and the stars shall withhold their shining: <sup>and the LORD shall utter his voice before</sup> his army: for his camp *is* very great: <sup>for he is strong that executeth his word:</sup> for the day of the LORD *is* great and very terrible; and <sup>who can abide it?</sup> ¶ Therefore also now, saith the LORD, turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not <sup>your garments</sup>, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. <sup>Who knoweth</sup> if he will return and repent, and leave <sup>a blessing behind him</sup>; *even* <sup>a</sup> meat offering and a drink offering unto the LORD your God? ¶ Blow the trumpet in Zion, <sup>sanctify a fast</sup>, call a solemn assembly: gather the people, <sup>sanctify the congregation</sup>,

ch. 1. 19.  
Gen. 2. 8.  
13. 10.  
Isai. 61. 3.  
Zech. 7. 1.  
Rev. 9. 7.  
Rev. 9. 2.  
ver. 2.  
Jer. 5. 21.  
Isai. 4. 8.  
Nah. 2. 10.  
Jer. 9. 21.  
John 10. 1.  
Ps. 18. 7.  
Isai. 13. 10.  
Ezek. 32. 7.  
ch. 3. 15.  
Matt. 24. 29.  
Jer. 25. 39.  
Amos 1. 2.  
ver. 25.  
Jer. 50. 24.  
Rev. 18. 8.  
Jer. 30. 7.  
Amos 5. 15.  
Zeph. 1. 15.  
Mal. 3. 2.  
Jer. 4. 1.  
Hos. 12. 6.  
Ps. 34. 18.  
Gen. 37. 31.  
2 Sam. 1. 1.  
Ex. 34. 6.  
Jonah 4. 2.  
2 Sam. 12. 22.  
Amos 5. 15.  
Zeph. 2. 3.  
Isai. 65. 8.  
Hag. 2. 19.  
ch. 1. 9, 13.  
Num. 10. 3.  
ch. 1. 14.  
Ex. 19. 10.

<sup>1</sup> Heb. of generation and generation.<sup>2</sup> Heb. pot.<sup>3</sup> Or, dart.

3. The devastation of the locusts was like fire flying before and rushing after them.

garden of Eden] A testimony by the earliest Jewish prophet to Genesis i.

nothing shall be left to it," i.e. to the land.

4. as the appearance of horses] Chiefly on account of their speed and compact ranks; but also on account of a certain similitude in the locust's head to the horse's head.

5. like the noise of a flame of fire] The sound of the swarms feeding is as the rushing of flames driven by the wind.

6. the people shall be much pained] peoples, i.e. the neighbouring nations (so in v. 17).

gather blackness] Or, "are blanching."

8. they shall not be wounded] Rather, "be broken into fragments (as a host)."

9. the windows] Of open lattice-work.

10. The earth shall quake] In their terror the sufferers will think that the heavens are falling and the earth reeling (Jerome).

the sun and the moon shall be dark] The description now passes from the terror of the locusts and temporal foes to the terrors preceding the last day.

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11. his army] Jehovah's executors of vengeance. Cp. Isai. xiii. 3.

13. Penance is vain without repentance; the rent robe is only of use if symbolizing and conducing towards "a broken and a contrite heart" (Ps. li. 17).

repenteth him of the evil] The doctrine of "God's repentance" in inflicting evil would impress upon us (1) the personal character of God, totally distinct and differing from a Law; (2) that in this character the first quality is mercy; (3) that His threatened judgments are conditional and may be averted, as in the case of Nineveh; (4) that the power of human repentance is boundless.

14. Who knoweth] Cp. Jonah iii. 9. leave behind him] On His return "to His place" (Hos. v. 15) in heaven, after turning back from taking vengeance.

a blessing] Materials to supply the daily offerings abandoned on account of the drought and the locusts.

16. sanctify the congregation] Proclaim a solemn assembly, as on a national fast day.

N N

ch. 1. 14.  
 12 Chr. 30. 13.  
 11 1 Cor. 7. 5.

\* Ezek. 8. 16.  
 \* Ez. 32. 11.  
 Deut. 9. 26.  
 17 Ps. 79. 10.  
 18 Mic. 7. 10.

9 Zech. 1. 14.  
 & 8. 2.

10 Deut. 32. 36.  
 11 Jer. 40. 10.

\* ch. 1. 10.  
 Mal. 3. 10.

\* Ex. 10. 19.

\* Jer. 1. 14.

\* Ez. 47. 18.

Zech. 14. 8.

12 Deut. 11. 24.

\* ch. 1. 18.

13 Zech. 8. 12.

14 Jer. 41. 16.

Hab. 3. 18.

Zech. 10. 7.

\* Lev. 28. 4.

Deut. 11. 14.

\* Jam. 5. 7.

\* assemble the elders, <sup>1</sup>gather the children, and those that suck the breasts: <sup>2</sup>let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the LORD, weep <sup>3</sup>between the porch and the altar, and let them say, <sup>4</sup>Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should <sup>5</sup>rule over them: <sup>6</sup>wherefore should they say among the people, Where *is* their God? <sup>7</sup>Then will the LORD <sup>8</sup>be jealous for his land, and pity his people. Yea, the LORD will answer and say unto his people, Behold, I will send you <sup>9</sup>corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach <sup>10</sup>among the heathen: but <sup>11</sup>I will remove far off from you <sup>12</sup>the northern army, and will drive him into a land barren and desolate, with his face <sup>13</sup>toward the east sea, and his hinder part <sup>14</sup>toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because <sup>15</sup>he hath done great things. <sup>16</sup>Fear not, O land: be glad and rejoice: for the LORD will do <sup>17</sup>great things. Be not afraid, <sup>18</sup>ye beasts of the field: for <sup>19</sup>the pastures of the wilderness do spring, for the tree beareth her <sup>20</sup>fruit, the fig tree and the vine do yield their strength. Be glad then, ye children of Zion, and <sup>21</sup>rejoice in the LORD your God: for he hath given you <sup>22</sup>the former rain <sup>23</sup>moderately, and he <sup>24</sup>will cause to come down for you <sup>25</sup>the rain, the former rain, and the latter rain in the first month. And the floors shall be full

1 Or, use a byword against them.

2 Heb. he hath unguished to

do,

3 Or, a teacher of righteousness.

4 Heb. according to righteousness.

*children* *bridegroom* *bride*] i.e. all, with no exceptions or exemptions.

17. The priests are the natural representatives of the people in their sufferings, and act as the intercessors between the people and God (cp. Num. xvi. 48; Heb. vii. 27).

*between the porch and the altar*] The porch or portico was the eastern entrance to the Temple, 30 feet wide. The Altar of burnt sacrifice stood before it in the court. On ordinary occasions the priests were to be seen on the steps and platform of the Altar, arrayed in white mantles and brilliant sashes. On the present occasion they were to occupy the space between the altar and the portico, dressed in black goats'-hair sackcloth, and prostrate themselves towards the Temple, with faces turned from the people.

*should rule over them*] Rather, as in marg. p. r. 17; Deut. xxviii. 37.

18. This and the first clause of the following verse continue to be predictive. Some render the verbs in the past tense, and consider the clause a narrative link between two parts of Joel's work.

*jealous for*] Resenting their wrongs.

19. *corn, &c.*] Cp. i. 10; Hos. ii. 22.

20. Omit "army." "The northern" may be applied geographically to the host of locusts, because in vision Joel saw it enter Palestine from the North: others take the word symbolically for "calamitous" or "ill-omened."

*a land barren &c.*] The neighbourhood of the Dead Sea and the Arabian Desert.

*the east sea the utmost sea*] The Dead Sea the hinder (or West) sea, i.e. the Mediterranean. Deliverance is depicted by the poet being driven E., W., S., beyond the border of the protected land.

*his stink*] Through putrefaction.

*ill savour*] Or, "corruption."

*he hath done great things*] Lit. as in marg.; words descriptive of pride.

21. A summons to earth, beasts (r. 22), and men (r. 23), to rejoice in their deliverance from drought, starvation, and calamity.

*will do*] Rather, *doeth*. As the locusts had done, so Jehovah now does to them.

22. *the pastures of the wilderness*] Previously described as burnt up (i. 19).

23. *the former rain*] The autumn rain so necessary to the newly-sown seed.

*moderately*] Rather, as in marg. "according to righteousness;" i.e. "in right measure." After the fast and the prayer and the repentance, it is in accordance with the righteousness of God, Who repents Him of the evil, that He should send the rains.

*in the first month*] Or, in the first place, in contrast to "afterward" (r. 28). The rain of the first month would be the "latter," or spring, rain, which falls in the month Nisan, answerin to part of March and April, when the corn is coming into ear.

25. Translate as in i. 4. The effects of

- 25 of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years <sup>ch. 1. 4</sup> that the locust hath eaten, the <sup>ver. 11.</sup> cankerworm, and the caterpillar, and the palmerworm, <sup>Lev. 26. 5.</sup> my <sup>Ps. 22. 26.</sup> great army which I sent among you. And ye shall <sup>ch. 6. 14.</sup> eat in <sup>ch. 3. 17.</sup> plenty, and be satisfied, and praise the name of the LORD your <sup>Lev. 26. 11.</sup> God, that hath dealt wondrously with you: and my people shall <sup>Ezek. 37.</sup> never be ashamed. <sup>26, 27, 28.</sup> And ye shall know that I am <sup>Isai. 45. 5.</sup> in the midst <sup>Ezek. 39.</sup> of Israel, and that <sup>22, 28.</sup> I am the LORD your God, and none else: <sup>Isai. 44. 3.</sup> and my people shall never be ashamed. ¶ And it shall come <sup>Ezek. 39. 29.</sup> to pass afterward, that I <sup>22, 28.</sup> will pour out my spirit upon all <sup>Isai. 44. 3.</sup> flesh; \*and your sons and \*your daughters shall prophesy, <sup>Ezek. 39. 29.</sup> your old men shall dream dreams, your young men shall see <sup>22, 28.</sup> visions: and also upon <sup>John 7. 39.</sup> the servants and upon the handmaids <sup>Isai. 54. 13.</sup> in those days will I pour out my spirit. And <sup>Acts 21. 8.</sup> I will show <sup>Gal. 3. 28.</sup> wonders in the heavens and in the earth, blood, and fire, and <sup>Gal. 3. 11.</sup> pillars of smoke. \*The sun shall be turned into darkness, and <sup>Matt. 24. 29.</sup> the moon into blood, \*before the great and the terrible day of <sup>Isai. 13. 9.</sup> <sup>ch. 3. 1, 15.</sup> <sup>Mal. 4. 5.</sup>

the visitation of the locusts would be felt for several years.

28-32. In the Hebrew Text these verses form a chapter of themselves.

28. *it shall come to pass*] To the Hebrew prophet, temporal judgments and the final judgment, temporal deliverance and the great Messianic deliverance, cannot be discovered. One is typical of the other. Further, the Messianic times, foreshadowed by present blessings, are twofold. Sometimes they are the times which follow the first coming of the Messiah, sometimes those during which He shall reign after His second coming. Accordingly the prophet Joel passes on from the immediate blessings of his countrymen to the future blessings which were to be bestowed on the whole world, (1) on the coming of the Messiah, and (2) in His final reign.

*afterward*] In Acts ii. 17, "in the last days;" i.e. Messianic times. Then should be poured out copiously the Spirit's gifts (1 Cor. xii. 7-11) and graces (Gal. v. 22, 23). During the Apostolic days He manifested Himself in both of these ways. If some of His gifts have been since withdrawn, His graces (1 Cor. xii. 31-xiii. 13) still remain, to prove that God's Spirit has been poured upon His Church.

*my spirit*] The cause of spiritual life, as in the beginning of physical life (Gen. i. 2). A glimpse at the doctrine of the personality of the Holy Ghost is here prophetically given (cp. also Num. xi. 25; 1 Sam. x. 10; Ps. li. 11; Isai. xlii. 3; Ezek. xxxix. 29).

*upon all flesh*] An anticipation of the truth more plainly vouchsafed to Isaiah (Isai. lxxv. 1, 2; Rom. x. 20); viz. that God's Church should not be confined to the Jewish nation, but should embrace all mankind.

*dreams...visions*] In the "dream" the action of the ordinary faculties is suspended by natural causes, in the trance or "vision" by supernatural; in either case

the subject manifested to the prophet by God is unfolded before his inner sight. The visions of Isaiah (vi.), Ezekiel (i.), Daniel (viii., x., xi., xii.), Zechariah (i., iv., v., vi.), St. Peter (Acts x.), St. Paul (2 Cor. xii.) are instances of scenes presented in trance; Gen. xv. and Dan. vii. of similar scenes presented in a prophetic dream. The prophet declared the things which he had seen or heard, though without attempt at systematizing or arranging them. Hence the fragmentary character of prophecy, its disregard of times, its imagery, its dramatic form, its obscurity. Prophecy, visions, and dreams are selected by Joel as being the recognized forms of the manifestation of the Spirit under the Old Testament. On the Day of Pentecost, the power of speaking with tongues made manifest the abundant presence of the Spirit, and St. Peter's auditors acknowledged that "this was that which was spoken by the prophet Joel," without waiting for the specific manifestation of His working by means of dream, or vision, or prophecy.

29. *the servants...the handmaids*] Slaves. Man's slaves become God's servants.

*in those days*] Primarily, the period of the Day of Pentecost; but with an onward look to the Second Coming, the signs preceding which are described in rr. 30, 31.

30. The vision of the final judgment which precedes the inauguration of the reign of righteousness.

*blood, and fire*] Cp. Ex. vii. 20, ix. 23. The plagues of Egypt, which preceded the deliverance of the Israelites, and the overthrow of the Egyptians, were typical of the signs and wonders that are to precede the final deliverance and overthrow.

31. Our Lord, in His discourse on the Mount of Olives (Matt. xxiv. 29 &c.), announces that the same signs are to precede the last day (cp. Rev. vi. 12).

\* Rom. 10. 13.

\* Jsa. 46. 13.

Rom. 11. 26.

\* Jer. 31. 7.

Mic. 4. 7.

\* Jer. 30. 3.

Ezek. 38. 14.

\* Zech. 14.

2. 3. 4.

\* 2 Chr. 20. 26.

\* Isai. 66. 16.

Ezek. 38. 22.

\* Obad. 11.

Nah. 3. 10.

/ Amos 1. 6. 9.

\* Ezek. 25.

15, 16, 17.

\* Isai. 43. 5.

&amp; 49. 12.

Jer. 23. 8.

/ Ezek. 23. 42.

\* Jer. 6. 20.

32 the LORD come. And it shall come to pass, that 'whosoever shall call on the name of the LORD shall be delivered: for "in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in "the remnant whom the LORD shall call.

CHAP. 3. FOR, behold, "in those days, and in that time, when I 2 shall bring again the captivity of Judah and Jerusalem, <sup>b</sup>I will also gather all nations, and will bring them down into "the valley of Jehoshaphat, and <sup>d</sup>will plead with them there for my people and <sup>for</sup> my heritage Israel, whom they have scattered 3 among the nations, and parted my land. And they have <sup>c</sup>cast lots for my people; and have given a boy for an harlot, and <sup>d</sup>sold a girl for wine, that they might drink. ¶ Yea, and what have ye to do with me, <sup>f</sup>O Tyre, and Zidon, and all the coasts of Palestine? <sup>g</sup>will ye render me a recompense? and if ye recompense me, <sup>h</sup>swiftly and speedily will I return your recompense upon your own head; because ye have taken my silver and my gold, and have carried into your temples my goodly 6 <sup>i</sup>pleasant things: the children also of Judah and the children of Jerusalem have ye sold unto <sup>j</sup>the Grecians, that ye might 7 remove them far from their border. Behold, <sup>k</sup>I will raise them out of the place whither ye have sold them, and will return 8 your recompense upon your own head: and I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the <sup>l</sup>Sabeans, to a people <sup>k</sup>far off:

<sup>1</sup> Heb. *desirable*: Dan. 11. 38.

<sup>2</sup> Heb. *the sons of the Grecians*.

32. The new Jerusalem (Rev. xxi.) is prefigured here by the earthly Jerusalem freed from her calamities.

*deliverance*] such as shall have escaped. *the remnant*] This is the first appearance in Scripture of the doctrine developed by the prophets (see marg. ref.), but specially by Isaiah (e.g. xi. 11, 16), and enforced by St. Paul (Rom. ix. 27, xi. 5). It is the Old Testament form of the doctrine of the election of grace; Mount Zion representing the Church of Christ, and "the remnant" representing the elected gathered within it. Here the meaning is that salvation will be found among the dwellers in Zion and those of the exiles who have been brought back thither safe. St. Peter (Acts ii. 39), understood by "the remnant" the restored exiles, whom he regards as types of the far-off Gentiles, who are to be brought home by the call of God.

III. 1 &c. The first picture of the coming golden age drawn by a Hebrew prophet. Its details are filled in by almost every subsequent prophet, and they are substantially confirmed by the authority of our Lord and of His Apostle St. John.

2. *all nations*] i.e. all the heathen who have wronged Israel.

*the valley of Jehoshaphat*] The occurrence narrated in 2 Chro. xx. took place about a hundred years before Joel, who probably derived his imagery from the tradition of the great deliverance. "The great multitude" are again gathered in the valley, no

longer, however, called the valley of Blessing (marg. ref.), but the valley of Jehoshaphat, i.e. the valley of the judgment of Jehovah.

*parted my land*] A reference to the Chaldean and Roman conquests, and to the future oppression of God's people of which those conquests were types.

3. *cast lots*] As a mark of contempt. *a boy...a girl*] The Jewish prisoners were held so cheap that a slave-girl was sold by her captor for a draught of wine, and a slave-boy was given in place of the small coin thrown to a prostitute (Gen. xxxviii. 16; Hos. iii. 2). After Hadrian's Jewish war four Jews were sold for a measure of barley at Hebron.

4. *Yea, and what have ye to do with me?*] i.e. "Why do ye too harass My people?"

The Tyrians and Sidonians bought the slaves from the Philistines (*Palestine* or *Philistia*. Cp. 2 Chro. xxi. 17), and sold them to the Greeks of Asia Minor.

*will ye &c.*] i.e. "Have I done anything for which you should avenge yourselves?" No. "And if you raise the question of re-quit, I will avenge myself on you."

6. *the Grecians*] The Tyrians and Sidonians, owing to their maritime character, would naturally come in contact with the Greeks (cp. Ezek. xxvii. 13). About 200 years before the time of Joel, the Greeks had colonized Asia Minor, and would there be ready recipients of Tyre's slaves.

8. *the Sabeans*] the *Shebans*, i.e. the people

- 9 for the LORD hath spoken it. ¶<sup>1</sup>Proclaim ye this among the Gentiles; <sup>2</sup>Prepare war, wake up the mighty men, let all the <sup>3</sup>men of war draw near; let them come up: <sup>4</sup>beat your plowshares into swords, and your <sup>5</sup>pruninghooks into spears: <sup>6</sup>let the weak say, I am strong. <sup>7</sup>Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: <sup>8</sup>thither <sup>9</sup>cause <sup>10</sup>thy mighty ones to come down, O LORD. Let the heathen be awakened, <sup>11</sup>and come up to the valley of Jehoshaphat: for there will I sit to <sup>12</sup>judge all the heathen round about. <sup>13</sup>Put ye in the sickle, for <sup>14</sup>the harvest is ripe: come, get you down; for the <sup>15</sup>press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in <sup>16</sup>the valley of decision: for <sup>17</sup>the day of the LORD is near in the valley of decision. The <sup>18</sup>sun and the moon shall be darkened, and the stars shall withdraw their shining. The LORD also shall <sup>19</sup>roar out of Zion, and utter his voice from Jerusalem; and <sup>20</sup>the heavens and the earth shall shake: <sup>21</sup>but the LORD will be the <sup>22</sup>hope of his people, and the strength of the children of Israel. So <sup>23</sup>shall ye know that I am the LORD your God dwelling in Zion, <sup>24</sup>my holy mountain: then shall Jerusalem be <sup>25</sup>holy, and there shall no <sup>26</sup>strangers pass through her any more. <sup>27</sup>¶ And it shall come to pass in that day, <sup>28</sup>that the mountains shall drop down new wine, and the hills shall flow with milk, <sup>29</sup>and all the rivers of Judah shall <sup>30</sup>flow with waters, and <sup>31</sup>a fountain shall come forth of the house of the LORD, and shall water <sup>32</sup>the

<sup>1</sup> Heb. Sanctify.<sup>2</sup> Or, *arise*.<sup>3</sup> Or, *the Lord shall bring down*.<sup>4</sup> Or, *concession*, or, *threshing*.<sup>5</sup> Heb. *place of repair*, or, *harbour*.<sup>6</sup> Heb. *holiness*.<sup>7</sup> Heb. *go*.<sup>8</sup> Num. 25. 1. Rev. 22. 1.<sup>9</sup> Isai. 8. 9.<sup>10</sup> Jer. 48. 3.<sup>11</sup> Isai. 5. 4.<sup>12</sup> Mic. 4. 3.<sup>13</sup> Zech. 12. 8.<sup>14</sup> ver. 2.<sup>15</sup> Ps. 108. 30.<sup>16</sup> Isai. 13. 3.<sup>17</sup> ver. 2.<sup>18</sup> Ps. 66. 13.<sup>19</sup> & 110. 6.<sup>20</sup> Isai. 2. 1.<sup>21</sup> Mic. 4. 3.<sup>22</sup> Mat. 13. 30.<sup>23</sup> Rev. 14. 15.<sup>24</sup> Jer. 51. 34.<sup>25</sup> Hos. 4. 11.<sup>26</sup> Isai. 63. 3.<sup>27</sup> Lam. 1. 15.<sup>28</sup> Rev. 14. 19.<sup>29</sup> ver. 2.<sup>30</sup> ch. 2. 1.<sup>31</sup> ch. 2. 10.<sup>32</sup> Jer. 25. 30.<sup>1</sup> ch. 2. 11.<sup>2</sup> Hag. 2. 6.<sup>3</sup> Isai. 51. 5.<sup>4</sup> ch. 2. 27.<sup>5</sup> Dan. 11. 45.<sup>6</sup> Obad. 16.<sup>7</sup> Zech. 8. 3.<sup>8</sup> Isai. 35. 8.<sup>9</sup> & 52. 1.<sup>10</sup> Nah. 1. 15.<sup>11</sup> Zech. 14. 21.<sup>12</sup> Amos 9. 13.<sup>13</sup> Isai. 30. 25.<sup>14</sup> Ps. 46. 4.<sup>15</sup> Ezek. 47. 1.<sup>16</sup> Zech. 14. 8.

whose country was situated at the S.W. extremity of Arabia, to the East of the Red Sea; probably descended from Sheba, son of Joktan. As the Tyrians sold Jewish prisoners to the maritime people of the far West, so the Jews should sell Tyrians to the traders of the far East. More than 13,000 Tyrians were sold into slavery after Alexander's conquest.

9. He returns from the parenthesis of vv. 4-8 to "the Gentiles," the "all nations" of v. 2. This verse summons them to come armed and receive their overthrow. Cp. Zech. xiv., Ezek. xxxviii.

*Prepare*] Lit. "sanctify" by sacrifices &c.

10. *plowshares...pruninghooks*] This expression, afterwards proverbial, was perhaps suggested to Joel by the agricultural activity fostered by king Uzziah (2 Chr. xxvi. 10). It is addressed to the heathen before the judgment of Jehovah upon them. Isaiah and Micah (marg. ref.) use it to describe the state of the world after the judgment has been passed.

*let the weak say &c.*] No excuse on the ground of infirmity is to be admitted.

11. *Assemble*] Rather, *hasten*.

*thy mighty ones*] The Angels. Others apply the words to the heathen whom God is about to overthrow.

12. The tradition, which (from this verse) locates the judgment in the Kidron, or

"valley of Jehoshaphat," induces Jews and Mohammedans alike to seek to be buried there.

13. *the harvest is ripe...the press is full*] The heathen stand thick together for destruction in the valley of judgment, as the ripe ears of corn at harvest; or wait to be trodden under foot, as grapes in the press.

*get you down*] Or, *tread* (the wine-press). *their wickedness is great*] Cp. Gen. vi. 5. The cause of visitation is still the same.

14. *the valley of decision*] Or, "of sharp judgment" (Isai. x. 22); a name of similar import with "the valley of Jehoshaphat."

16. *shall roar*] As a lion (Hos. v. 14). His voice (or thunder) shall shew His presence at Jerusalem. Amos (i. 2) begins with the same words, probably to attach his prophecy as closely as possible to Joel's.

*but the Lord*] The remainder of the Book describes the reign of Jehovah after the judgment.

17. *there shall no strangers &c.*] Cp. marg. ref. and Rev. xxi. 27.

18. *the mountains, &c.*] Amos (marg. ref.), therefore, begins and ends his prophecy by a citation from Joel.

*a fountain*] A frequent characteristic of the reign of peace (see marg. ref.).

*the valley of Shittim*] The valley of the Acacias, on the borders of Moab (marg. ref.). The stream is first to fill the Jordan

- ii. 19. 1. 19 valley of Shittim. <sup>1</sup>Egypt shall be a desolation, and <sup>m</sup>Edom  
<sup>m</sup> Jer. 49. 17. shall be a desolate wilderness, for the violence *against* the children  
 Ezek. 25. of Judah, because they have shed innocent blood in their land.  
 12, 13. 20 But Judah shall <sup>1</sup>dwell <sup>a</sup>for ever, and Jerusalem from genera-  
 Amos 1. 11. tion to generation. For I will <sup>o</sup>cleanse their blood *that* I have  
 Obad. 10. not cleansed: <sup>p</sup> <sup>2</sup>for the LORD dwelleth in Zion.  
<sup>a</sup> Amos 9. 15.   
<sup>o</sup> Isai. 4. 4.   
<sup>p</sup> Ezek. 48. 35.   
 Rev. 21. 3.

<sup>1</sup> Or, *abide*.

<sup>2</sup> Or, *even I the LORD that dwelleth in Zion*.

valley and the Dead Sea, and then to spread itself even beyond the borders of Judah. It symbolizes the healing and fructifying power which was to emanate from Jerusalem. St. John spiritualizes the image so that the stream is the Holy Spirit's grace.  
 19. The *violence* to which Joel probably refers is the invasion of Shishak in the reign of Rehoboam (1 K. xiv. 25), and the Edomite war in the reign of Jehoram (2 Chr. xxi. 8). Egypt and Edom stand for types and

representatives of the enemies (far and near) of God's people.

20. *shall dwell*] *i.e.* shall be dwelt in; the land is personified (cp. Isai. xiii. 20).

21. Jehovah, by avenging the blood shed (r. 19) will prove that it was innocent (cleanse it), wherever He has not already proved it; a stern but not uncharacteristic conclusion of the first Hebrew apocalyptic description of the last things.

# A M O S.

## INTRODUCTION.

1. THIS prophet's name, that of Isaiah's father (Amoz),—probably meaning *burden* or *burdensome*,—agrees well with the heavy tidings with which he was charged, concerning Israel, Judah, and the neighbouring nations. By occupation, he was the shepherd-owner of a peculiar breed of sheep or goats highly prized for the softness of its wool or hair. He was not wealthy. His further occupation as a *gatherer* (or rather *cultivator*) of *sycomore fruit*, was that of one in a humble class.

If Tekoa was his birth-place, it was one of the cities *built for defence* in Judah by Rehoboam (2 Chr. xi. 5, 6). It was situated on an eminence six miles S. of Bethlehem, and gave its name to the wilderness frequented by the shepherds (2 Chr. xx. 20).

It was from such a country, and from such occupations, not as one reared in any school of the prophets (vii. 14), that Amos was called to be a prophet of the Lord. He appeared (B.C. 809—784),<sup>1</sup> in the reign of Jeroboam II., rebuking the sins of monarch, princes, priests, and people, within the precincts of the court and sanctuary at Bethel (vii. 13). The kingdom of Israel was prosperous; and the sins rebuked—idolatry, debauchery, oppression of the poor, bribery, extor-

tion, covetousness, and fraud—are such as agree with a season of peace and plenty. There is a tradition that Amos suffered death at the hands of his countrymen for the boldness of his denunciations, but it has no support.

As Amos follows Joel in our Bible, so he takes up the subject of his prophecy, and begins by using a phrase of his predecessor's (iii. 16).

There is a remarkable unity about the prophecy. The judgment of God is denounced, first, against the neighbouring nations (i.—ii. 3) and upon Judah (ii. 4, 5); but it bursts with all its force on Israel (ii. 6—vi. 14). The people are rebuked for their manifold sins, and their overthrow is certain. Yet the house of Jacob is not to be utterly destroyed: *the fallen tabernacle of David* shall be reared up again.

The force, beauty, and freshness of the images freely employed by Amos have been often pointed out. They are almost all drawn from those aspects of nature with which his place of abode and manner of life rendered him most familiar. His addresses to his countrymen shew great oratorical power. He is no unlettered peasant, but a man of great natural powers of thought, of observation, and of expression—all subordinated to the will of Him Who called him to his office and fitted him for his work.

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<sup>1</sup> See p. 541.



Amos also abounds in terms, idioms, and ritual allusions which prove great familiarity with the Books of Moses, and imply it on the part of those whom he ad-

dressed. And as he has employed in his writings the words that are found in the earlier books, so later prophets have incorporated several of his expressions in their works.<sup>1</sup>

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<sup>1</sup> The following are instances: Cp. ii. 10 with Deut. xxix. 5; iv. 6, 8, 9, 10 with Deut. iv. 30, xxx. 2; iv. 9 with Deut. xxviii. 22; iv. 11 with Deut. xxix. 23; v. 11 with Deut. xxviii. 30, 39; v. 12 with Num. xxxv. 31. In i. 2, Joel iii. 16 is

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cited; in ix. 13, Joel iii. 18; i. 4 is referred to in Jer. xlix. 27; i. 13 in Jer. xlix. 3; v. 1 in Ezek. xxvii. 2, xxviii. 12, xxxii. 2; iv. 9 in Hag. ii. 17. See also Introd. to Hosea (p. 513, n. 9).

## THE BOOK OF THE PROPHET

# A M O S.

**CHAP. 1.** THE words of Amos, "who was among the herdmen of <sup>6</sup>Tekon, which he saw concerning Israel 'in the days of Uzziah king of Judah, and in the days of "Jeroboam the son of Joash <sup>2</sup>king of Israel, two years before the 'earthquake. And he said, The LORD will 'roar from Zion, and utter his voice from Jeru- salem; and the habitations of the shepherds shall mourn, and the top of "Carmel shall wither.

3 Thus saith the LORD; For three transgressions of <sup>1</sup>Damascus, <sup>1</sup>and for four, I will not <sup>2</sup>turn away the punishment thereof; <sup>1</sup>because they have threshed Gilead with threshing instruments <sup>4</sup>of iron: <sup>1</sup>but I will send a fire into the house of Hazael, which <sup>5</sup>shall devour the palaces of Ben-hadad. I will break also the <sup>1</sup>bar of Damascus, and cut off the inhabitant from <sup>4</sup>the plain of Aven, and him that holdeth the sceptre from <sup>4</sup>the house of Eden: and <sup>1</sup>the people of Syria shall go into captivity <sup>2</sup>unto Kir, saith the LORD.

<sup>1</sup> Or, you, for four.

<sup>2</sup> Or, convert it, or, let it

<sup>3</sup> *Lequet*: and so ver. 6 &c.

<sup>4</sup> Or, *Bikuthi-uten*.

<sup>5</sup> Or, *Beth-edon*.

<sup>6</sup> 1 Sam. 25. 2.

Isai. 33. 9.

<sup>1</sup> Isai. 8. 4.

Jer. 40. 23.

Zech. 9. 1.

<sup>2</sup> 2 Km. 10. 33.

& 13. 7.

<sup>3</sup> Jer. 17. 27.

ch. 2. 2, 5.

<sup>4</sup> Jer. 51. 30.

Lam. 2. 9.

<sup>5</sup> Fulfilled

2 Kin. 18. 9.

<sup>6</sup> ch. 9. 7.

**L. 1.** Cp. Jer. i. 1. The context shews that the words of the prophet had a Divine origin. Amos saw these words, i.e., in prophetic vision.

*the earthquake*] Cp. marg. ref. There is no notice of it in the Historical Books.

**2.** Cp. Joel iii. 16. Carmel as a name is expressive of the richness of the mountain soil and its fitness for the vine and olive. Rising 1200 feet above the sea, its bold front forms the S. end of the Bay of Acre.

**3.** During the reign of David, Rezon threw off his allegiance and made himself master of Damascus (1 K. xi. 23, 25), which became subsequently the capital of Syria. Rezon was the adversary of Solomon throughout his reign. Of his successors seven are named in Scripture. They were always at war with Israel.

*and for four*] A fourth transgression as it were filled up the measure of iniquity of three others (cp. the marg. rend.) A favourite phrase with Amos. Cp. Job v. 19.

*I will not turn away*] Lit. *I will not turn it back, or reverse* (Num. xxiii. 20) the sentence of condemnation.

*threshing instruments of iron*] A sort of wain that moves on iron wheels set with teeth, so that it threshes out the corn, and breaks the straw in pieces.

For the cruelties of the Syrians see marg. ref. *Gilead* is here the country occupied by the Israelites on the E. of Jordan.

**4. a fire**] A symbol of all the severities of war (cp. Num. xxi. 28), and an emblem of God's wrath (Deut. xxii. 22).

*the house of Hazael*] His family, not less than his dwelling. It had been founded in blood, for Hazael had murdered his master, Benhadad II. (2 K. viii. 15).

**5. the bar**] Of brass or iron, which secured the strong gate of a city. To break this was to lay open the city to the enemy.

*the plain*] Better as in marg. i.e. *the Valley*. Amos probably called it the *Valley of Vanity*, or *iniquity*, in allusion to the idolatrous Baal worship (cp. Hosea iv. 15). In the middle of this valley stood Heliopolis, *the city of the Sun*, said to have derived both its name and worship from the Egyptian Heliopolis (or On). The LXX. reads On here.

*the house of Eden*] Or, as in marg., i.e. *the house of delight*.

*the people* &c.] The people, having long dwelt in an earthly paradise, were to be carried captive back to the same northern clime from which the race had come (cp. marg. ref.). The prediction was fulfilled about fifty years afterwards (marg. ref.). Kir has been supposed to be connected with the river Kur, to the North of Armenia, which flows into the Araxes.

The word translated *shall go into captivity* has the meaning of *stripping, baring, uncovering*; and expresses the transportation of the bulk of the population to another land, while their own was deserted. The word is of rare occurrence in earlier Books of the Bible, while it is found frequently in Amos, as well as in contemporary and later writers. This would indicate that the practice expressed by it was of recent date.

- \* 2 Chr. 28. 18.  
Isa. 14. 29.  
Ezek. 25. 15.  
\* ver. 9.  
\* Jer. 47. 1.
- \* Zeph. 2. 4.  
Zech. 9. 5.  
\* Ps. 81. 14.  
\* Jer. 47. 4.  
Ezek. 25. 16.  
\* Isa. 23. 1.  
Jer. 47. 4.  
Ezek. 26.  
Joel 3. 4, 5.  
\* ver. 6.  
\* ver. 4, 7.
- \* Isa. 21. 11.  
Jer. 49. 8.  
Ezek. 25.  
12, 13, 14.  
Joel 3. 19.  
Obad. 1.  
Mal. 1. 4.  
\* Gen. 27. 41.  
Deut. 23. 7.  
Mal. 1. 2.  
\* 2 Chr. 28. 17.  
\* Ezek. 35. 5.  
\* Obad. 9, 10.  
\* Jer. 49. 1.  
Ezek. 25. 2.  
Zeph. 2. 9.  
\* Hos. 13. 16.  
\* Jer. 49. 1.  
\* 2 Sam. 12. 26.  
\* ch. 2. 2.  
\* Jer. 49. 3.
- 6 Thus saith the LORD; For three transgressions of <sup>o</sup>Gaza, and for four, I will not turn away *the punishment* thereof; because they <sup>1</sup>carried away captive the whole captivity, <sup>2</sup>to deliver *them* up to Edom: <sup>3</sup>but I will send a fire on the wall of Gaza, which shall devour the palaces thereof: and I will cut off the inhabitant <sup>4</sup>from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will <sup>5</sup>turn mine hand against Ekron: and <sup>6</sup>the remnant of the Philistines shall perish, saith the Lord God.
- 9 Thus saith the LORD; For three transgressions of <sup>7</sup>Tyrus, and for four, I will not turn away *the punishment* thereof; <sup>8</sup>because they delivered up the whole captivity to Edom, and remembered not <sup>9</sup>the brotherly covenant: <sup>10</sup>but I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.
- 11 Thus saith the LORD; For three transgressions of <sup>11</sup>Edom, and for four, I will not turn away *the punishment* thereof; because he did pursue <sup>12</sup>his brother <sup>13</sup>with the sword, and <sup>14</sup>did cast off all pity, <sup>15</sup>and his anger did tear perpetually, and he kept <sup>16</sup>his wrath for ever: but <sup>17</sup>I will send a fire upon Teman, which shall devour the palaces of Bozrah.
- 13 Thus saith the LORD; For three transgressions of <sup>18</sup>the children of Ammon, and for four, I will not turn away *the punishment* thereof; because they have <sup>19</sup>ripped up the women with child of Gilead, <sup>20</sup>that they might enlarge their border: but I will kindle a fire in the wall of <sup>21</sup>Rabbah, and it shall devour the palaces thereof, <sup>22</sup>with shouting in the day of battle, with a <sup>23</sup>tempest in the day of the whirlwind: and <sup>24</sup>their king shall go into captivity, he and his princes together, saith the LORD.
- <sup>1</sup> Or, carried them away with an entire captivity, 2 Chr. 21. 16, 17, Joel 3. 6.  
<sup>2</sup> Heb. the covenant of brethren, 2 Sam. 5. 11. 1 Kin. 5. 1 & 9. 11-14.  
<sup>3</sup> Heb. corrupted his companions  
<sup>4</sup> Or, divided the mountains.

6. The Philistines tore all from their homes, and gave them over into the hands of their enemy *Edom* (cp. 2 Chr. xxi. 10, 16, 17). Gaza was at this time flourishing, yet the prophet declares (v. 7) that its wall, its pride and strength, should be destroyed (see Jer. xlvii. 1. Cp. Joel iii. 6).

8. See Josh. xiii. 3 note.  
the remnant of the Philistines] They who are left after a first destruction.

9, 10. Tyre violated the friendship ratified between it and Israel in the time of David and Solomon (1 K. v. 1, ix. 13). In the days of Amos Tyre was tributary to Assyria, as it had been for about 150 years. The fire here predicted happened at the end of the siege (Ezek. xxvi. 1, note).

11. brother] Israel had been taught from the first to regard Edom as a brother (Num. xx. 14; Deut. ii. 8). Mount Seir was given by God to Edom, as much as Canaan to Israel. Therefore Israel must not attack Edom. This forbearance was not required (cp. 2 Chr. xx. 10, 11). Edom's sin and punishment are the subject of Obadiah's prophecy.

cast off all pity] Lit. as in marg., i.e. he did violence to the feelings of the heart. Like

a ravenous beast, he was ready to tear and devour.

12. Teman is a district of S. Idumæa, so-called from a descendant of Esau (Gen. xxxvi. 11).

Bozrah was a fortified place in Idumæa; and a name given to several places.

13. The barbarity alluded to is in accordance with other proofs of the ferocity of the Ammonite temper (e.g. 1 Sam. xi. 2): and it is not improbable that they joined Hazael in his atrocious cruelty towards the Gileadites (2 K. viii. 12, x. 32). This wickedness was done with a sordid motive, in order that they who could not resist them might not grow up to call them to account for enlarging their border.

14. Rabbah] i.e. the great, the capital of Ammon (Deut. iii. 11).

I will kindle a fire] Not, as elsewhere, I will send a fire; perhaps intimating that it should begin from within. The shouting is the cry of the victorious enemy; the tempest is the violent motion of the sea; the whirlwind is the violent eddying wind that sweeps everything before it. The imagery points to the irresistible violence of the foe.

15. their king] Or, Malcham, used by

**CHAP. 2. THUS** saith the LORD; For three transgressions of

<sup>a</sup>Moab, and for four, I will not turn away *the punishment* thereof; because he <sup>b</sup>burned the bones of the king of Edom into lime: 2 but I will send a fire upon Moab, and it shall devour the palaces of <sup>c</sup>Kirioth: and Moab shall die with tumult, <sup>d</sup>with shouting, 3 and with the sound of the trumpet: and I will cut off <sup>e</sup>the judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD.

4 Thus saith the LORD; For three transgressions of Judah, and for four, I will not turn away *the punishment* thereof; <sup>f</sup>because they have despised the law of the LORD, and have not kept his commandments, and <sup>g</sup>their lies caused them to err, <sup>h</sup>after the 5 which their fathers have walked: <sup>i</sup>but I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

6 Thus saith the LORD; For three transgressions of Israel, and for four, I will not turn away *the punishment* thereof; because <sup>j</sup>they sold the righteous for silver, and the poor for a pair of 7 shoes; that pant after the dust of the earth on the head of the poor, and <sup>k</sup>turn aside the way of the meek: <sup>l</sup>and a man and his father will go in unto the same <sup>m</sup>maid, <sup>n</sup>to profane my holy 8 name: and they lay *themselves* down upon clothes <sup>o</sup>laid to pledge <sup>p</sup>by every altar, and they drink the wine of <sup>q</sup>the con- 9 demned in the house of their God. Yet destroyed I the <sup>r</sup>Amorite

<sup>1</sup> Or, young woman.

<sup>2</sup> Or, such as have sinned, or, mistreated.

<sup>a</sup> Isai. 15, & 16.  
<sup>b</sup> Jer. 48.  
<sup>c</sup> Ezek. 25. 8.  
<sup>d</sup> Zeph. 2. 8.  
<sup>e</sup> 2 Kin. 3. 27.  
<sup>f</sup> Jer. 48. 41.  
<sup>g</sup> ch. 1. 14.  
<sup>h</sup> Num. 24. 17.  
<sup>i</sup> Jer. 48. 7.

<sup>j</sup> Lev. 26. 14.  
<sup>k</sup> Neh. 1. 7.  
<sup>l</sup> Dan. 9. 11.  
<sup>m</sup> Isai. 28. 15.  
<sup>n</sup> Jer. 16. 19.  
<sup>o</sup> Rom. 1. 25.  
<sup>p</sup> Ezek. 20. 13, 16, 18.  
<sup>q</sup> Jer. 17. 27.  
<sup>r</sup> Hos. 8. 14.  
<sup>s</sup> Isai. 29. 21.  
<sup>t</sup> Isai. 10. 2.  
<sup>u</sup> ch. 5. 12.  
<sup>v</sup> Ezek. 22. 11.  
<sup>w</sup> Ezek. 36. 30.  
<sup>x</sup> Rom. 2. 24.  
<sup>y</sup> Ex. 22. 26.  
<sup>z</sup> Ezek. 23. 41.  
<sup>aa</sup> 1 Cor. 8. 10.  
<sup>ab</sup> Num. 21. 24.  
<sup>ac</sup> Deut. 2. 31.  
<sup>ad</sup> Josh. 24. 8.

Jeremiah as another title for Molech when quoting this passage of Amos. It is therefore probable that here also a word is used whose form contained an allusion to Milcom. Cp. also Zeph. i. 5 note.

II. 1. *burned the bones &c.*] See marg. ref. Others think that the bones were those of the king of Edom who had been in league with Jehoram and Jehoshaphat against Moab (2 K. iii. 9). Moab wreaked his vengeance on the remains of the dead, and therefore drew down the wrath of God.

3. *judge*] The title (*shophet*) of the chief magistrate. Such were the *suffetes* of Carthage. There was no king of Moab at the time.

4. The other nations had *sinned without law*; but Judah had God's written Law, the revelation of His will and truth. They forsook this for *lies*, idols, images of false gods. As their fathers had preferred Baal-peor, Baalim, and Ashtaroth, so their descendants followed their example.

6. Israel's sins are of four kinds: (1) injustice, (2) hardness of heart towards the poor, (3) incest, (4) luxury combined with idolatry. *they sold &c.*] If literal selling of the debtor by the creditor be meant (viii. 6) and not the perversion of justice by bribes; that was against the Law. *The righteous here is one insolvent through no fault of his own.*

*shoes*] Sandals, consisting of a sole of

wood or leather fastened to the foot by straps, but sometimes made of finer materials. The poor man was therefore sold to procure an article either of slight value or of luxury.

7. *That pant &c.*] An obscure expression, meaning (1) the eagerness of the rich to see the poor laid low in the dust; or (2) the rebuke of that greediness after land which made men covet the very dust sprinkled on the head of the oppressed in token of mourning (Neh. ix. 1; Lam. ii. 10).

*turn aside &c.*] By every kind of fraud and by every endeavour to thwart the plans of the meek. The sufferer is described by three words, *poor* or *needy* as to his means (c. 6); *poor*, lit. *depressed*, as to his condition; and *meek* in temper.

*the same maid*] An impurity connected with idolatrous worship (cp. Hos. iv. 14).

*profane my holy name*] The sin was a deliberate offence against God (Lev. xxii. 32).

8. Cp. the Law (Deut. xxiv. 12, 13). Here the *pledged* garments are regarded as the property of the creditors, who *reclined* upon them by the side of altars reared in honour of idols.

*the condemned*] Better as in the marg. The fine imposed was expended in wine drunk in the house of their god. Extortion, self-indulgence, and hardheartedness were combined under a shew of religion.

9. The *Amorite*, as being the most powerful of the Canaanite nations, stood for all.

v Num. 13.  
28, 32, 33.  
\* Isai. 5. 24.  
Mal. 4. 1.  
\* Ec. 12. 51.  
Mic. 6. 4.  
\* Deut. 2. 7.  
\* Judg. 13. 5.

v Isai. 30. 10.  
Jer. 11. 21.  
Mic. 2. 6.  
\* Isai. 1. 14.  
\* Jer. 9. 23.  
ch. 9. 1, &c.  
\* Ps. 33. 16.  
\* Ps. 33. 17.

\* Dent. 7. 6.  
& 10. 15.  
Ps. 147. 19.  
\* See Dan.  
9. 12.  
Matt. 11. 22.  
Luke 12. 47.  
Rom. 2. 9.  
1 Pet. 4. 17.

before them, <sup>1</sup>whose height was like the height of the cedars, and he <sup>2</sup>was strong as the oaks; yet I <sup>3</sup>destroyed his fruit from above, and his roots from beneath. Also <sup>4</sup>I brought you up from the land of Egypt, and <sup>5</sup>led you forty years through the wilderness, to possess the land of the Amorite. And I raised up of your sons for prophets, and of your young men for <sup>6</sup>Nazarites. *Is it not even thus, O ye children of Israel?* saith the LORD. But ye gave the Nazarites wine to drink; and commanded the prophets, <sup>7</sup>saying, Prophecy not. <sup>8</sup>Behold, <sup>9</sup>I am pressed under you, as a cart is pressed <sup>10</sup>that is full of sheaves. <sup>11</sup>Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, <sup>12</sup>neither shall the mighty deliver himself: neither shall he stand that handleth the bow; and he <sup>13</sup>that is swift of foot shall not deliver himself: <sup>14</sup>neither shall he that rideth the horse deliver himself. And he <sup>15</sup>that is <sup>16</sup>courageous among the mighty shall flee away naked in that day, saith the LORD.

CHAP. 3. HEAR this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, ¶ <sup>1</sup>"You only have I known of all the families of the earth: <sup>2</sup>therefore I will <sup>3</sup>punish you for all your iniquities. Can two walk together, except they be agreed? Will a lion roar in the forest, when he hath no prey? will a young lion <sup>4</sup>cry out of his den, if he have taken nothing? Can a bird fall in a snare upon the earth, where no gin is for

<sup>1</sup> Or, *I will press your place, as a cart full of sheaves presseth.*

<sup>2</sup> Heb. *his soul, or, life.*  
<sup>3</sup> Heb. *strong of his heart.*

<sup>4</sup> Heb. *visit upon.*  
<sup>5</sup> Heb. *gave forth his voice.*

The cedar and the oak represent his majestic bearing (margin, ref.) and strength. God hewed them down, and destroyed (a word frequent in Deut.) them root and branch.

11. The Presence of God amongst His people was further proved by the teaching of prophets and by the saintly lives of Nazarites. Of the goodly fellowship of the prophets, some of the most distinguished belonged to the northern division of the country, as Samuel, Ahijah (1 K. xiv. 2, 4), Elijah, Elisha; and, in the age of Amos, Jonah and Hosea.

Nazarites.] See Num. vi. notes. The willing surrender of these young men, lit. chosen, picked men in the vigour and flower of their age, was made when passion is strongest and restraint most irksome.

12. ye gave &c.] They tempted or forced the Nazarites to break that vow of abstemiousness and asceticism which was a standing rebuke to the sensual and luxurious.

Prophecy not.] A necessity was laid upon the prophets (Jer. xx. 9); and they who were rebuked tried to silence them (ch. vii. 10; Isai. xxx. 10; 1 K. xxii. 26, 27).

13. I am pressed under you &c.] i.e. Behold, I, even I, feel the pressure of your sins (cp. Isai. xliii. 24), as the cart that is full of sheaves feels its heavy load. Others render, "I will press you down, as" &c

14, 15. Therefore the flight &c.] The consequence of slighting the long-suffering of God. Flight is rather, place of flight, refuge (Ps. cxlii. 5). Swift of foot, like Asahel (2 Sam. ii. 18).

strengthen his force.] Put forth his strength; i.e. exert himself to any good purpose.

16. naked.] Having thrown off whatever might encumber his flight.

III. 2. therefore &c.] Israel's sins were not like those of other nations (ii. 4); they were sins against light and love. They had more to answer for; their guilt was greater.

3, 8. The key to these short parables is vv. 7, 8. Whether Israel would listen or not, Amos must deliver God's message. And he explains the necessity laid upon him by illustrations, all of which shew that where there is a cause we look for an effect, and where we observe an effect we are sure that there must be a cause.

3. Can two walk &c.] Does not their walking together imply that they have a common object in view? The question may imply that the words of the prophet and the judgments of God could not agree by mere accident.

4. The lion roars when he is about to spring on his prey: the young lion growls in his lair over the prey he has taken.

5. snare...gin.] Perhaps the former stands

- him? shall *one* take up a snare from the earth, and have taken  
6 nothing at all? shall a trumpet be blown in the city, and the  
• people <sup>1</sup>not be afraid? <sup>2</sup>shall there be evil in a city, <sup>3</sup>and the  
7 Lord hath not done it? Surely the Lord God will do nothing,  
but <sup>4</sup>he revealeth his secret unto his servants the prophets.  
8 <sup>5</sup>The lion hath roared, who will not fear? the Lord God hath  
9 spoken, <sup>6</sup>who can but prophesy? ¶ Publish in the palaces at  
Ashdod, and in the palaces in the land of Egypt, and say,  
Assemble yourselves upon the mountains of Samaria, and behold  
the great tumults in the midst thereof, and the <sup>7</sup>oppressed in  
10 the midst thereof. For they <sup>8</sup>know not to do right, saith the  
LORD, who store up violence and <sup>9</sup>robbery in their palaces.  
11 Therefore thus saith the Lord God; <sup>10</sup>An adversary *there shall*  
*be even round about the land*; and he shall bring down thy  
12 strength from thee, and thy palaces shall be spoiled. Thus  
saith the LORD; As the shepherd <sup>11</sup>taketh out of the mouth of the  
lion two legs, or a piece of an ear; so shall the children of Israel  
be taken out that dwell in Samaria in the corner of a bed, and  
13 <sup>12</sup>in Damascus *in a couch*. Hear ye, and testify in the house of  
14 Jacob, saith the Lord God, the God of hosts, that in the day  
that I shall <sup>13</sup>visit the transgressions of Israel upon him I will  
also visit the altars of Beth-el: and the horns of the altar shall  
15 be cut off, and fall to the ground. And I will smite <sup>14</sup>the  
winter house with <sup>15</sup>the summer house; and <sup>16</sup>the houses of
- <sup>1</sup> Or, *not run together* <sup>2</sup> Or, *oppressions* <sup>3</sup> Or, *on the bed's feet*.  
<sup>4</sup> Or, *and shall not the* <sup>5</sup> Or, *spoil* <sup>6</sup> Or, *publish Israel for*.  
LORD do somewhat? <sup>7</sup> Heb. *delivereth*.

for the whole, the latter for that part in which the bird is entangled.

*shall one take up a snare*] Or, *all the snare rise up*! The meaning is: "When a bird is taken the snare rises, and shews what has happened."

6. The prophets, like watchmen, sounded the alarm of coming evil (calamity). When the evil came, could it be doubted that it was from the Lord?

8. *who can but prophesy*!] (cp. Jer. xx. 9).

9. God's prophets are to deliver the proclamation (cp. Matt. x. 27) not *in*, but *lit.* on the flat broad roofs of the palaces that high and low might hear. The Philistines had been foremost among the enemies of Israel after their entrance into Canaan; and the Egyptians, though about this time not unfriendly (Hos. vii. 11, xii. 1), were the earliest and most grievous oppressors of Israel.

*the mountains of Samaria*] The mountains encircling the capital built by Omri (1 K. xvi. 24; Jer. xxxi. 5) are so close to the city that one who stood upon them could observe what passed among its terraces.

*the oppressed*] Better as in marg., *the oppressions* suffered by the weak.

10. *they*] The citizens of Samaria *stored up* what was wrung by oppression from the weak. Cp. Rom. ii. 6.

11. The enemy [others, "distress"] invests the city and occupies the land.

*thy strength from thee*] That in which thou

trustest for defence. The siege of Samaria lasted three years (2 K. xvii. 3-23).

12. As the shepherd attacks the lion, but delivers (and with difficulty) only the most worthless parts, *the two shank-bones and a bit or tip of the ear*, so should it be with the people. Only a remnant, impoverished and despised, should be rescued, about whom the enemy would not trouble himself (cp. 2 K. xxv. 12).

*that dwell* (lit. *sit*) &c.] i.e. on a seat of honour on the *dian*. The indolent security of the nation is described.

*in Damascus in a couch*] *Damascus* had been taken by Jeroboam II. (2 K. xiv. 28), and the city was to his subjects like a *canopied bed*, serving them for state and luxury. Some render, "on the damask of a couch."

14. Jeroboam set up only one altar in Beth-el; but others seem to have been set up after his example, though without authority.

*horns*] See Ex. xxvii. 2, xxix. 12. The prediction uttered against Jeroboam's altar (1 K. xiii. 2) is here repeated.

15. *winter house...summer house*] Probably different apartments in the same house. The prophet was referring to the domestic habits of the wealthy and luxurious. Hence the mention of *houses of ivory*, in which ceilings, walls, floors and furniture were adorned with ivory (cp. marg. ref.).

ivory shall perish, and the great houses shall have an end, saith the LORD.

<sup>a</sup> Ps. 22. 12.  
Ezek. 39. 18.

<sup>b</sup> Ps. 80. 35.

<sup>c</sup> Jer. 16. 16

<sup>d</sup> Job. 1. 15.

<sup>e</sup> Ezek. 12.

5. 12.

<sup>f</sup> Ezek. 20. 30.

<sup>g</sup> Hos. 4. 15.

<sup>h</sup> 12. 11.

<sup>i</sup> ch. 5. 5.

<sup>j</sup> Num. 28.

3. 4.

<sup>k</sup> Deut. 14. 28.

<sup>l</sup> Lev. 7. 13.

<sup>m</sup> 23. 17.

<sup>n</sup> Lev. 22.

18. 21.

<sup>o</sup> Deut. 12. 6.

<sup>p</sup> Ps. 81. 12.

<sup>q</sup> Isai. 26. 11.

<sup>r</sup> Jer. 5. 3

<sup>s</sup> Hag. 2. 17

<sup>t</sup> ver. 6, 8,

<sup>u</sup> 10. 11.

<sup>v</sup> Deut. 28. 22.

<sup>w</sup> Hag. 2. 17.

<sup>x</sup> Joel 1. 4.

<sup>y</sup> & 2. 25.

<sup>z</sup> Ex. 9. 3, 6.

<sup>aa</sup> & 12. 29.

<sup>ab</sup> Deut. 28.

27, 60.

<sup>ac</sup> Ps. 78. 30.

**CHAP. 4.** HEAR this word, ye <sup>a</sup>kin<sup>e</sup> of Bashan, that <sup>e</sup>are in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink. <sup>b</sup>The Lord God hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away <sup>c</sup>with hooks, and your posterity with fishhooks. And <sup>d</sup>ye shall go out at the breaches, every <sup>e</sup>cow at that <sup>f</sup>which is before her; and <sup>g</sup>ye shall cast them into the palace, saith the LORD. ¶ <sup>h</sup>Come to Beth-el, and transgress; at <sup>i</sup>Gilgal multiply transgression; and <sup>j</sup>bring your sacrifices every morning, <sup>k</sup>and your tithes after <sup>l</sup>three years: <sup>m</sup>and <sup>n</sup>offer a sacrifice of thanksgiving with leaven; and proclaim <sup>o</sup>and publish <sup>p</sup>the free offerings: <sup>q</sup>for <sup>r</sup>this liketh you, O ye children of Israel, saith the Lord God. ¶ And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: <sup>s</sup>yet have ye not returned unto me, saith the LORD. And also I have withholden the rain from you, when <sup>t</sup>there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was ruined upon, and the piece whereupon it rained not withered. So two or three cities wandered unto one city, to drink water; but they were not satisfied: <sup>u</sup>yet have ye not returned unto me, saith the LORD. <sup>v</sup>I have smitten you with blasting and mildew: <sup>w</sup>when your gardens and your vineyards and your fig trees and your olive trees increased, <sup>x</sup>the palmerworm devoured them: yet have ye not returned unto me, saith the LORD. I have sent among you the pestilence <sup>y</sup>after the manner of Egypt: your young men have I slain with the

<sup>1</sup> Or, ye shall cast away the things of the palace.

<sup>2</sup> Heb. three years of days.

<sup>3</sup> Heb. offer by burning.

<sup>4</sup> Heb. so ye love.

<sup>5</sup> Or, the multitude of your

gardens, &c. did the palmerworm, &c.

<sup>6</sup> Or, in the way.

IV. 1. *kin<sup>e</sup> of Bashan*] The dissolute nobles of Samaria. Cp. marg. ref.

2. God swears by the holiness which they had profaned (ii. 7).

*take you away* &c.] Like fish drawn irresistibly out of the water by a hook.

3. *ye*] The "kin<sup>e</sup>" (v. 1). The walls of Samaria would be broken down by the besieger. Those who had oppressed the needy would, like the cattle to which they are compared, go out through a gap, *each straight before her*, hurrying away into exile.

*ye shall cast them*] Or, *ye shall cast or fling yourselves, or ye shall rush.*

*the palace*] The word occurs in this place only. Most of the ancient Versions treat the word as a proper name (Mount Rimmon), and several agree in the view that it stands for Armenia.

4. The prophet speaks in irony.

*Beth-el*] The House of God was selected by Jeroboam as a seat of the calf-worship (1 K. xii. 29, 32, 33).

*after three years*] Some prefer "after three days," or "every three days."

5. *offer*] Better as in the marg. which brings out their violation of the Divine command (Lev. ii. 11).

*proclaim...publish*] In ostentation. They thought highly of themselves and their gifts, and would have all men know it.

6-11. The idolaters of Israel had not been allowed to go on without warning. They had been severely chastised by God in five particulars now enumerated.

*yet* &c.] They had partially turned back, but had not returned with full purpose of heart, so as to reach God.

7. *the rain*] The latter rain that usually falls in the latter part of February and March when there are three months to the harvest. Want of rain at this critical season is utterly ruinous to the hopes of the farmer.

8. The drought would not only injure the harvest, but deprive the people of water in their cisterns.

9. *blasting* expresses the scorching of the East wind; *mildew*, the yellow colour of the corn, the result of the blight.

*the palmerworm*] See marg. ref., note.

10. *pestilence after the manner of Egypt*] From the time of the people's deliverance from Egypt this had been threatened if they rebelled (marg. ref.).

*your young men* &c.] See 2 K. xiii. 7.

sword, <sup>1</sup>and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: <sup>2</sup>'yet have ye not returned unto me, saith the LORD. I have overthrown *some* of you, as God overthrew <sup>3</sup>Sodom and Gomorrah, <sup>4</sup>and ye were as a firebrand plucked out of the burning: <sup>5</sup>'yet have ye not returned unto me, saith the LORD. ¶ Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, <sup>6</sup>prepare to meet thy God, O Israel. For, lo, he that forineth the mountains, and createth the <sup>7</sup>wind, <sup>8</sup>and declareth unto man what *is* his thought, <sup>9</sup>that maketh the morning darkness, <sup>10</sup>and treadeth upon the high places of the earth, <sup>11</sup>The LORD, the God of hosts, *is* his name.

CHAP. 5. HEAR ye this word which I <sup>1</sup>take up against you, *even* 2 a lamentation, O house of Israel. ¶ The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; <sup>3</sup>there is none to raise her up. For thus saith the Lord God; The city that went out *by* a thousand shall leave an hundred, and that which went forth *by* an hundred shall leave ten, to the <sup>4</sup>house of Israel. ¶ For thus saith the LORD unto the house of 5 Israel, <sup>6</sup>Seek ye me, <sup>7</sup>and ye shall live: but seek not <sup>8</sup>Beth-el, nor enter into Gilgal, and pass not to <sup>9</sup>Beer-sheba: for Gilgal shall surely go into captivity, and <sup>10</sup>Beth-el shall come to nought. <sup>11</sup>Seek the LORD, and ye shall live; lest he break out like fire in the house of Joseph, and devour *it*, and *there be* none to quench *it* 7 in Beth-el. ¶ Ye who <sup>8</sup>turn judgment to wormwood, and leave off <sup>9</sup>righteousness in the day, *seek him* that maketh the <sup>10</sup>seven stars and Orion, and turneth the shadow of death into the morning, <sup>11</sup>and maketh the day dark with night: that <sup>12</sup>calleth for the

<sup>1</sup> ver. 8.

<sup>3</sup> Gen. 19. 24, 25.

<sup>4</sup> Jud. 13. 19.

<sup>5</sup> Jer. 49. 19.

<sup>6</sup> Zech. 8. 2.

<sup>7</sup> Jude 23.

<sup>8</sup> ver. 6.

<sup>9</sup> Ezek. 13. 5.

<sup>10</sup> & 22. 30.

<sup>11</sup> Luke 14. 31, 32.

<sup>12</sup> Ps. 139. 2.

<sup>1</sup> Dan. 2. 23.

<sup>2</sup> ch. 5. 8.

<sup>3</sup> & 8. 9.

<sup>4</sup> Deut. 32. 13.

<sup>5</sup> Jer. 1. 10.

<sup>6</sup> Isai. 47. 4.

<sup>7</sup> Jer. 10. 16.

<sup>8</sup> ch. 5. 8.

<sup>9</sup> & 9. 6.

<sup>10</sup> Jer. 7. 29.

<sup>11</sup> Ezek. 19. 1.

<sup>12</sup> & 27. 2.

<sup>1</sup> 2 Chr. 15. 2.

<sup>2</sup> Jer. 29. 13.

<sup>3</sup> Isai. 55. 3.

<sup>4</sup> ch. 4. 4.

<sup>5</sup> ch. 8. 14.

<sup>6</sup> Hos. 4. 15.

<sup>7</sup> & 10. 8.

<sup>8</sup> ver. 4.

<sup>9</sup> ch. 6. 12.

<sup>10</sup> Job 9. 9.

<sup>11</sup> Ps. 104. 20.

<sup>12</sup> Job 38. 34.

<sup>1</sup> ch. 8. 6.

<sup>1</sup> Heb. with the captivity of your horses. 2 Kin. 13. 7.

<sup>2</sup> Or, spirit.

11. *Thare overthrown*] Nothing is known of the earthquake referred to.

*a firebrand plucked out of the burning*] They had escaped as narrowly as a half-consumed stick snatched from the fire.

12. *Therefore &c.*] Because these calamities had not brought back the wanderers to God, something worse was coming.

13. *declareth &c.*] God sees man's thought clearly before it has assumed definite shape. He deals with the conscience of man, searches the heart, and makes His presence felt within the soul (Jer. xvii. 9, 10).

*maketh the morning darkness*] As the brightness of the dawn may be overcast with clouds, so can He efface by the darkness of calamity that which is lovely and cheering.

*treadeth &c.*] He tramples on, and has in subjection whatever is loftiest.

V. 1. *a lamentation*] A funeral dirge.

2. Israel is called a *virgin*, not as having been faithful to God, but as having been tenderly guarded and sheltered. Cp. Isai. xlvii. 1.

*she is forsaken*] Or, *she is flung, dashed down upon her own ground.*

3. *went out*] *i.e.* to war. Great cities and small are to suffer.

*leave*] Or, "retain;" *i.e.* the nations should not be annihilated (cp. ix. 11).

5. *Beer-sheba*] Where God had revealed Himself to the patriarch (Gen. xxi. 31), there their descendants set up idolatry.

*nought*] See marg. reff. notes. Heb. *Aven*. Beth-el had been given to vanity, to an idol which is nothing (1 Cor. viii. 4), and should therefore come to nought.

6. *house of Joseph*] The ten tribes. God would shew himself a consuming fire (Deut. iv. 24), as fire among the idolaters.

7. *Ye who turn &c.*] The unjust make most bitter that which is most sweet.

*leave off &c.*] Lit. *righteousness they cast down to the earth* (cp. Isai. xxviii. 2).

8. *the seven stars*] Heb. *Kimah*, a heap; the cluster of seven large and many smaller stars, the Pleiades (Job xxviii. 31 note).

*Orion*] Heb. *Ken*, which means *foolish, impious*. See reff. to Job. The names of these constellations are found in no other Books of the Bible.

*turneth &c.*] The darkness of the "shadow of death" means darkness physical or mental. God can make the deepest gloom bright as the morning.

*that calleth &c.*] Inundations like the Flood are the destruction of the ungodly.



- waters of the sea, and poureth them out upon the face of the  
 " ch. 4. 13. 9 earth: "The LORD is his name: that strengtheneth the 'spoiled  
 against the strong, so that the spoiled shall come against the  
 " Isai. 20. 21. 10 fortress. ¶ "They hate him that rebuketh in the gate, and they  
 " 1 Kin. 22. 8. 11 "abhor him that speaketh uprightly. Forasmuch therefore as  
 your trading is upon the poor, and ye take from him burdens of  
 wheat; "ye have built houses of hewn stone, but ye shall not  
 dwell in them; ye have planted pleasant vineyards, but ye shall  
 " Deut. 28. 12 not drink wine of them. For I know your manifold transgres-  
 " 30, 38, 39. sions and your mighty sins: they afflict the just, they take a  
 " Mic. 6. 15. bribe, and they turn aside the poor in the gate from their right.  
 " Zeph. 1. 13. 13 ¶ Therefore the prudent shall keep silence in that time; for it  
 " Hag. 1. 6. 14 is an evil time. Seek good, and not evil, that ye may live: and  
 " ch. 2. 6. so the LORD, the God of hosts, shall be with you, as ye have  
 " Isai. 20. 21. 15 spoken. "Hate the evil, and love the good, and establish  
 " ch. 2. 7. judgment in the gate: it may be that the LORD God of hosts  
 " ch. 6. 10. 16 will be gracious unto the remnant of Joseph. Therefore the  
 " Mic. 3. 11. LORD, the God of hosts, the Lord, saith thus; Wailing shall be  
 " Ps. 34. 14. in all streets; and they shall say in all the highways, Alas!  
 " Rom. 12. 9. alas! and they shall call the husbandman to mourning, and such  
 " Ex. 32. 30. 17 as are skilful of lamentation to wailing. And in all vineyards  
 " 2 Kin. 19. 4. shall be wailing: for I will pass through thee, saith the LORD.  
 " Joel 2. 14. 18 ¶ "Woe unto you that desire the day of the LORD! to what end  
 " Jer. 9. 17. is it for you? the day of the LORD is darkness, and not light.  
 " Nah 1. 12. 19 'As if a man did flee from a lion, and a bear met him; or went  
 " Isai. 5. 19. into the house, and leaned his hand on the wall, and a serpent  
 " Jer. 17. 15. bit him. Shall not the day of the LORD be darkness, and not  
 " 2 Pet. 3. 4. light? even very dark, and no brightness in it? ¶ "I hate, I  
 " Jer. 30. 7. despise your feast days, and I will not smell in your solemn  
 " Joel 2. 2. 20 assemblies. Though ye offer me burnt offerings and your  
 " Zeph. 1. 15. meat offerings, I will not accept them: neither will I regard the  
 " Jer. 48. 44. 21 light? even very dark, and no brightness in it? ¶ "I hate, I  
 " Isai. 1. 11. despise your feast days, and I will not smell in your solemn  
 " Jer. 6. 20. assemblies. Though ye offer me burnt offerings and your  
 " Hos. 8. 13. meat offerings, I will not accept them: neither will I regard the  
 " Lev. 26. 31. 22 light? even very dark, and no brightness in it? ¶ "I hate, I  
 " Isai. 66. 3. despise your feast days, and I will not smell in your solemn  
 " Mic. 6. 6, 7. assemblies. Though ye offer me burnt offerings and your  
 meat offerings, I will not accept them: neither will I regard the

<sup>1</sup> Heb. *spoil*.<sup>2</sup> Heb. *vineyards of desire*.<sup>3</sup> Or, *a ransom*.<sup>4</sup> Or, *smell your holy days*.

9. That strengtheneth &c.] Translate, Who flashes ruin on night, and ruin shall come against the fortress. The strong shall be overcome and their defences.

10. in the gate] These words belong to They hate, and mean; Kings, princes, judges, in the gate (where justice was administered), shew their hatred of the rebuke and upright speech of the Lord's prophets.

11. burdens] Rather, presents, hewn stone] A sign of wealth or luxury; the dwellings of the Israelites being commonly made of bricks. Ezek. xii. 5, 7.

12. bribe] Better, as in the marg. Cp. Num. xxxv. 31, 32. Murderers who could pay a high price for their acquittal were spared.

14. as ye have spoken] In spite of their many sins they flattered themselves that God was with them. Cp. marg. ref.

15. The reverse of former conduct (v. 10). the remnant of Joseph] For whose sake God would not make a full end of the nation (Isai. vi. 13; Rom. xi. 4, 5).

16. Wailing] Marked by smiting on the

breast as a sign of sorrow. Streets were the broad open spaces, contrasted with the highways or narrow streets.

skilful of lamentation] Mourners or wailers by profession (2 Chr. xxxv. 25).

17. The vineyard usually resounded with mirth and gladness.

pass through] Once (Ex. xii. 12) the Lord passed over and spared His people; now He will visit them as He did Egypt of old.

18. "The day of the LORD" is accompanied by terrors from which there is no escape. A man who escapes from the lion and the bear, and reaches his house exhausted with flight, leans his hand on the wall only to be bitten mortally by a serpent.

20. The prophet appeals to their conscience. Must not that day be all dark to them who love the light?

21. I will not smell (as a sweet savour)] i.e. I have no pleasure in, and will not accept.

22. To be scrupulous in ceremonial observances, was of no avail so long as God was worshipped in a forbidden way.

23 <sup>1</sup>peace offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy  
24 viols. <sup>2</sup>But let judgment <sup>3</sup>run down as waters, and righteous-  
25 ness as a mighty stream. ¶ <sup>4</sup>Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?  
26 But ye have borne <sup>5</sup>the tabernacle <sup>6</sup>of your Moloch and Chiun your images, the star of your god, which ye made to your-  
27 selves. Therefore will I cause you to go into captivity <sup>7</sup>beyond Damascus, saith the LORD, <sup>8</sup>whose name is The God of hosts.

CHAP. 6. WOE <sup>9</sup>to them that <sup>10</sup>are at ease in Zion, and trust in the mountain of Samaria, <sup>11</sup>which are named <sup>12</sup>chief of the nations,  
2 to whom the house of Israel came! <sup>13</sup>Pass ye unto <sup>14</sup>Calneh, and see; and from thence go ye to <sup>15</sup>Hamath the great; then go down to <sup>16</sup>Gath of the Philistines: <sup>17</sup>be they better than these  
3 kingdoms? or their border greater than your border? Ye that  
4 put far away the <sup>5</sup>evil day, <sup>6</sup>and cause <sup>7</sup>the <sup>8</sup>seat of violence to  
4 come near; that lie upon beds of ivory, and <sup>9</sup>stretch themselves upon their couches, and eat the lambs out of the flock, and the  
5 calves out of the midst of the stall; <sup>10</sup>that <sup>11</sup>chant to the sound of the viol, <sup>12</sup>and <sup>13</sup>invent to themselves instruments of music,  
6 like David; that drink <sup>14</sup>wine in bowls, and anoint themselves

<sup>7</sup> Hos. 6. 6.  
<sup>8</sup> Mic. 6. 8.  
<sup>9</sup> Deut. 32. 17.  
Josh. 24. 14.  
Isai. 43. 23.  
Ezek. 20. 8.  
Acts 7. 42.  
<sup>1</sup> 1 K. 11. 33.  
<sup>2</sup> 2 K. 17. 6.  
<sup>3</sup> ch. 4. 13.  
<sup>4</sup> Luke 6. 24.  
<sup>5</sup> Ex. 19. 5.  
<sup>6</sup> Jer. 2. 10.  
<sup>7</sup> Isai. 10. 9.  
<sup>8</sup> 2 Kin. 18. 34.  
<sup>9</sup> 2 Chr. 26. 6.  
<sup>10</sup> Nah. 3. 8.  
<sup>11</sup> Ezek. 13. 27.  
<sup>12</sup> ch. 9. 10.  
<sup>13</sup> ch. 5. 12.  
ver. 12.  
<sup>14</sup> Ps. 94. 20.  
<sup>15</sup> Isai. 5. 12.  
<sup>16</sup> 1 Chr. 23. 5.

<sup>1</sup> Or, thank offerings.

<sup>5</sup> Or, firstfruits.

<sup>8</sup> Or, quiver

<sup>2</sup> Heb. roll.

<sup>6</sup> Or, habitation.

<sup>9</sup> Or, in bowls of wine.

<sup>3</sup> Or, Siccuth your king.

<sup>7</sup> Or, abound with super-

<sup>4</sup> Or, are secure.

fluities.

23. Their songs had no melody to Him who loves only sincere worshippers; to Him they were but noise, like the confused sounds of a multitude.

24. Justice and equity, so long disregarded, must fill the land like a flood. a mighty] Lit. never drying up. See Job vi. 15-20 notes.

25. The meaning seems to be, Ye did indeed offer sacrifices then, but could they be acceptable to Me, when ye also worshipped other gods beside Me, carrying about the images you adored?

26. tabernacle.] A small portable shrine (cp. Acts xix. 24), containing the image of the idol Moloch. Some prefer the marginal rendering, Siccuth (or Sakkuth), taking it as an Assyrian name for Moloch.

Chiun your images] Or, the pedestal, the support of your images. Many take Chiun to be another name for the planet Saturn.

the star of your god] Or, "your star-god." The phrase indicates the worship of the heavenly bodies (Acts vii. 42).

27. Their exile, in God's Providence, was the consequence of their transgression.

beyond Damascus] The prophet does not specify the victorious nation. This was the Assyrians (marg. ref.), a people that, at that time, had shewn no hostility to Israel.

VI. 1. that are at ease] See Isai. xxxii. 9 note. The nobles and chief men, not only of Samaria, but of Zion are rebuked for their self-indulgence (rr. 1-8).

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named] Or, the distinguished men of the chief (see marg.; i.e. the choicest, most favoured) of the nations. In them the people might have expected examples of uprightness. What they saw was injustice, pride, and wantonness.

2. Compare your condition with that of other kingdoms. Look to the E., over the Euphrates, to Calneh (marg. ref.); go to the N. to Hamath (Isai. x. 9 note); then to the W., down to Gath (Josh. xiii. 3), situated in the Shephelah or low land by the Mediterranean.

be they better &c.] These were places which had received less than Israel at the hand of God and a smaller border or territory had been destroyed. What then must be ungrateful Israel's doom?

3. the evil day] See v. 18 note. They assigned a distant date to the fulfilment of the prophet's threats (cp. marg. ref.); hence they made a home for violence; or, they countenanced it on the seat of the judge.

4. beds of ivory] Inlaid with it (iii. 15).

and eat &c.] An illustration of their luxurious living. Of the lambs the best were taken out of the flock, and the best calves picked out from others at the stall.

5. chant] Rather, gable words sung to the harp. Both words and music seem to have been such as would suit effeminate revellers. David devoted his skill to the honour of God; these nobles devoted theirs to heightening the pleasure of their luxurious banquets.

6. bowls] Elsewhere the basins of the great Altar (Ex. xxxviii. 3; Zech. xiv. 20). If

- <sup>o</sup> Gen. 37. 25. with the chief ointments: <sup>o</sup>but they are not grieved for the  
 7 <sup>1</sup>affliction of Joseph. ¶ Therefore now shall they go captive  
 with the first that go captive, and the banquet of them that  
<sup>p</sup> Jer. 51. 14. 8 stretched themselves shall be removed. <sup>p</sup>The Lord God hath  
 Heb. 6. 13, 17. sworn by himself, saith the LORD the God of hosts, I abhor  
<sup>q</sup> Ps. 47. 4. <sup>q</sup>the excellency of Jacob, and hate his palaces: therefore will I  
 Ezek. 24. 21. 9 deliver up the city with all <sup>2</sup>that is therein. And it shall come  
 ch. 8. 7. to pass, if there remain ten men in one house, that they shall  
 10 die. And a man's uncle shall take him up, and he that burneth  
 him, to bring out the bones out of the house, and shall say unto  
 him that *is* by the sides of the house, *Is there yet any with thee?*  
<sup>r</sup> ch. 5. 13. and he shall say, No. Then shall he say, <sup>r</sup>Hold thy tongue:  
<sup>s</sup> ch. 8. 3. 11 <sup>s</sup>for <sup>3</sup>we may not make mention of the name of the LORD. For,  
<sup>t</sup> Isai. 55. 11. behold, <sup>t</sup>the LORD commandeth, <sup>t</sup>and he will smite the great  
<sup>v</sup> ch. 3. 15. 12 house with <sup>v</sup>breaches, and the little house with clefts. ¶ Shall  
 horses run upon the rock? will *one* plow *there* with oxen? for  
<sup>w</sup> Hos. 10. 4. <sup>w</sup>ye have turned judgment into gall, and the fruit of righteousness-  
 13 ness into hemlock: ye which rejoice in a thing of nought,  
 which say, Have we not taken to us horns by our own strength?  
<sup>y</sup> Jer. 5. 15. 14 But, behold, <sup>y</sup>I will raise up against you a nation, O house of  
 Israel, saith the LORD the God of hosts; and they shall afflict  
<sup>z</sup> Num. 34. 8. you from the <sup>z</sup>entering in of Hamath unto the <sup>z</sup>river of the  
 1 Kin. 8. 65. wilderness.

CHAP. 7. THUS hath the Lord God shewed unto me; and, behold,

<sup>1</sup> Heb. *breach*.

<sup>2</sup> Heb. *the falseness thereof*.

<sup>3</sup> Or, *they will not, or, have not*.

<sup>4</sup> Or, *drappings*.

<sup>5</sup> Or, *valley*.

taken literally, it would show that they used sacred vessels at their feasts.

*the chief ointments*] Cp. Ex. xxx. 23, *seq.* Used for anointing holy men and things.

*they are not grieved* &c.] What to them was the ruin impending over the kingdom? They were not *sick at heart*, as noble natures would have been, at the misery that awaited their country.

7. *the banquet*] Rather, *the cry* (of revelry).

8. *hath sworn by himself*] Cp. marg. reff. *excellency*] Here, in the sense of *pride* (cp.

Jer. xiii. 9). Their *palaces* were hateful to Him because enriched by what had been

wrung from the poor and needy (iii. 10, 11). 9. *if there remain* &c.] In the straitness of that siege of three years (2 K. xvii. 5), famine would be followed by pestilence.

10. The man has lost father and brothers. His next of kin is his *uncle*, and he cannot lay him in the earth, on account of plague, or the inaccessibility of the burial-place. His *uncle* therefore must *burn* (an exceptional act, e.g. 1 Sam. xxxi. 11 &c.) instead of bury the dead. When the *uncle* has carried out nine, he finds in the *sides* (i.e. in one of the remote chambers) of the house one who still lives, and he asks, *Is there yet any with thee?* The answer is, *No*. The *uncle's* prohibition, *Hold thy tongue* &c., is the language of despair. Of what avail

was appeal to the Lord in the day of vengeance?

12. The questions represent what is absurd. Do horses run up the steep cliff? Do men plough with oxen on the naked rock? Would not the toil be preposterous? Was then the conduct of the nobles and judges of Israel more reasonable?

*gall hemlock*] The poppy...wormwood (v. 7). The corrupt judge turns what is wholesome into poison.

13. *a thing of nought*] Heb. a *nothing*, a non-entity, that seeming prosperity of the kingdom which had no real foundation.

*horns*] The common emblem of power and might (Deut. xxxiii. 7; Ps. lxxxix. 17). They were exulting in their recent victories over the Syrians, which they considered the result of their own wisdom and valour.

14. *the river* &c.] Better, "the brook (or torrent) of the Arabah," the name for the depressed valley (El Ghor) through which the Jordan flows. The brook may possibly be a stream called in its upper course *Wady el Ahan*, and in its lower *Wady es Safeh*. Cp. 2 K. xiv. 25.

VII. &c. A series of visions, shewing some details of the calamity announced (vi. 14). The first three correspond with the advance of the Assyrians under Pul (2 K. xv. 19, 20); Tiglath-Pileser (do. xv. 29, xvi. 7); and Sennacherib (do. xlvii. 3).

he formed<sup>1</sup> grasshoppers in the beginning of the shooting up of the latter growth; and, lo, *it was* the latter growth after the<sup>2</sup> king's mowings. And it came to pass, *that* when they had made an end of eating the grass of the land, then I said, O Lord God, forgive, I beseech thee: <sup>a</sup> *by whom shall Jacob arise?* for he *is* small. ¶ The Lord repenteth for this: It shall not be, saith the Lord. ¶ Thus hath the Lord God shewed unto me: and, behold, the Lord God called to contend by fire, and it devoured the great deep, and did eat up a part. Then said I, O Lord God, cease, I beseech thee: *'by whom shall Jacob arise?* for he *is* small. The Lord repented for this: This also shall not be, saith the Lord God. ¶ Thus he shewed me: and, behold, the Lord stood upon a wall *made* by a plumbline, with a plumbline in his hand. And the Lord said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, <sup>d</sup> *I will set a plumbline in the midst of my people Israel: 'I will not again pass by them any more: 'and the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and 'I will rise against the house of Jeroboam with the sword.*

10 Then Amaziah <sup>b</sup> the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

12 Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there:

13 but <sup>c</sup> *prophesy not again any more at Beth-el: 'for it is the*

14 *king's chapel, and it is the 'king's court.* ¶ Then answered

<sup>a</sup> Isai. 51. 19.  
ver. 6.  
<sup>b</sup> Deut. 32. 36  
ver. 6.  
Jonah 3. 10.  
Jam. 5. 16.

<sup>c</sup> ver. 2. 3.

<sup>d</sup> See 2 Kin.  
21. 13.  
Isai. 28. 17.  
& 34. 11.  
Lam. 2. 8.  
<sup>e</sup> ch. 8. 2.  
Mic. 7. 18.  
<sup>f</sup> Gen. 28. 23.  
& 46. 1.  
<sup>g</sup> 2 Kin. 15.  
10.  
<sup>h</sup> 1 Kin. 12.  
33.  
<sup>i</sup> 2 Kin. 14.  
23.

<sup>k</sup> ch. 3. 12.  
<sup>l</sup> 1 Kin. 12.  
32.  
& 13. 1.

<sup>1</sup> Or, green worms.

<sup>2</sup> Or, who of (or, for) Jacob shall stand?

<sup>3</sup> Or, sanctuary.

<sup>4</sup> Heb. house of the kingdom.

1. in the beginning &c.] i.e. when the grass, after being mown, began to grow again, and when a plague of grasshoppers (rather locusts) would be most terrible. The latter growth was the result of the latter rain; if there was no aftergrowth, there would be no supply for the winter.

the king's mowings] The first crop of grass in Israel was taken for the king's use. It was thus of no avail to the owners of the soil.

2. by whom &c.] i.e. How can he arise, stand or endure, if thus visited? So r. 5.

for he is small] Reduced and impoverished by the intestine commotions and foreign invasion (2 K. xv.) symbolized by the locusts.

4. to contend] Judicially, in a court of law. God will try their case with fire, which is spoken of symbolically as devouring the sea as well as the land (Joel i. 19).

a part] The part or portion which God decreed to be consumed, and which suffered from the violence of Tiglath-Pileser.

7, 8. In this third vision the Lord comes down to punish the guilty land. The wall had been built by rule and measure; by the same should it be destroyed.

8. pass by] i.e. overlook, forgive.

9. the high places of Isaac] Probably Beersheba (cp. v. 5, viii. 14). Many of these

ancient sites of patriarchal worship were desecrated by Josiah (2 K. xxiii. 8).

the sanctuaries of Israel] Dan, Bethel, and Gilgal, seats of the idol worship.

I will rise &c.] It was by Jeroboam that Israel had been saved; but his son Zachariah was not spared for his father's sake (marg. ref.).

10. Amaziah was probably the chief of the priests of the calf-worship at Bethel.

11. Of this summary of the prophet's words, part is false, and part an unfair account. Not Jeroboam but the house of Jeroboam was so threatened. Amos had indeed foretold the captivity of the people, but Amaziah says nothing of the sins which were its cause, or of the encouragement offered to the penitent.

12. O thou seer (i. 1 note)] A title contemptuously used of his pretensions.

see thee] i.e. for thy profit; "Begone to Judah," where predictions of a rival's overthrow would be acceptable.

13. the king's chapel] Better, as in the marg.; it was the king's, and not God's.

the king's court] See marg. Either a royal house; or, as being the principal seat of the national religion, a royal temple, the sacred capital.

= 1 Kin. 20.  
53.  
2 Kin. 2. 5  
3 & 4. 38.  
4 ch. 1. 1.  
Zech. 13. 5.

Ezek. 21. 2.  
Mic. 2. 6.  
2 See Jer.  
28. 12.  
3 & 29. 21.  
4 Isai. 13. 16.  
Lam. 5. 11.  
Hos. 4. 13.  
Zech. 14. 2.

a Ezek. 7. 2.  
b ch. 7. 8.  
c ch. 5. 23.

d ch. 6. 9.  
e Ps. 14. 4.  
Prov. 30. 14.

f Neh. 13.  
15. 10.  
g Mic. 6. 10.  
h ch. 2. 6.

Amos, and said to Amaziah, I *was* no prophet, neither *was* I <sup>1</sup>a prophet's son; <sup>2</sup>but I *was* an herdsman, and a gatherer of <sup>3</sup>sycomore fruit: and the LORD took me <sup>2</sup>as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel. 16 Now therefore hear thou the word of the LORD: Thou sayest, Prophesy not against Israel, and <sup>2</sup>drop not *thy word* against the house of Isaac. <sup>3</sup>Therefore thus saith the LORD; <sup>4</sup>Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land.

**CHAP. 8.** THUS hath the Lord GOD shewed unto me: and behold 2 a basket of summer fruit. And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the LORD unto me, <sup>2</sup>The end is come upon my people of Israel; <sup>3</sup>I will not again pass by them any more. And <sup>4</sup>the songs of the temple <sup>3</sup>shall be howlings in that day, saith the Lord GOD: *there shall be many dead bodies in every place:* <sup>4</sup>they shall cast <sup>4</sup>them forth with silence. ¶ Hear this, O ye, that <sup>5</sup>swallow up <sup>5</sup>the needy, even to make the poor of the land to fail, saying, When will the <sup>6</sup>new moon be gone, that we may sell corn? <sup>7</sup>and <sup>7</sup>the sabbath, that we may <sup>6</sup>set forth wheat, <sup>8</sup>making the ephah small, and the shekel great, and <sup>7</sup>falsifying the balances by <sup>6</sup>deceit? That we may buy the poor for <sup>8</sup>silver, and the needy for a pair of shoes; *yea*, and sell the refuse of the wheat?

<sup>1</sup> Or, *wild figs*.

<sup>2</sup> Heb. *from behind*.

<sup>3</sup> Heb. *shall howl*.

<sup>4</sup> Heb. *be silent*.

<sup>5</sup> Or, *month*.

<sup>6</sup> Heb. *open*.

<sup>7</sup> Heb. *perverting the balances of deceit*, Hos. 12. 7.

14, 15. The answer of Amos. He did not prophesy from unworthy motives, but in obedience to the command of God, Who had called him to be a prophet (see i. 1 note).

a gatherer] Or, a dresser, cultivator of *sycomores*, a tree resembling the mulberry tree. It grew in Egypt (Ps. lxxviii. 47), and on the coast of southern Palestine (1 K. x. 27). Its fruit is like a fig in shape and smell, but inferior in flavour.

16. The punishment of him who endeavoured to stop him and drive him from the land.

drop not] Used of gentle, persuasive speech (Job xxix. 22). It implies that the prophet's words should be acceptable to His people.

17. a polluted land] A foreign country defiled by the worship of idols. Amos closes by using the words he was charged with having uttered (c. 11).

VIII. 1, 2. In this vision the symbol shews the approach of the end. In the Heb. the words for *summer fruit* and *end* are very similar (*kaitz* and *ketz*), and are derived from a root that means to *cut off*. When the season for ripening the fruit was past, then came the ingathering. This was the end of rural labour. So the end of Israel is when its probation is over.

2. my people...pass by] Cp. vii. 8, 15 notes.

3. the temple] Better, *palace*. The songs of

the nobles (vi. 5) shall change into yells of pain and despair. Death is everywhere. And the dead have no respect paid them. The prophet's language is concise and forcible—*Many the corpses! In every place they are flung! Hush!*

4. swallow up] Lit. *pass after*. Their oppressors *pass* to sweep away the poor (or the meek), the unresisting when they hinder the enlargement of their property.

5. They observed sacred days, but fretted under the restraint. They thought every day lost in which they were not gainers by fraud or violence. To set forth wheat was to open the storehouses.

the ephah] The dry measure (Ex. xvi. 36) they made smaller than it should be. The corn was paid for with precious metal, weighed against the *shekel*. The weight they made too heavy. Thus they gained in two ways. They sold scant measure, and received more than the quantity was worth. falsifying &c.] Better, as in marg. The balance which should have been (Lev. xix. 36); the emblem of fairness was *perverted* to be the means of gain.

6. Men were bought and sold, and for a pair of shoes.

sell the refuse of the wheat] They were sordid as well as grasping. The refuse is lit. *that which fell* through the sieve, not the thin and withered grains.

- 7 The LORD hath sworn by 'the excellency of Jacob, Surely <sup>1</sup>I  
8 will never forget any of their works. 'Shall not the land tremble <sup>2</sup>  
for this, and every one mourn that dwelleth therein? and it  
shall rise up wholly as a flood; and it shall be cast out and  
9 drowned, <sup>3</sup>as by the flood of Egypt. And it shall come to pass  
in that day, saith the Lord GOD, 'that I will cause the sun to  
go down at noon, and I will darken the earth in the clear day:  
10 And I will turn your feasts into mourning, and all your songs  
into lamentation; 'and I will bring up sackcloth upon all loins,  
and baldness upon every head; 'and I will make it as the  
mourning of an only son, and the end thereof as a bitter day.  
11 ¶ Behold, the days come, saith the Lord GOD, that I will send a  
famine in the land, not a famine of bread, nor a thirst for water,  
12 but 'of hearing the words of the LORD: and they shall wander  
from sea to sea, and from the north even to the east, they shall  
run to and fro to seek the word of the LORD, and shall not find  
13 it. In that day shall the fair virgins and young men faint for  
14 thirst. They that 'swear by 'the sin of Samaria, and say, Thy  
God, O Dan, liveth; and, The 'manner 'of Beer-sheba liveth;  
even they shall fall, and never rise up again.

CHAP. 9. 1 SAW the Lord standing upon the altar: and he said,  
Smite the 'lintel of the door, that the posts may shake: and  
cut them in the head, all of them; and I will slay the last of  
them with the sword: 'he that fleeth of them shall not flee  
away, and he that escapeth of them shall not be delivered.  
2 'Though they dig into hell, thence shall mine hand take them;  
'though they climb up to heaven, thence will I bring them down:  
3 and though they hide themselves in the top of Carmel, I will  
search and take them out thence; and though they be hid from  
my sight in the bottom of the sea, thence will I command the  
4 serpent, and he shall bite them: and though they go into cap-  
tivity before their enemies, 'thence will I command the sword,  
and it shall slay them: and 'I will set mine eyes upon them for

<sup>1</sup> Heb. way: See Acts 9.  
2. & 18. 25. & 19. 9, 23. &

24. 11.

<sup>2</sup> Or, chapter, or, knop.

<sup>3</sup> Or, wound them.

<sup>1</sup> ch. 6. 8.  
<sup>2</sup> Hos. 8. 13.  
& 9. 9.  
<sup>3</sup> Hos. 4. 3.

<sup>4</sup> ch. 9. 5.  
<sup>5</sup> Job 5. 14.  
Isai. 13. 10.  
Jer. 15. 9.  
Micah 3. 6.  
<sup>6</sup> Isai. 15. 2.  
Jer. 48. 37.  
Ezek. 7. 14.  
Jer. 6. 26  
Zech. 12. 10.

<sup>7</sup> 1 Sam. 3. 1.  
Ps. 74. 9.  
Ezek. 7. 26.

<sup>8</sup> Hos. 4. 15.  
<sup>9</sup> Deut. 9. 21.  
<sup>10</sup> ch. 5. 5.

<sup>11</sup> Ps. 68. 21.  
Hab. 3. 14.  
<sup>12</sup> ch. 2. 14.

<sup>13</sup> Ps. 139. 8.  
<sup>14</sup> Job 20. 6.  
Jer. 51. 53.  
Obad. 4.

<sup>15</sup> Lev. 26. 33.  
Ezek. 5. 12.  
<sup>16</sup> Lev. 17. 10.  
Jer. 44. 11.

7. the excellency of Jacob] Here a title of God Himself. Cp. 1 Sam. xv. 29.

8. Are not the enormities practised in Israel such as to make the land itself shudder as with an earthquake?

and it shall &c.] Or, And shall it not rise up wholly like the river, and be driven (or tossed) and sink, as the river of Egypt? As the Nile rises, overflows, and then subsides, will not the land of Israel toss like the troubled sea [Isai. lvii. 20], and then sink again?

9. Possibly a reference to eclipses, but more probably to some sudden reverse of fortune (marg. ref.). The prosperous reign of Jeroboam II. was followed by conspiracy and anarchy (cp. Isai. vii. 8).

11, 12. The retribution for slighting the divine warnings given through the prophets.

13. The maiden had devoted the freshness of her youth, the young man his vigour, to the service of an idol which could not profit in the day of distress.

14. the sin of Samaria] The calf at Bethel. Thy god, O Dan, &c.] Or, By the life of

thy god, O Dan (i.e. as surely as thy god liveth, 1 K. xii. 29), and [By] the life of the way of Beersheba, the ritual of Beersheba, in which the idol held a prominent place.

IX. 1. The vision of the Lord Himself come down to execute judgment. His words are addressed to a destroying angel.

the altar] Jeroboam's. Cp. iii. 14, note. the lintel] Rather, as in the marg., the capital, the ornamental head of a column. The violent blow shakes the posts (better, the thresholds); the fall of the building destroys the worshippers.

the last of them] Or, the remainder perish by the sword. Flight and escape would be of no good.

2. hell] Sheol, the place after death.

3. Carmel is named for the hiding-places which its woods and caverns offer. Should they, by contrast, plunge into the sea, the tooth of the deadly serpent awaited them.

4. though they go into captivity &c.] Cp. Deut. xxviii. 65. The caprices of a despot might be fatal to them at any moment.

- 5 evil, and not for good. And the Lord God of hosts is he that toucheth the land, and it shall melt, and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as by the flood of Egypt. It is he that buildeth his <sup>12</sup>stories in the heaven, and hath founded his <sup>2</sup>troop in the earth; he that <sup>3</sup>calleth for the waters of the sea, and poureth them out upon the face of the earth: <sup>1</sup>The Lord is his name.
- 7 ¶ Are ye not as children of the Ethiopians unto me, O children of Israel? saith the Lord. Have not I brought up Israel out of the land of Egypt? and the <sup>11</sup>Philistines from <sup>10</sup>Caphtor, and the Syrians from <sup>6</sup>Kir? Behold, <sup>12</sup>the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saying that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.
- 11 \*In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this.
- 13 Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.
- <sup>1</sup> Or, spheres. <sup>4</sup> Heb. cause to move. <sup>7</sup> Heb. upon whom my name is called.  
<sup>2</sup> Heb. incensuous. <sup>5</sup> Heb. stone. <sup>8</sup> Heb. draweth forth.  
<sup>3</sup> Heb. bundle. <sup>6</sup> Heb. hedge, or, wall. <sup>9</sup> Or, new wine.

6. *stories*] Lit. *steps*. See margin. The heavenly regions rising one above another are spoken of as being *steps* by which to mount to God's immediate presence.

*his troop in*] Lit. *His vault upon*; the *vault of heaven* seeming to rest upon the earth.

7. Israel—forgetting that their privileges must be forfeited by disobedience—is reminded that they were not the only people whose migrations had been directed by God.

*Ethiopians*] Or, *Cushites*, a people despised by the Jews (Num. xii. 1), and who had migrated from Arabia.

*the Philistines from Caphtor*] This must have preceded the Exodus (cp. Deut. ii. 23).

8. *the sinful kingdom*] That of the ten tribes. Jeroboam had made *Israel* to sin, his kingdom was *sinful*, and therefore, after due probation, must be *destroyed*. Not so the *house of Jacob*, the race to which its subjects belonged. Cp. Luke i. 33.

9, 10. The dispersion yet preservation of Israel. The people was to be sifted through all nations; but the seed [so sifted] was not to perish.

10. *precipit*] i.e. "anticipate," surprise.

11. *the tabernacle of David*] A temporary booth, or the rude hut for soldiers.

*breaches* ruins] The former refers to the two kingdoms; the latter to David. There was to be a restoration, when the ruined condition of the family and kingdom of David might seem to render it impossible. The Messianic import of this passage is admitted by the ancient Jews, amongst whom "The Son of the fallen" is a title of the Messiah. The prediction began to be fulfilled (marg. ref.) when Gentiles were received into the Church; its full accomplishment is yet to come (Rom. xi. 25, 26).

12. The Edomites, Israel's bitterest enemies, and all the nations are to be incorporated in the restored kingdom of David, and to bear God's name.

13. The fertility of the land is to be such that there will be no interval between ploughing and harvest, and the vintage is to last till next year's sowing. Amos ends as he began (i. 2) by quoting from Joel (see marg. ref.).

14, 15. Cp. marg. ref.

# OBADIAH.

## INTRODUCTION.

I. OBADIAH ("Worshipper, or servant, of God"; a name common among the Jews<sup>1</sup>) is supposed to have lived either before B.C. 800 or after B.C. 588.

The argument usually relied upon for the earlier date, is the position of the Book in the list of the Minor Prophets. Those who regard this order as chronological consider the date of Obadiah to be fixed by the dates of Amos and Jonah. Those who do not regard this order as chronological suppose that "Obadiah" was placed after "Amos," because his Book is an amplification of the denunciation contained in the last verses of "Amos." The argument usually relied upon for the later date rests upon the assumption that the capture of Jerusalem to which the prophet refers is the capture by the Babylonians,<sup>2</sup> and upon the supposition that in *vv.* 11—14 he speaks of this capture as a thing past. These

verses, however (in whatever way translated), do not necessarily indicate any relation of time, or prove that he lived *either before or after* the capture of which he speaks.

Three other indications of date occur: (1) the relation of time in which Obadiah stands to Joel and Jeremiah; (2) the similarity of the denunciations of Edom by Ezekiel, by the author of the Book of the Lamentations, and by the writer of Psalm cxxxvii.; (3) the greater or less degree in which the mutual relations between Edom and Judah, as depicted by the prophet, apply to one or another period of Edomite and Jewish history.

(1) *a.* Some maintain that Joel (ii. 32) refers directly to Obadiah. If so, Obadiah's date would be that of the earliest of all the Hebrew prophets. It is, however, more probable that Joel's words refer to himself, and are a claim that his prophecy should be regarded as of Divine authority. The similar thoughts and words found in Obad. *vv.* 10—18 and Joel i. 15—iii. 19 do not indicate priority on either side.

*b.* It is the general opinion of scholars, based mainly on philosophical arguments, that Jeremiah's prophecy (xlix. 7—22) is a modified form of the rougher utterance of Obadiah (*vv.* 1—9). Obadiah's date was therefore anterior to the later years of Jeremiah.

(2) The thoughts and words in

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<sup>1</sup> *c. g.* 1 K. xviii. 3; 1 Chr. iii. 21; 2 Chr. xvii. 7; Ezra viii. 9. The prophet can be identified with none of them.

<sup>2</sup> There were three captures of Jerusalem prior to its being taken by the Babylonians, 1. by Shishak in the reign of Rehoboam (1 K. xiv. 25; 2 Chr. xii. 2); 2. by the Philistines and Arabians in the reign of Jehoram (2 Chr. xxi. 16); 3. by Joash king of Israel in the reign of Amaziah (2 K. xiv. 13; 2 Chr. xxv. 23). Of these the second could alone have been referred to by Obadiah; the arguments in favour of an earlier capture are not strong enough to be convincing.



Ezek. xxxv. 5; Lam. iv. 21; Ps. cxxxvii. 7 and in Obad. *vs.* 10—18 are so similar in feeling<sup>3</sup> as to suggest that the same causes evoked them in all four writers, and that they were uttered about the same time, and under the same circumstances. Ezekiel, Jeremiah, and the Psalmist had in their minds the capture of Jerusalem by the Babylonians, and wrote after that event; Ezekiel and Jeremiah in the year B.C. 587, or thereabouts, and the Psalmist at a still later date.

(3) At the time of Obadiah's prophecy it may be probably inferred (*a*) that the Edomites were still in possession of Selah (*v.* 3); and therefore, that he wrote before the occupation of Idumæa by the Nabathæans: and (*b*) that the Edomites were in a state of active hostility towards Judah. This, their usual attitude, was prominently shewn at the time immediately succeeding the Babylonian capture of Jerusalem. The inference from the whole is that Obadiah was a contemporary of Jeremiah, who probably took up and incorporated the denunciation of Edom in his own collection of prophecies against neighbouring nations, almost immediately after it had been made public in the year 587 or 586 B.C.

II. The Edomites, of whom Obadiah prophesies, occupied the range of red hills called Mount Seir, which rises on the eastern side of the valley of the Arabah between the Dead Sea and the Gulf of Akabah. Here Esau settled (Gen. xxxvi.

8); and his descendants, having driven out the original possessors, the Horites (Gen. xiv. 6), occupied the whole of the mountain (Deut. ii. 12). At the time of the Exodus the Edomites refused permission to the Israelites to pass through their territory, and they continued in a permanent state of hostility to the latter after their occupation of Canaan. They were reduced to subjection by David and Solomon. They recovered their independence in the reign of Jehoram (B.C. 889), but were again reduced by Amaziah (B.C. 838), to return to their independence once more in the time of Ahaz (B.C. 743). From this time forward they exercised unintermitting hostility towards their old masters. At the time of the capture of Jerusalem by Nebuchadnezzar (B.C. 588) they took part with the Chaldeans against the Jews, and during the first year of the Captivity they overran the south of Judæa, and occupied it as far as Hebron. Five years after the destruction of Jerusalem, Nebuchadnezzar passing down the valley of the Arabah, which formed the military road to Egypt, crushed the Edomites. To keep the almost impregnable fastnesses of Selah, he, in all probability, transported a colony of Nabathæans—a people of Chaldaean race and origin—and settled them there; while the Edomites who survived his invroad, unable to recover their lost heritage, took advantage of the weakness of the Jews to establish themselves in the south of Judæa.

Here they continued to maintain themselves for some four centuries till they were defeated by Judas Maccabæus (B.C. 166) and were compelled to incorporate themselves in the Jewish nation by John Hyr-

<sup>3</sup> Cf. Obad. 12 with Ezek. xxxv. 13, 15.

"	13	"	"	5, 10.
"	15	"	"	6, 15.
"	18	"	"	7 and
				xxv. 14.
"	16	"	Lam. iv. 21.	
"	12, 14	"	Ps. cxxxvii. 7.	

canus (B.C. 135). Their nationality was thenceforward lost and their name perished at the capture of Jerusalem by the Romans.

III. Obadiah predicts, 1. the conquest and utter destruction of the Edomites on account of their cruelty to the Jews at the time of the capture of Jerusalem; 2. the subsequent expansion of the Israelite nation, and the triumphant glories of Zion.

1. Obadiah distinguishes two conquests over the Edomites, the first to be effected by the heathen—the Nabathæans—(v. 1—9, 15, 16), the second by the restored Jews (v. 17, 18). The fulfilment of both predictions is referred to in a previous paragraph.

2. The promise, that an escaped remnant (v. 17) should occupy Mount Zion, was literally fulfilled in the Restoration under Zerubbabel. The further *idea* of universal expansion is represented under the *form* of overflowing the existing

limits of Judæa on all sides. Typically and partially the prediction had a fulfilment in the days of the Maccabees; but the modern Jews look forward to the time of the revelation of their expected Messiah for its complete accomplishment. Then they suppose that all the exiled Jews will be gathered together from Spain (Sepharad) and elsewhere, and will form a kingdom which will rule over the “Edomites” (*i.e.* as they think, over the “Christians,” and over the rest of the world). Christians believe that the prediction found an accomplishment, but still only a partial and incomplete accomplishment, when the kingdom of Jehovah, ceasing to be confined within the limits of Judæa, expanded into the Catholic or universal Church. And they look forward to a still further accomplishment of it in that future described in the two final chapters of the Book of the Revelation.

# THE BOOK OF THE PROPHET OBADIAH.

## CHAP. 1. THE vision of Obadiah.

<sup>a</sup> Isai. 21. 11.  
& 34. 5.  
<sup>b</sup> Ezek. 25.  
12, 13, 14.  
Joel 3. 19.  
Mal. 1. 3.  
<sup>c</sup> Jer. 49. 14.  
<sup>c</sup> 2 Kin. 14. 7.  
<sup>d</sup> Isai. 14.  
13, 14, 15.  
Rev. 18. 7.  
<sup>e</sup> Job 20. 6.  
Jer. 40. 16.  
Amos 9. 2.  
<sup>f</sup> Hab. 2. 9.  
<sup>g</sup> Jer. 40. 9.  
<sup>h</sup> Deut. 24. 21.  
Isai. 17. 6.

<sup>i</sup> Jer. 38. 22.

<sup>k</sup> Isai. 19. 11.  
<sup>l</sup> Job 5. 12.  
Isai. 29. 14.

<sup>m</sup> Ps. 78. 5.  
Amos 2. 16.  
<sup>n</sup> Jer. 49. 7.  
<sup>o</sup> Gen. 27. 41.  
Ps. 137. 7.  
Ezek. 25. 12.  
Amos 1. 11.  
<sup>p</sup> Ezek. 35. 9.  
Mal. 1. 4.  
Joel 3. 3.  
Nah. 3. 10.

Thus saith the Lord God <sup>a</sup>concerning Edom; ¶ <sup>b</sup>We have heard a rumour from the Lord, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle. 2 Behold, I have made thee small among the heathen: thou art 3 greatly despised. The pride of thine heart hath deceived thee, thou that dwellest in the clefts <sup>c</sup>of the rock, whose habitation <sup>d</sup>is high; <sup>d</sup>that saith in his heart, Who shall bring me down to the 4 ground? <sup>e</sup>Though thou exalt *thyself* as the eagle, and though thou <sup>f</sup>set thy nest among the stars, thence will I bring thee 5 down, saith the Lord. If <sup>g</sup>thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough: if the grapegatherers came to thee, <sup>h</sup>would 6 they not leave <sup>i</sup>some grapes? How are the *things* of Esau 7 searched out! *how* are his hidden things sought up! All the men of thy confederacy have brought thee *even* to the border: <sup>j</sup>the men that were at peace with thee have deceived thee, and 8 prevailed against thee; <sup>k</sup>they that eat thy bread have laid a 8 wound under thee: <sup>l</sup>there is none understanding <sup>m</sup>in him. 'Shall I not in that day, saith the Lord, even destroy the wise men out of Edom, and understanding out of the mount of Esau? 9 And thy <sup>n</sup>mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by 10 slaughter. ¶ For thy <sup>o</sup>violence against thy brother Jacob shame 11 shall cover thee, and <sup>p</sup>thou shalt be cut off for ever. In the day that thou stoodest on the other side, in the day that the strangers <sup>q</sup>carried away captive his forces, and foreigners entered into his gates, and <sup>r</sup>cast lots upon Jerusalem, even thou wast

<sup>1</sup> Or, gleanings?

<sup>2</sup> Heb. the men of thy peace.

<sup>3</sup> Heb. the men of thy bread.

<sup>4</sup> Or, of it.

<sup>5</sup> Or, carried away his substance.

1. Obadiah's prophecy (cp. Nahum i. 1) bears two headings or titles (1) *The vision of Obadiah*; (2) *Thus saith. Edom*. Probably both were affixed by the writer.

We] The Jews, including the prophet. rumour] i.e. "tidings or message from God." See marg. ref.

an ambassador] Or, herald, who bears God's message to the heathen nations.

2-9. The denunciation of Edom.

3. the rock] Selah, the Edomite capital; afterwards Petra, a word of similar import. Selah was situated on either side of a deep ravine, overhung by cliffs. These cliffs are honeycombed with caverns, in which the Edomites dwelt.

4. Cp. Num. xxiv. 21.

5. Brigands do not strip their victims to the skin, nor do grape-gatherers pluck every bunch and berry, but Edom's enemies should leave nothing.

7. the men of thy confederacy] Probably

the neighbouring Arabian tribes. These allies, instead of granting the petition of the Edomites for help, send their ambassadors back to the frontier.

they that eat *dc.*] Those bound to you by hospitality treacherously assault you.

there is none understanding in him] i.e. "his calamity is so overwhelming that, for all his wisdom, he knows not what to do."

8. wise men out of Edom] Edom was proverbial for its wisdom (cp. Job ii. 11 note). mount of Esau] Mount Seir (Gen. xxxii. 3).

10-14. The cause of the previous denunciation of Edom.

thy brother Jacob] Judah is thus designated, in order to recall the relationship. Edom ought to be brotherly, but is not.

thou shalt be cut off for ever] See p. 568. 11. Or, In the day of thy standing... in the day of the strangers carrying away... even thou as one of them.

On the reference of these words see p. 568.

- 12 as one of them. <sup>•</sup> But <sup>1</sup>thou shouldst not have <sup>2</sup>looked on <sup>3</sup>the day of thy brother in the day that he became a stranger; neither <sup>•</sup> shouldst thou have <sup>4</sup>rejoiced over the children of Judah in the day of their destruction; neither shouldst thou have <sup>5</sup>spoken proudly in the day of distress. Thou shouldst not have entered into the gate of my people in the day of their calamity; yea, thou shouldst not have looked on their affliction in the day of their calamity, nor have laid *hands* on their <sup>6</sup>substance in the day of their calamity; neither shouldst thou have stood in the crossway, to cut off those of his that did escape; neither shouldst thou have <sup>7</sup>delivered up those of his that did remain in the day of distress. <sup>8</sup>"For the day of the LORD *is* near upon all the heathen: <sup>9</sup>"as thou hast done, it shall be done unto thee: <sup>10</sup>thy reward shall return upon thine own head. <sup>11</sup>"For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall <sup>12</sup>swallow down, and they shall be as though they had not been. <sup>13</sup>"But upon mount Zion <sup>14</sup>"shall be <sup>15</sup>deliverance, and <sup>16</sup>there shall be holiness; and the house of Jacob shall possess their possessions. And the house of Jacob <sup>17</sup>"shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be *any* remaining of the house of Esau; for the LORD hath spoken *it*. And *they* of the south <sup>18</sup>"shall possess the mount of Esau; <sup>19</sup>"and *they* of the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin *shall possess* Gilead. <sup>20</sup>And the captivity of this host of the children of Israel *shall*

<sup>1</sup> Pa. 22. 17.  
<sup>2</sup> & 54. 7.

<sup>3</sup> Mic. 4. 11.  
<sup>4</sup> Pa. 37. 13.

<sup>5</sup> 137. 7.  
<sup>6</sup> Job 31. 29.

<sup>7</sup> Prov. 17. 5.  
<sup>8</sup> & 24. 17.

<sup>9</sup> Mic. 7. 8.

<sup>10</sup> Ezek. 30. 3.  
<sup>11</sup> Joel 3. 14.

<sup>12</sup> Ezek. 35. 15.  
<sup>13</sup> Hab. 2. 8.

<sup>14</sup> Jer. 25.  
<sup>15</sup> 28, 29.

<sup>16</sup> Joel 3. 17.  
<sup>17</sup> 1 Pet. 4. 17.

<sup>18</sup> Joel 2. 32.  
<sup>19</sup> Amos 9. 8.

<sup>20</sup> Isai. 10. 17.  
<sup>21</sup> Zech. 12. 6.

<sup>22</sup> Amos 9. 12.  
<sup>23</sup> Zeph. 2. 7.

<sup>1</sup> Or, do not behold, &c.

<sup>2</sup> Heb. magnified thy mouth.

<sup>3</sup> Or, forces.

<sup>4</sup> Or, shut up, Ps. 31. 8.

<sup>5</sup> Or, sup up.

<sup>6</sup> Or, they that escape.

<sup>7</sup> Or, it shall be holy,

Joel 3. 17.

12, 13. "Thou shouldst not" should be corrected as in the marg. The prophet's words are a warning to Edomites on what he sees them actually doing.

in the day &c.] i.e. When he was treated in the day of his treatment as a stranger, cruelly.

14. neither &c.] Or, And do not prevent from escaping. The seer sees the Edomites standing outside Jerusalem and watching the enemy as they carry away their prisoners; next he sees them exhibiting signs of joy; next, mocking the sufferers; then he sees them advancing within the gates and plundering the city, or standing at the point where the road divides, and "shutting up" the fugitives "in the hand of the enemy."

15. the day of the LORD] The time when Jehovah will exhibit His majesty by judging and recompensing.

16. As Edomites and Gentiles had held carousals in Jerusalem, rejoicing over the defeat of the Jews, so shall Gentiles and Edomites drink the cup of God's wrath.

17-21. The glories of triumphant Zion. These will consist in (1) the restoration from Captivity, (2) the absorption of the Edomites by the Jews, (3) the universal

expansion of the Jewish kingdom, (4) the reign of Jehovah.

shall be deliverance] Or, as in marg. Some of the exiles shall be restored to Jerusalem.

holiness] The Temple being again consecrated, though now profaned. See marg. rendering and ief., note; cp. Rev. xxi. 27.

possess their possessions] The first step in the future successes of the Jews is the recovery of what was previously their own.

18. the house of Jacob, and the house of Joseph] The united remains of the two tribes and of the ten (cp. Isai. xli. 3), being the instruments by which Esau is finally to be annihilated. See p. 569.

19. The prophet sees the enlargement of Israel on all sides after the destruction of their enemies.

the south] The Negeb, the district between Judah and the desert S. of Palestine.

the plain] Or, Shephelah, the maritime plain from Joppa to Gaza.

At the time that Obadiah uttered this prophecy the Negeb was being ravaged and occupied by the Edomites, and the Shephelah by the Philistines (Ezek. xxv. 15).

20. shall possess that of the Canaanites] Another rendering is, that are among the Canaanites &c.; the meaning of which

\* 1 Kin. 17.

9. 10.

† Jer. 32. 41.

‡ 1 Tim. 4. 16.

Jam. 5. 20.

§ Ps. 23. 23.

Dan. 2. 44.

¶ 7. 14. 27.

Zech. 14. 9.

Luke 1. 33.

possess that of the Canaanites, even <sup>6</sup>unto Zarephath; and the captivity of Jerusalem, <sup>1</sup>which *is* in Sepharad, <sup>7</sup>shall possess the cities of the south. And <sup>8</sup>saviours shall come up on mount Zion to judge the mount of Esau; and the <sup>9</sup>kingdom shall be the LORD'S.

Rev. 10. 6.

<sup>1</sup> Or, shall possess *that which is in Sepharad.*

would be, "These Israelitish exiles that are now scattered among the Canaanites up to Sarepta, and the exiles of Jerusalem, that are now in captivity in Sepharad, shall possess the cities of the South." Obadiah refers to two bodies of exiles; one at Sepharad consisting of citizens of Jerusalem itself; the other, of natives of the villages and towns of Judah, who finding no home to which to return after the fall of Jerusalem had spread themselves "among the Canaanites," *i.e.* through Canaan, "even unto Sarepta," (Surafend, between Tyre and Sidon), *i.e.* into Phœnicia.

*this host*] The word *this* is thought to indicate the body of exiles to which Obadiah himself belonged. If so, a touching personal interest attaches itself to the prophet's words of comfort.

*Sepharad*] Wholly unknown. Some connect the name with an Assyrian word meaning "boundary," or with a town or district of Babylonia.

21. *saviours*] Zerubbabel, the Maccabees, and all who by delivering God's people are types of the great Deliverer.

*on mount Zion*] As being the throne of judgment. As the mountains of Esau represent the heathen world, so mount Zion, as the seat of the Old Testament kingdom of God, is the type of the kingdom of God in its fully developed form.

*the kingdom &c.*] A promise of Messianic times, when Jehovah should be the exclusive object of worship; and His kingdom spread throughout the world (Rev. xi. 15-17).

# J O N A H.

## INTRODUCTION.

JONAH was a prophet of the northern kingdom (cp. 2 K. xiv. 25 note), who flourished in the reign of Jeroboam II. (B. C. 789-749<sup>1</sup>); he was a senior contemporary of Amos and Hosea.

The Book turns upon Jonah's mission to Nineveh; as important as it was unusual. This most remarkable story occupies, however, but a small space in the narrative, the interest being mainly directed to the prophet's own personal history and feelings in relation to his mission and its consequences. The dominant purpose of the Book appears, therefore, to be didactic; it exposes and rebukes in the person of Jonah the tendency to bigotry; it shews to the members of the theocratic commonwealth, not only that "in every nation he that feareth God and worketh righteousness is accepted with Him," but also that Jehovah has a tender, compassionate care for every living man; and it declares that Israelites who have continually to own their indebtedness to the Divine forbearance and forgivingness, ought to sympathize in, and be willing to help forward, the like mercy displayed to any of their fellow-men.

This didactic purpose explains the fact of its having found a place among the prophetic, and not the historical, Books. The Jonah here portrayed, unamiable as he is, may be compared with the Elder

Son in our Lord's parable (Luke xv.); and as the character has in all ages been apt to reappear among God's people, it was an object worthy of Divine inspiration that it should be thus plainly and emphatically rebuked.

The pathos with which the repentance of the Ninevites is described, as following so immediately upon their hearing once the message of Jonah, suggests a covert reference to the obstinate impenitence which Israel manifested, under advantages so far superior. This contrast Christ marked (Matt. xii. 41); and in so doing He may be regarded, as not merely using the Book for an illustration, but as expounding in one instance its designed reference.

The Book has also references of a strictly predictive character. Christ and His Apostles were accustomed to point to Jonah's entombment in the fish, not merely as an occurrence to which His own entombment might be compared, but as a prediction so definite as to require to be verified by such fulfilment (it "*behaved*" Christ to rise again the third day." Luke xxiv. 46). Hence we may in all reverence infer, that this strange and otherwise utterly unaccountable circumstance was ordered by Divine Providence for the very purpose of furnishing a typical prediction, in which both the Lord Jesus Himself (Luke xviii. 31, 33), and His Church as taught by Him, should

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<sup>1</sup> Cp. the dates on p. 541.

recognize the distinct foreshadowing of His preordained Death and Resurrection.

So also the act of the prophet, after being rescued from "the belly of hell," in going to heathen Nineveh and there effecting a reformation and deliverance of its inhabitants, is Divinely intended to refer to the mighty work of salvation which Christ after His resurrection, but not till then, was to effect in the Gentile world. This probably was the meaning of the language of Christ Himself (Matt. xii. 39, xvi. 4; Luke xi. 29); for by implication it pointed to His death, as the extinction of His character as "a minister of the circumcision" (Rom. xv. 8), preparatory to His reappearing in a new character, as no longer the Messiah of Judaism, but the Christ of a more extended ministry, whose scope should embrace not Israel only, but the Gentile world also. Cp. John xii. 24, 32; Gal. iii. 13, 14.

That the Book of Jonah is a canonical Book, bearing the seal of Divine Inspiration, is a decision ruled for the Christian Church by the judgment of Christ. Our Lord in making His reference to this Book, cited what was technically called *Scripture*, appealed to by Himself and by others as of Divine authority. In this relation it deserves to be particularly noticed, that He referred to those portions to which great seeming improbability in different ways attaches. This of necessity presupposed one of two conditions: either that the *occurrence* itself was ordered by God in a very especial manner; or that the *narrative* is a Divinely inspired one. Further, Christ's references shew the Book to be a narrative of actual occur-

rences, and not a parabolic story,—a story invented to be a vehicle of religious teaching. It is plain, for example, that our Lord felt the repentance of Nineveh (Matt. xii. 41) to be a piece of true history; and if so, the other occurrences related in the same Book must be understood as being of the same character: for there is not a shadow of reason for supposing, that the repentance of Nineveh was known to the Jews of our Lord's time through any other channel of information. Indeed, the close inspection of the contents leads strongly to the conclusion, that the Book is not a parabolical story. For (1) although the Book is characterised by a certain unity of object, yet this principal didactic purpose is not so much kept in view as we should have expected it to be, if it had been a fiction invented simply for the purpose of conveying this lesson. To see this, we need only compare it in this respect with the parabolic prophesying contained in Hosea i. iii. (2) In particular, the psalm in ch. ii. would, on the supposition of the Book being a parable, seem to be altogether in the way. Its finding a place here can only be explained by the supposition, that Jonah had actually composed such a psalm, embodying his sentiments in connexion with the situation referred to.<sup>1</sup> (3) It appears unlikely that a real and eminent prophet

<sup>1</sup> In Jonah's Hymn several expressions occur which are found also in the Psalms. Hence the remark that the hymn is little more than a *canto* made up of passages taken out of the Psalms, and that therefore the Book was of late composition. More exact and discriminating criticism warrants the conclusion, that the writer of the hymn was probably familiar with some of the Psalms, as the pious among the Israelites would be certain to be.

should gratuitously have been represented as so foolish, so wayward, so much out of harmony with the mind of God, if he had not in fact so proved himself. It would have been a wanton sacrifice of a prophet's religious character, without parallel. (4) If we compare the story of Jonah with that of Elijah (1 K. xvii.—xix.) we find remarkable resemblance.<sup>2</sup> In particular the highly supernaturalistic character which marks them both, affords a very strong presumption, that both were meant to be taken as narratives of actual occurrences.

The earliest Jewish tradition assigned to this Book a place after Hosea, Joel, and Amos, and before

Micah. This position may be due to Jonah's own era being early; he was probably the very earliest of the twelve minor Prophets; but it is also a reasonable conjecture, that the Jewish Synagogue regarded the narrative itself as a prophesying dating from a very early period, and (most probably) as originating from Jonah himself. Further, since the delineation which the Book gives of Jonah's behaviour is so unfavourable to his character, it commends itself to our sense of fitness, that it should have been supplied by Jonah himself; and there appears to be no just reason for doubting, that he put it together in its present form.

The phrases which the hymn has in common with the Psalms seen *from internal evidence* to be of two kinds; some having the appearance of being adopted from the Psalms (namely *rv.* 2, 5, 7 from Ps. xviii. 3, 6; *rv.* 4, 8 from Ps. xxxi. 22, 6, 7; and, possibly, *r.* 7 from Ps. cxlii. 3); while others were used apparently in the hymn, and were borrowed therefrom by other writers (namely, *r.* 2 borrowed by Ps. cxx. 1; *v.* 5 by Lam. iii. 54). The relation between *r.* 3 and Ps. xlii. 7 is ambiguous. It has been observed that, while Psalms, in which phrases of the latter class are found, are probably of late composition, those Psalms, in which are found phrases of the former class, are assigned in the Hebrew headings to David, and most probably were written by him; while Ps. xlii. is with much probability assigned to David's time. In respect to two of these correspondences, namely that of *r.* 7 with Ps. cxlii. 3 ("of David") and that of *r.* 2 with Ps. cxx. 1 ("of degrees"), internal criticism furnishes no sufficient ground for determining, with any preponderance of probability, which

in each case was derived from the other. Altogether, the internal evidence supplied by the hymn, far from proving a late era for the Book, strongly favours the belief, that at least this portion of the Book was written by Jonah himself.

<sup>2</sup> Elijah's life, like Jonah's, is preserved by miracle; the conversion of Israel on Mount Carmel corresponds with that of Nineveh; Elijah's spirit needs to be schooled by the Divine Spirit as Jonah's does; in both cases a similar expression of extreme impatience is contrasted with tokens of Jehovah's long-suffering care (1 K. xix. 4-14 compared with Jonah iv.): in both a similar interposing control is exercised by Jehovah over various objects with respect to them, described in several instances in very similar terms (cp. 1 K. xvii. 4, 9, xviii. 13, xix. 6 with Jonah i. 4, 17, ii. 10; iv. 6, 7, 8); lastly, each account closes with an interlocution between Jehovah and His servant, by which we are left to infer, without being explicitly told, that the prophet is brought to a more healthy state of feeling.



## THE BOOK OF THE PROPHET

# JONAH.

<sup>a</sup> 2 Kin. 14.  
<sup>25</sup>  
<sup>b</sup> Gen. 10.  
<sup>11, 12</sup>  
<sup>c</sup> ch. 3, 2, 3.  
<sup>d</sup> Gen. 18.  
<sup>20, 21</sup>  
<sup>e</sup> Ezra 8. 6.  
<sup>f</sup> Jam. 5. 4.  
<sup>g</sup> Rev. 18. 5.  
<sup>h</sup> ch. 4. 2.  
<sup>i</sup> Josh. 10. 10.  
<sup>j</sup> Acts 9. 34.  
<sup>k</sup> Gen. 4. 16.  
<sup>l</sup> Job 1. 12.  
<sup>m</sup> Ps. 107. 25.  
<sup>n</sup> So Acts  
<sup>27. 18, 19</sup>  
<sup>o</sup> 1 Sam. 24. 3.  
<sup>p</sup> Ps. 107. 24.  
<sup>q</sup> Joel 2. 14.

**CHAP. 1.** NOW the word of the LORD came unto <sup>1</sup>Jonah the son  
 2 of Amittai, saying, Arise, go to Nineveh, that <sup>b</sup>great city, and  
 cry against it; for <sup>c</sup>their wickedness is come up before me.  
 3 But Jonah <sup>d</sup>rose up to flee unto Tarshish from the presence of  
 the LORD, and went down to <sup>e</sup>Joppa; and he found a ship going  
 to Tarshish: so he paid the fare thereof, and went down into it,  
 to go with them unto Tarshish <sup>f</sup>from the presence of the LORD.  
 4 ¶ But <sup>g</sup>the LORD <sup>h</sup>sent out a great wind into the sea, and there  
 was a mighty tempest in the sea, so that the ship was <sup>i</sup>like to  
 5 be broken. Then the mariners were afraid, and cried every  
 man unto his god, and <sup>j</sup>cast forth the wares that <sup>k</sup>were in the  
 ship into the sea, to lighten <sup>l</sup>it of them. But Jonah was gone  
 down <sup>m</sup>into the sides of the ship; and he <sup>n</sup>lay, and was fast  
 6 asleep. So the shipmaster came to him, and said unto him,  
 What meanest thou, O sleeper? arise, <sup>o</sup>call upon thy God, <sup>p</sup>if  
 7 so be that God will think upon us, that we perish not. And

<sup>1</sup> Called Matt. 12. 39, *Jonas*.

<sup>2</sup> Heb. *cast forth*

<sup>3</sup> Heb. *thought to be broken*.

1, 2. *go to Nineveh*] Try what preaching (iii. 2) will effect in the metropolis of heathendom.

*that great city*] Great in power, as well as in size: its greatness made its welfare dear to God (iv. 11).

*against it*] Or, "unto it" (as in iii. 2). *before me*] Lit. *into my presence*. Cp. Gen. vi. 11; Acts x. 4; Rev. xvi. 19.

3. *Tarshish*] Cp. Isai. xxiii. 1, note. Jonah wished to get to the furthest point westward; so averse was he to the mission eastwards to Nineveh.

*from the presence of the LORD*] i.e. that he might not prophesy in the name of the Lord (Targum). The only explanation (iv. 2) of Jonah's unwillingness is, that he felt assured that Jehovah in His mercifulness would not fulfil the commination which he was commissioned to deliver. His repugnance may, however, have had its roots in national feeling and religious prejudice. The Assyrian monarchy had already begun to assail Palestine, and to assert sovereignty over it. An Israelite prophet would, therefore, receive with much satisfaction the intimation that Nineveh was to be overthrown, and would be unwilling to undertake a mission that might delay the catastrophe. Hence the service demanded of Jonah may have caused him to doubt whether (c. 1) the message could really have been "the word of the Lord;" and the miracle, by which he was at length brought to his task, was designed to overcome an intellectual, as well as moral, repugnance.

*Joppa*] Now *Jaffa*: in Solomon's time the

port of Jerusalem (2 Chr. ii. 16). It was fifty miles from Gath-hepher, which shews the deliberate character of Jonah's purpose in going thither. In Jonah's time the Phœnicians had the carrying trade between this port of Palestine and the distant emporia of Phœnician commerce. Hence the mariners in Jonah's ship are represented as ikblaters (c. 5 note).

*went down into it*] *went aboard*.

4. *sent out*] See marg. The word expresses Jehovah's absolute and exact disposal of the wind. Some suppose that this hurricane fell only upon this ship. This would help to explain the conviction (c. 7) that the storm was a preternatural one.

*the ship was like to be broken*] i.e. The ship's crew counted upon her being wrecked.

5. The crews employed in Phœnician ships were probably drawn from a great variety of nations (Cp. Ezek. xxviii.), who would have various forms of idolatrous worship.

*cast forth the wares*] The last expedient before abandoning the vessel.

*to lighten it of them*] Or, *to lighten* (to ease) *their distress*.

*the sides*] The innermost parts. Jonah would do nothing, but wait till he should be hunted out by Providence.

6. *shipmaster*] Lit. "chief of the pilots." *What meanest thou*] A protest against the unreasonableness of his conduct.

*call upon thy God*] Disobedience had made Jonah incapable of prayer. The call to this duty is forced upon him by a despised heathen man! The chief pilot thinks that, in such an emergency, Jonah might at least pray as others.

- they said everyone to his fellow, Come, and let us <sup>1</sup>cast lots, that we may know for whose cause this evil *is* upon us. So they cast lots, and the lot fell upon Jonah. Then said they <sup>2</sup>unto him, "Tell us, we pray thee, for whose cause this evil *is* upon us; What *is* thine occupation? and whence comest thou? what *is* thy country? and of what people *art* thou? And he said *unto* them, I *am* an Hebrew; and I fear <sup>3</sup>the LORD, the God of heaven, <sup>4</sup>which hath made the sea and the dry land. Then were the men <sup>5</sup>exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them. ¶ Then said they unto him, What shall we do unto thee, that the sea <sup>6</sup>may be calm unto us? for the sea <sup>7</sup>was wrought, and was tempestuous. And he said unto them, "Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest *is* upon you. Nevertheless the men <sup>8</sup>rowed hard to bring *it* to the land; <sup>9</sup>but they could not: for the sea wrought, and was tempestuous against them. Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and <sup>10</sup>lay not upon us innocent blood: for thou, O LORD, <sup>11</sup>hast done as it pleased thee. So they took up Jonah, and cast him forth into the sea: <sup>12</sup>and the sea <sup>13</sup>ceased from her raging. Then the men <sup>14</sup>feared the LORD exceedingly, and <sup>15</sup>offered a sacrifice unto the LORD, and made vows. ¶ Now the

<sup>1</sup> Josh. 7.  
14. 16.  
<sup>2</sup> Sam. 10.  
20, 21.  
<sup>3</sup> Prov. 16. 33.  
Acts 1. 26.  
<sup>4</sup> Josh. 7. 19.  
1 Sam. 14. 43.  
<sup>5</sup> Ps. 146. 6.  
Acts 17. 24.  
<sup>6</sup> John 11. 50.  
<sup>7</sup> Prov. 21. 30.  
<sup>8</sup> Deut. 21. 8.  
<sup>9</sup> Ps. 115. 3.  
<sup>10</sup> Ps. 89. 9.  
Luko 8. 21.  
<sup>11</sup> Mark 4. 41.  
Acts 5. 11.

<sup>1</sup> Or, JEHOVAH.  
<sup>2</sup> Heb. with great fear.  
<sup>3</sup> Heb. may be silent from us.

<sup>4</sup> Or, grew more and more tempestuous.  
<sup>5</sup> Heb. went.  
<sup>6</sup> Heb. digged.

<sup>7</sup> Heb. stood.  
<sup>8</sup> Heb. sacrificed a sacrifice unto the LORD, and rowed cove.

*think upon us*] Bethink Himself of us, (cp. Ps. xl. 17). Others render, "will brighten upon us," will no longer shew this dark countenance, but will look down upon us with light (cp. Ps. iv. 6).

7. *let us cast lots*] These shipmen believing that the storm was an expression of Divine wrath, used the lot to obtain Divine guidance. This belief the Hebrew (2 Sam. xxi. 1) shared with the heathen. See marg. ref.

8. *for whose cause...*] Probably to be omitted; as inserted by error from v. 7.

*What &c.*] Inquiries not due to curiosity, but to an apprehension that the stranger's "occupation" was offensive to Heaven; or that pollution attached to his "place," or "country," or "people."

9. *Hebrew*] Jonah means, "I am no Gentile like you; I am an Israelite. I worship JEHOVAH, and own myself His servant." The turning-point of Jonah's conversion. Does not this, the most salient feature in the reply (see also v. 10), betoken the writer to be Jonah himself?

10. *Why &c.*] Or, *What is this that thou hast done?* i.e. "How *couldst* thou so willfully provoke the anger of this mighty God?" That he, a prophet, should be thus rebuked by heathen men, was no small ingredient in his punishment; whilst it is a

note of his penitent self-humiliation, that he himself so frankly records the fact.

11. *What &c.*] They supposed, that as a prophet Jonah would be able to tell them what was Jehovah's will.

*calm*] Or, *silent*. Cp. Mark iv. 39. *wrought*] Or, as in marg. (so v. 13).

12. *cast me forth*] Jonah spoke under a prophetic impulse. It was the drawing of the Divine will working inwardly upon the prophet's soul. His conduct presents a striking analogy to Christ's going forward, in harmony with His Father's will, to suffer for the human race. That Jonah does not cast himself overboard is a fact which illustrates in a remarkable manner that abhorrence of suicide, which distinguishes the heroism of the Bible as contrasted with that of heathenism.

13. *to bring it*] The wind blew from the land. Their disinterested endeavours to save Jonah proceeded partly from fear of offending God (v. 14).

14. *lay not upon us innocent blood*] i.e. "Charge us not with the guilt of murder" (cp. marg. ref.). Contrast the tenderness of these heathen sailors with the readiness with which the Israelites shed the blood of prophets.

15. They sacrificed one of the animals on board their ship, and bound themselves to further acts of devotion afterwards. Note,

<sup>a</sup> Matt. 12. 40.  
<sup>b</sup> 16. 4.  
<sup>c</sup> Luke 11. 30.  
<sup>d</sup> Ps. 130. 1.  
<sup>e</sup> 130. 1.  
<sup>f</sup> 142. 1.  
<sup>g</sup> Lam. 3. 55, 56.  
<sup>h</sup> Ps. 65. 2.  
<sup>i</sup> Ps. 69. 6.  
<sup>j</sup> Ps. 42. 7.  
<sup>k</sup> Ps. 31. 22.  
<sup>l</sup> 1 Kin. 8. 38.  
<sup>m</sup> Ps. 69. 1.  
<sup>n</sup> Lam. 3. 54.

LORD had prepared a great fish to swallow up Jonah. And  
 "Jonah was in the belly of the fish three days and three nights.  
 2 THEN Jonah prayed unto the LORD his God out of the fish's  
 2 belly, and said, ¶ I "cried "by reason of mine affliction unto the  
 LORD, "and he heard me; out of the belly of "hell cried I, and  
 3 thou heardest my voice. "For thou hadst cast me into the deep,  
 in the "midst of the seas; and the floods compassed me about :  
 4 "all thy billows and thy waves passed over me. "Then I said,  
 I am cast out of thy sight; yet I will look again "toward thy  
 5 holy temple. The "waters compassed me about, even to the  
 soul: the depth closed me round about, the weeds were wrapped  
 6 about my head. I went down to the "bottoms of the mountains;  
 the earth with her bars was about me for ever: yet hast thou

<sup>1</sup> Heb. borels.

<sup>2</sup> Or, out of mine affliction.

<sup>3</sup> Or, the grave, Isai. 14. 9.

<sup>4</sup> Heb. heart.

<sup>5</sup> Heb. cuttings off.

that here also Gentiles proved themselves more accessible to religious impressions than God's chosen people often were.

17. *prepared*] appointed; assigned to a particular work. Cp. iv. 6, 7, 8.

*a great fish*] Various supposed to have been (a) the Great Spermaceti Whale, the throat of which is capacious enough to give passage to the body of a man; or (b), one of the shark tribe; or (c) the Rorqual, i.e. whale with folds—all found in the Mediterranean. It may be admitted that amongst these various possibilities we are wholly incapable of determining what the actual fact was, either in respect to the part of the animal in which the prophet was imprisoned, or to the particular kind of "fish;" it is enough to be able to shew, that from among the inhabitants of the sea the Almighty might call forth one for the office here assigned to it.

*the belly*] Lit. as in marg. To continue alive in the fish for three days and then to be yielded up alive, was altogether miraculous; and as such the fact is exhibited to us in Scripture (marg. ref.). See p. 573. *three days and three nights*] A period chosen by Divine Providence for the purpose of more completely typifying Christ's imprisonment in "the belly of hell."

II. 1. *the LORD his God*] An expression, reminiscent of the happy sense of communion with God which the prophet felt. The tone agrees with the supposition, that the writer of the Book was Jonah himself recording his own experience. He "cried" (v. 2) as he was sinking in the deep, and was being swallowed up by the fish, with perhaps, even then, a prophetic assurance of Divine preservation; and when he awoke to consciousness, he prayed with thankfulness to his Preserver. The sentiments expressed are those which he had then felt: the *form*, into which they here appear cast, and which presents a highly finished specimen of Hebrew poetry, was the production of a later and more tranquil hour. Cp.

Pss. xxii., lxix. See p. 574 n. 1, and cp. throughout the marg. ref.

2. *by reason of mine affliction*] See marg. and Ps. xviii. 6.

*heard*] answered. Jonah knew this, when he found himself still in life within the fish; he knew it, when he found himself restored to the dry land.

*hell*] "Sheol," see marg.

3. This verse takes up the horrors of his situation; v. 4, the devotional feelings which it suggested.

*thou hadst* (or, *didst*) *cast me into the deep*] It was not the mariners, but the Hands of God.

*all thy billows and thy waves*] Cp. marg. ref. where the expression is used figuratively. Here it is used literally, and yet symbolizes, to the prophet's view, the wrath of God.

4. *thy holy temple*] In heaven (v. 7. Cp. Pss. xi. 4, xviii. 6). Spiritually and bodily his condition seemed hopeless; yet, who could tell what Jehovah in His power and mercy might not do? These alternating emotions, of despair and of supplication, may have been the last workings of his soul as he was passing into unconsciousness.

5. *even to the soul*] Invading the very citadel of life. Cp. marg. ref.

*the weeds &c.*] This is intended to mark, either the depth to which he had sunk, or his hopeless condition inextricably entangled in the weeds.

6. *the bottoms of the mountains*] See marg. i.e. the far away depth, where the foundation-mountains of the earth (Pss. xxiv. 2, cxxxvi. 6) were vaguely conceived to end, or to be "cut off," resting on the floor of the sea. In sinking thither, Jonah had felt himself sinking into Hades.

*the earth &c.*] Or, as for the earth, her bars were fast about me for ever, i.e. "the gates of earth had been closed in upon me." Jonah means, that he was in Hades (cp. Ps. lxxiii. 9).

7 brought up my life <sup>1</sup>from <sup>1</sup>corruption, O LORD my God. When <sup>1</sup>my soul fainted within me I remembered the LORD: <sup>1</sup>and my <sup>1</sup>prayer came in unto thee, into thine holy temple. They that <sup>1</sup>observe <sup>1</sup>lying vanities forsake their own mercy. But I will <sup>1</sup>sacrifice unto thee with the voice of thanksgiving; I will pay <sup>1</sup>that that I have vowed. <sup>1</sup>Salvation is of the LORD.

<sup>1</sup> Ps. 16. 18.  
<sup>1</sup> Ps. 19. 6.  
<sup>1</sup> 2 Kin. 17. 15.  
<sup>1</sup> Jer. 10. 8.  
<sup>1</sup> & 16. 19.  
<sup>1</sup> Ps. 50. 14, 23.  
<sup>1</sup> & 116. 17, 18.  
<sup>1</sup> Hos. 14. 2.  
<sup>1</sup> Heb. 13. 15.  
<sup>1</sup> Ps. 8. 8.

10 And the LORD spake unto the fish, and it vomited out Jonah upon the dry land.

CHAP. 3. AND the word of the LORD came unto Jonah the second 2 time, saying, Arise, go unto Nineveh, that great city, and 3 preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the LORD. ¶ Now Nineveh was an <sup>2</sup>exceeding great city of three days' 4 journey. And Jonah began to enter into the city a day's journey, and <sup>2</sup>he cried, and said, Yet forty days, and Nineveh 5 shall be overthrown. ¶ So the people of Nineveh <sup>2</sup>believed God, and proclaimed a fast, and put on sackcloth, from the greatest 6 of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered <sup>2</sup>him with sackcloth, <sup>2</sup>and sat in

<sup>2</sup> See Deut. 18. 22.  
<sup>2</sup> Matt. 12. 41.  
<sup>2</sup> Luke 11. 32.  
<sup>2</sup> Job 2. 8.

<sup>1</sup> Or, the pit.

<sup>2</sup> Heb. of God: So Gen. 30. P. Ps. 38. 6. & 80. 10.

from corruption] See marg. and marg. ref., i.e. the abyss of Hades.

7. When my soul fainted] In utter despair; or in physical exhaustion.

8. observe lying vanities] Regard idols (Ps. xxxi. 6 note). Such worship was futile (see i. 5). The prophet glances also at his own folly, in having chosen his own way instead of obeying Jehovah's command.

their own mercy] their goodness, i.e. their loving Friend, God. [Others render, "their state of favour with God."]

9. But I] In contrast to r. 8.

that I have vowed] i.e. vows to offer thanksgiving-sacrifices, made in connexion with his prayers for deliverance (r. 7).

Salvation is of the LORD] Salvation unto the Lord! The sum and substance of the whole hymn: an exclamation of triumphant thanksgiving (cp. Rev. vii. 10).

10. The verse conveys the impression, that the command was given to the fish, in consequence of the change in Jonah's mind. The sequel shews that the prophet had been humbled into obedience though his wrong-headedness was not yet entirely corrected.

III. 3. arose, and went] The prophet's conduct is now marked by obedience.

a city of three days' journey] i.e. in circuit. In Jonah (and also in Nahum and Zephaniah) Nineveh is viewed as the capital and seat of Assyrian sovereignty; and as including not only what is now known as Kouyunjik and Nebbi Yunas but also Nimroud and Khorsabad. The plain between Nineveh and Nimroud (Calah, Gen. x. 11) was during the 9th-7th centuries a.c. sprinkled over thickly with a population

which might very well amount to 6 or 700,000 (see iv. 11 note). Whether this "great city" was enclosed by a circuit of walls is a difficult question to decide. The fact that Babylon was surrounded by an *encinte* of some 50 or 60 miles makes it possible that Babylon's great rival had a similar enclosure.

4. a day's journey] one day's journey. Not, perhaps, going straight on, but into the more frequented places of concourse found among the scattered population.

overthrown] The verb is repeatedly used of the destruction of Sodom and Gomorrah (Gen. xix. 21, 25; Deut. xxix. 23 &c.). Cp. Isai. xlii. 19. Jonah's proclamation was minatory, and not absolutely predictive.

5. believed God] believed in God (Gen. xv. 6), not "believed what Jonah said;" an indication of the simplicity of their faith, not without reference to Israel's unbelief (Ps. lxxviii. 22).

proclaimed a fast] The result of the impression made by Jonah's "cry."

6. For word] More exactly, And the word (or, matter) &c.

the king of Nineveh] The Assyrian kings who reigned in the period to which Jonah probably belonged were Vullush, or Vulnirari III. (812-783), Shalmageser III. (783-773), Assur-dan or Assur-dayan III. (773-755), and Assur-nirari II. (755-745).

sackcloth...ashes] There is no distinct proof that these usages were practised by the Assyrians; but the particular feature (r. 8) of sackcloth being put upon the cattle, is so peculiar and graphic, that it appears probable that the practice was recognised. Our Lord alludes to this passage (Matt. xi. 21).

<sup>42</sup> Chr. 20.3.  
Joel 2. 15.

<sup>\*</sup> Isai. 53. 6.  
<sup>†</sup> Isai. 59. 6.  
<sup>‡</sup> 2 Sam. 12.  
23.  
Joel 2. 14.  
<sup>§</sup> Amos 7.3, 6.

<sup>\*</sup> ch. 1. 3.  
<sup>†</sup> Ex. 34. 6.  
Pa. 86. 6.  
Joel 2. 13.  
<sup>‡</sup> 1 Kin. 19. 4.  
<sup>§</sup> ver. 8.

7 ashes. <sup>4</sup>And he caused *it* to be proclaimed and <sup>1</sup>published through Nineveh by the decree of the king and his <sup>2</sup>nobles, saying, Let neither man nor beast, herd nor flock, taste any 8 thing: let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, <sup>4</sup>let them turn every one from his evil way, and from <sup>7</sup>the 9 violence that *is* in their hands. <sup>6</sup>Who can tell <sup>†</sup>if God will turn and repent, and turn away from his fierce anger, that we perish 10 not? <sup>¶</sup><sup>1</sup>And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did *it* not.

**CHAP. 4.** BUT it displeased Jonah exceedingly, and he was very angry. And he prayed unto the LORD, and said, I pray thee, O LORD, *was* not this my saying, when I was yet in my country? 2 Therefore I <sup>†</sup>fled before unto Tarshish: for I knew that thou art a <sup>†</sup>gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. <sup>¶</sup>Therefore now, O LORD, take, I beseech thee, my life from me; for <sup>†</sup>*it is* better for me 4 to die than to live. <sup>¶</sup>Then said the LORD, <sup>3</sup>Doest thou well to 5 be angry? <sup>¶</sup>So Jonah went out of the city, and sat on the east

<sup>1</sup> Heb. said.

<sup>2</sup> Heb. great men.

<sup>3</sup> Or, Art thou greatly angry?

7. decree] The official term among Persians (Ezra iv. 8, 9 &c.) and Babylonians (Dan. iii. 10, iv. 6).

the decree of the king and his nobles] Cp. Dan. vi. 17 note.

nor beast] This is the only instance known of the affliction of animals connected with man. The uninstructed zeal of the Ninevites probably led them to carry out Jonah's advice (cp. Joel i. 13, 14, ii. 12, 16) to a childish extreme. They may have thought that the cries of the distressed dumb animals would harmonize with their own sorrow and aid it.

8. In all ages, men have been wont to put upon harnessed animals trappings suited to rejoicings or funerals. Here it is implied that this was done in order that the beasts might help in placating Heaven.

violence] The especial sin of the Ninevites (cp. Nahum iii. 1); probably developed by the wars of conquest in which Nineveh was engaged throughout the ninth century B. C. and in the beginning of the next century under Vulnirari.

9. Who can tell &c.] Cp. the ref. to Joel. One of the writers is thought to have borrowed from the other.

10. &c.] The event is not recorded in any cuneiform memorials hitherto deciphered. This is not surprising. The "repentance" of the Ninevites was not followed by such a break in the continuity of the national worship of Assur as would have reflected itself in their permanent records. There is, moreover, a remarkable meagreness of details in these records relative to just the very time at which it is supposed that Jonah visited Nineveh.

repented &c.] In withdrawing His decree to destroy Nineveh, Jehovah acted in accordance with the principle laid down in Jer. xviii. 7-10; a principle which flows directly from the immutability of the Divine character.

IV. 1. he was very angry] The instincts of a narrow patriotism prompted him to wish the city destroyed (i. 3 note).

2. His praying shewed that instead of abandoning himself to wrong feelings which he knew not how to master, he frankly made his complaint to God, striving to get at one with himself and with God. Jehovah shewed His acceptance on the whole of His honest though wilful servant, both by His care for him personally and by His whole moral treatment of Him.

was not this my saying] I thought this would be the result of my preaching.

I fled before] I prevented it by fleeing, i.e. "I hastened to get away before being exposed to such mortification."

3. take...my life] Cp. marg. ref. and Num. xi. 15. Here again (see i. 12 note) the prophet commits himself to the disposal of God.

to live] To be pointed at as a pretender; his mission to his own people a failure; and his mission to Gentile Nineveh reflecting shame upon impenitent Israel.

4. Doest thou well to be angry?] See marg. With either rendering Jonah's nursing of his wrath is censured; with either rendering the gentleness of the LORD merely suggests a reproof; it is thus He is wont, whether by inward or by outward warning, to reprove His erring servants.

5. Others render, Now Jonah had gone

side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.  
 6 And the LORD God prepared a <sup>1</sup>gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah <sup>2</sup>was exceeding glad of the gourd.  
 7 But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a <sup>3</sup>vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, *'It is better for me to* <sup>4</sup>ver. 3.  
 9 *die than to live.* ¶ And God said to Jonah, *'Doeest thou well to be angry for the gourd?* And he said, *'I do well to be angry, 10 even unto death.* ¶ Then said the LORD, *'Thou hast <sup>5</sup>had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which <sup>6</sup>came up in a night, and perished in a night: 11 and should not I spare Nineveh, <sup>7</sup>that great city, wherein are <sup>8</sup>more than sixscore thousand persons <sup>9</sup>that cannot discern between their right hand and their left hand; and also much <sup>10</sup>cattle?*

<sup>1</sup> Or, *palmcrist.*

<sup>2</sup> Heb. *Kikenjon.*

<sup>3</sup> Heb. *rejoiced with great joy.*

<sup>4</sup> Or, *silent.*

<sup>5</sup> Or, *Art thou greatly angry?*

<sup>6</sup> Or, *I am greatly angry.*

<sup>7</sup> Or, *spared.*

<sup>8</sup> Heb. *was the son of the night.*

<sup>9</sup> ch. 1. 2.

<sup>10</sup> & 3. 2, 3.

<sup>11</sup> Deut. 1. 30.

<sup>12</sup> Pa. 38. 6.

<sup>13</sup> & 145. 9.

out of the city, and abode on the east side of the city; and there he had made him a booth, and had sat under it in the shadow, till he might see what would become of the city: a rendering based upon the probability that the particulars here stated occurred before Jonah had become aware that the city was spared. After proclaiming his message during one day he took up his abode on some rising ground, such as the Jebel Maklub or the more distant Kurdish hills, whence he could command a view of the city. There he remained till the forty days were expired, when he perceived that Jehovah had forborne to execute the sentence which he had been commissioned to denounce. *booth*] A shed made by wattling together boughs cut down from trees.

6-8. *prepared*] See i. 17 note.

6-10. *gourd*] *palmcrist*: the castor-oil plant (the Ricinus communis or Palma Christi of botanists), a plant of extremely rapid growth, its cane-like stem and branches shooting up and spreading in a wonderfully short time. It furnishes a thick shade with its wide, dark-green, six- or seven-lobed leaves, which from their resemblance to a man's hand have suggested its name of *Palma Christi*. It is also extremely perishable and subject to sudden destruction by the caterpillar.

*to deliver him from his grief*] The pleasant refreshment of the fair tree, imaging Jehovah's care for him, soothed the irritation of his spirit.

7. *a worm*] The singular (cp. Deut. xxviii. 39; Isai. xiv. 11) denotes the species. The palmcrist was in all probability "smitten" by caterpillars.

8. *vehement*] Or, "sultry."

*and wished in himself to die*] asked that his soul (so v. 3) might die. The coincidence with 1 K. xix. 4 favours the belief, that the precedent of Elijah's impatience may have been present to Jonah's own recollection at the time; the stumbling of one prophet proving the stumbling of the other.

9. *even unto death*] i.e. so that it well-nigh kills me. Cp. Judg. xvi. 16; Matt. xxvi. 38. The reply betrays a strange degree of wilfulness; yet the description is quite true to nature. The interlocution between Jehovah and His servant was no doubt transacted in Jonah's own soul; the suggestions of the Holy Spirit within him being met by the outcomings of the prophet's inward feeling.

10. *Thou hast had pity*] *Thou on thy part hast spared* (or "hast been loth to lose"); so in v. 11. The word denotes the fondness for a dearly prized possession.

*madest it grow*] *madest it great*. The finely developed palmcrist which Jonah lamented is compared with the Nineveh which Jehovah had made so "great."

11. *persons that cannot discern &c.*] i.e. infants (cp. Deut. i. 39; Isai. vii. 15, 16). If children under seven average one-fifth of the whole population, 600,000 was the number of the inhabitants of Nineveh. The computation is not extravagant (see iii. 3 note). The children are mentioned to indicate how large the city was, and also as a reason for mercy to a population so many of whom had not deserved to suffer.

The narrative closes without stating the impression left upon the prophet. It was sufficient that his narrow-mindedness was exposed and rebuked, and that God's mercifulness was justified.



# M I C A H.

## INTRODUCTION.

THE name Micah (the shortened form of Micaiah, *Who is like Jehovah?*) was common among the Israelites. The author of this Book was called "the Morasthite" (i. 1; Jer. xxvi. 18), or rather the *Morashtite*, most likely to distinguish him from his namesake Micaiah, the son of Imlah (1 K. xxii. 8). He was a native, or an inhabitant, of Moresheth, a village in the neighbourhood of Gath (i. 14) in the Shephelah, or maritime plain of the kingdom of Judah. Nothing is known of Micah's parentage. His ministry (i. 1; B.C. 756-710) was coeval with that of Isaiah, but it did not begin so early, nor continue so late. He appears to have died in the earlier part of Hezekiah's reign. His native region was the centre of his interest; for the nine places (i. 10-15), the fate of which he saw as the result of the Assyrian invasion, appear to have been situated within a small area in the S. of the Shephelah. Residence at Moresheth was compatible with paying frequent visits to Jerusalem; and, probably, on one of these occasions he awoke effectively the slumbering conscience of his countrymen with that startling announcement (iii. 12) which lived long in their minds (cp. Jer. xxvi. 18, 19.)

2. His prophetic visions and, in some places, his style of recording them, have a strong resemblance to those of Isaiah (see iv. 1-3 note).

He foresaw what would be the issue of the Assyrian invasion which Isaiah lived to record as historical fact. He foretold the destruction of Samaria, the approach of the enemy, in a later invasion, to the very gates of Jerusalem, and the laying waste of the fenced cities of Judah (cp. i. 9 with Isai. xxxvi., xxxvii.). It was revealed to him that a time of grace would yet be granted to Jerusalem, but that a day would come when the whole race of Judah should be swept out of their own land into Captivity. He saw, with not less clearness, that a day would come when the remnant of Israel would be restored. He never lets his people or the rulers, priests, and prophets forget that their sufferings were the proper fruit of their evil deeds. The social condition of the people he describes would fit the state of things under Ahaz, and under Hezekiah before his reforms had taken effect. But in contemplating this utterly poisoned condition of society, he was never permitted to lose sight of the Divine promises (vii. 20), the vision of good things to come. The restoration of the old chosen race is however, to him, but a type of the reign of the Messiah. What he says of the temporal kingdom is ever connecting itself with the kingdom to come which is not of this world. In no one of the prophets is this peculiarity more



marked. He and Isaiah stand alone in the distinctness with which they bring forth the facts of our Saviour's life on earth. It was given to Micah to see that He was to come into the world, in a village (v. 2) as humble as Moresheth, his own birthplace. Nevertheless Jerusalem, "the Flock-tower" (iv. 8 note) was to be the centre from which the divine teaching was to stream forth; and it was thither the "many nations" were to rush, and Judah and Israel were to return again to become one people, the nucleus of the Universal Church of God (ii. 12, 13, iv. 2, &c.)

The style of Micah, when not rapt into the glories of the Messiah's kingdom, is full of character.<sup>1</sup>

<sup>1</sup> Cp. the very peculiar style of the passage in which he predicts the fate of the nine cities of the Shephelah, with a play on the name of each one of them (i. 10-15). His fervid sympathy prompts him to put himself into the guise of a captive waiting for the strokes which were to fall upon Israel (i. 8); to roll himself in dust on account of the woe to come upon Beth-aphrah (i. 10); to see with the intense excitement of an eye-witness the progress of "the Breaker," who was to force a way for the crowd of his people to escape from their Captivity (ii. 12, 13); to picture himself as shut up with his countrymen in the siege which Jerusalem was to undergo (v. 1). Other peculiarities of his style connect themselves with the natural traits of his character. His rapid transitions from threatening to promise, and from promise to threatening, are such as to have led some critics to suspect interpolations, or confusions, in the text as it stands. Such a passage as ii. 12, 13, is however quite naturally explained, if the writer be one whose sympathetic yearning can find relief in throwing off its burden to enjoy, even for a moment, the sense of divine grace which abides over all. The unexpected change of person, turning the

He shews himself to be tenderly affectionate, sympathetic and excitable. These characteristics of style bear witness to unity of authorship.<sup>2</sup>

Apart from the inscription, the matter and arrangement of the Book suggest the probability that it consists of selections from the prophet's discourses put together by himself in his later years, with no strict regard to the chronological order of their composition, but with a certain method which marks off three sections (a) chs. i, ii.; (b) chs. iii.-v.; (c) vi, vii.

discourse more or less into the form of a dialogue, is strikingly illustrated in Micah's last chapter, commencing with the soliloquy of the Church. This, and the other peculiarities which have been mentioned, give a certain dramatic life to the whole Book, which, in its way, is unsurpassed amongst the writings of the prophets.

<sup>2</sup> The question has been raised, Was it composed with the original view of making it one, in its present form and arrangement? Some critics, who would answer this in the affirmative, would limit the date of its composition to the first portion of the reign of Hezekiah, B.C. 727-723, before the corruptions which had originated under Ahaz had ceased to prevail. An obvious objection to this is contained in the inscription of the book (i. 1), the genuineness of which there is no fair ground to question; while internal evidence, as far as it goes, appears to countenance the plain meaning of the inscription. If, as is probable, a great part of the Book was written after the accession of Hezekiah, other passages (besides iv. 1-3, vi. 16) suit, at least as well, with the time of either Jotham or Ahaz. There does not appear to be sufficient reason to suppose that what was said by the elders of Israel in the time of Jehoiakim (Jer. xxvi. 18), limits the duration either of Micah's ministry, or of those portions of it which have been recorded.

# THE BOOK OF THE PROPHET MICAH.

**CHAP. 1.** THE word of the LORD that came to "Micah the Morasthite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

2 <sup>1</sup>Hear, all ye people; <sup>2</sup>hearken, O earth, and <sup>3</sup>all that therein is: and let the Lord God <sup>4</sup>be witness against you, the Lord <sup>5</sup>from <sup>6</sup>his holy temple. For, behold, <sup>7</sup>the LORD cometh forth out of his <sup>8</sup>place, and will come down, and tread upon the <sup>9</sup>high places of the earth. And <sup>10</sup>the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down <sup>11</sup>a steep place. <sup>12</sup>For the transgression of Jacob is all this, and for the sins of the house of Israel. What <sup>13</sup>is the transgression of Jacob? <sup>14</sup>is it not Samaria? and what <sup>15</sup>are the high places of Judah? <sup>16</sup>are they <sup>17</sup>not Jerusalem? Therefore I will make Samaria <sup>18</sup>as an heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will <sup>19</sup>discover the foundations thereof. And all the graven images thereof shall be beaten to pieces, and all the <sup>20</sup>hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered it of the hire of an harlot, and they shall return to <sup>21</sup>the hire of an harlot. ¶ Therefore "I will wail and howl, "I will go stripped and naked: "I will make a wailing like the <sup>22</sup>dragons, and mourning as the <sup>23</sup>owls. For <sup>24</sup>her wound is incurable; for <sup>25</sup>it is come unto Judah; he is come unto the gate of my people, even to Jerusalem. ¶ Declare ye it not at Gath,

<sup>a</sup> Jer. 26. 18.

<sup>b</sup> Amos 1. 1.

<sup>c</sup> Deut. 32. 1.

<sup>d</sup> Isai. 1. 2.

<sup>e</sup> Ps. 50. 7.

<sup>f</sup> Mal. 3. 6.

<sup>g</sup> Jonah 2. 7.

<sup>h</sup> Hab. 2. 20.

<sup>i</sup> Isai. 28. 21.

<sup>j</sup> Ps. 115. 3.

<sup>k</sup> Deut. 32. 13.

<sup>l</sup> & 33. 29.

<sup>m</sup> Amos 4. 13.

<sup>n</sup> Judg. 5. 5.

<sup>o</sup> Ps. 97. 6.

<sup>p</sup> Isai. 64. 1.

<sup>q</sup> Amos 9. 5.

<sup>r</sup> Hab. 3. 6.

<sup>s</sup> & Kin. 19. 25.

<sup>t</sup> ch. 3. 12.

<sup>u</sup> Ezek. 13. 14.

<sup>v</sup> Hos. 2. 5, 12.

<sup>w</sup> Isai. 21. 3.

<sup>x</sup> & 22. 4.

<sup>y</sup> Jer. 4. 10.

<sup>z</sup> Isai. 20. 3.

<sup>aa</sup> 3, 4.

<sup>ab</sup> Ps. 102. 6.

<sup>ac</sup> & 2Kin. 18. 13.

<sup>ad</sup> Isai. 8. 7, 8.

<sup>ae</sup> & 2 Sam. 1. 20.

Heb. *Hear, ye people, all of them.*

<sup>2</sup> Heb. *the fulness thereof.*

<sup>3</sup> Heb. *a descent.*

<sup>4</sup> Heb. *daughters of the owl.*

<sup>5</sup> Or, she is *grievously sick of her wounds.*

1. 1. Samaria is named before Jerusalem as the earlier object of the Assyrian invasions (cp. rr. 5, 9.)

2. *people*] Rather, *peoples*; all the nations of the earth are concerned in the Divine judgments.

*the Lord God*] the Lord Jehovah. The "holy temple" symbolically denotes the spiritual abode of Jehovah. Cp. Ps. xi. 4.

4. Imagery suggested by the earthquake (Amos i. 1).

5. The sin of each kingdom is identified with the capital city as the place in which it assumed its most aggravated form. Thus Jerusalem is a great idol temple (cp. Isai. x. 11, 12). In the first clause, "Jacob" is the whole house of Israel: in the second the northern kingdom only.

*the high places &c.*] See Lev. xxvi. 30, note. [Some read this clause: "What is the sin....? is it not &c."]

6, *as an heap &c.*] Rather, *into a heap of the field, into the plantings, &c.* The ruins of the city would lie in heaps like stones gathered out of ground under cultivation. *into the valley*] Samaria stood on a hill.

*discover*] Or, *lay bare*.

7. *the hires*] The riches of the idol shrines are as the earnings of harlots. Cp. Deut. xxiii. 18. The last clause means that *what Samaria has earned as a harlot, shall again become the earnings of a harlot in the heathen land to which it shall be carried*. A curse will continue to attend such wealth.

8. The prophet sees ruin coming on Judah also, and assumes the guise of a captive, not merely that of a mourner.

*dragons...owls*] jackals....ostriches. See Lev. xi. 16; Job xxx. 29, notes.

9. For every one of her wounds (Samaria's) is incurable; for it has come even to Judah; it has reached &c.

10—15. Places situate in the S. of the Shephelah, within the neighbourhood of the prophet's dwelling-place, are denounced in terms which play upon their names. A paraphrase may convey a fair impression of the original:

In Dust-town (Beth Aphrah) I wallow in the dust.

Ye people of Fair-town (Shaphir), in shameful nakedness pass away.

- \* Jer. 6. 26. weep ye not at all: in the house of <sup>1</sup>Aphrah<sup>2</sup> roll thyself in the  
 11 dust. Pass ye away, <sup>2</sup>thou inhabitant of Saphir, having thy  
<sup>1</sup>Isai. 20. 4. <sup>2</sup>shame naked: the inhabitant of <sup>3</sup>Zaanan came not forth in the  
 Jer. 13. 22. mourning of <sup>4</sup>Beth-ezel; he shall receive of you his standing.  
 Nah. 3. 5. 12 For the inhabitant of Maroth <sup>5</sup>waited carefully for good: but  
<sup>6</sup>Amos 3. 6. <sup>7</sup>evil came down from the LORD unto the gate of Jerusalem.  
<sup>8</sup>2 Kin. 18. 14. 17. 13 ¶ O thou inhabitant of <sup>9</sup>Lachish, bind the chariot to the swift  
 beast: she is the beginning of the sin to the daughter of Zion:  
 14 for the transgressions of Israel were found in thee. Therefore  
 shalt thou <sup>10</sup>give presents <sup>11</sup>to Moresheth-gath: the houses of  
<sup>12</sup>3 Sam. 8. 2. 15 <sup>13</sup>Achzib shall be a lie to the kings of Israel. Yet will I bring  
<sup>14</sup>2 Kin. 18. 14. 15, 16. an heir unto thee, O inhabitant of <sup>14</sup>Mareshah: <sup>15</sup>he shall come  
<sup>16</sup>Josh. 15. 44. 16 unto <sup>16</sup>Adullam the glory of Israel. Make thee <sup>17</sup>bald, and poll  
<sup>17</sup>2 Chr. 11. 7. thee for thy <sup>18</sup>delicate children; enlarge thy baldness as the  
<sup>18</sup>Job 1. 20. eagle; for they are gone into captivity from thee.  
 Isai. 15. 2. **CHAP. 2.** WOE to them <sup>19</sup>that devise iniquity, and <sup>20</sup>work evil upon  
 Jer. 47. 5. <sup>21</sup>that is, dust. <sup>22</sup>Or, the country of <sup>23</sup>Or, for.  
 & 48. 37. <sup>24</sup>Or, thou that dwellest <sup>25</sup>flocks. <sup>26</sup>That is, a lie.  
<sup>27</sup>Lam. 4. 5. <sup>28</sup>Or, a place near. <sup>29</sup>Or, the glory of Israel  
<sup>30</sup>Hos. 7. 6. <sup>31</sup>Or, was grieved. <sup>32</sup>shall come, &c.  
 Pa. 36. 4. <sup>33</sup>Heb. inhabitress.

The people of Flock-town (Zaanan) have not gone forth like a flock.

The calamity of neighbour-town (Beth-ezel) makes it no neighbour to give you refuge.

For the people of Bitter-town (Maroth) have writhed with pain for something good and pleasant....

Ye people of Horse-town (Lachish) bind the horse swift for flight to the chariot....

Therefore must thou, O Israel, give up possession of Gath's possession (Moresheth-gath).

The houses of False-town (Achzib) shall be as a false fountain to the kings of Israel.

I will yet bring an inheritor who shall lay claim to you, ye people of Heritage-town (Mareshah).

10. Gath in Micah's time was no longer a city of enemies. The expression is proverbial.

at all] Some read Accho; and take Gath and Accho to represent the foreign element in each kingdom.

roll thyself] Another reading is, I roll myself; the prophet describing his mourning for the woes of his people (as in v. 8).

11. inhabitant] Rather, inhabitress (and in following vv.), used collectively for the inhabitants. Shaphir is placed between Eleutheropolis and Askelon.

Zaanan] Perhaps Zenan (Josh. xv. 37). The sites of Z., and of Beth-ezel, and of Maroth, are unknown.

The "evil" came to its height when Rabshakeh gave Sennacherib's message to the ministers of Hezekiah (Isai. xxxvi. 2).

13. Lachish would seem to have been the first place in the kingdom of Judah to adopt the idolatry of the northern kingdom (cp. v. 5, vi. 16, 1 K. xiv. 16; Amos viii. 14). It

was one of the royal cities of the Amorites (Josh. x. 3) and was fortified by Rehoboam (2 Chr. xi. 9). Its importance is especially indicated in connexion with Sennacherib's successes (Isai. xxxvi. 1, 2; Jer. xxxiv. 7).

14. The prophet addresses the kingdom of Judah. The "presents" are the marriage-portion, given by a father to his daughter on his sending her away as a bride to her new home. Moresheth-gath was the native place of the prophet, the *Mo-rashtite* (v. 1).

Achzib] See marg. ref. Perhaps the modern *Es-zib*. If the same as Chezb (Gen. xxxviii. 5), it was one of the very old cities of the Holy Land.

a lie] Heb. *achzab*, the deceptive brook that dries up and disappoints the thirsty wayfarer (Job vi. 15). "The kings of Israel" here are the kings after the destruction of the northern kingdom.

15. an heir] i.e. Sennacherib, appointed by the Lord to inherit the city. *Mareshah* may signify either *inheritance*, or *hill city*. It (mod. *Marash*) was near Achzib, and was fortified by Rehoboam (2 Chr. xi. 8).

he shall come] Better as in marg. There is an allusion to the use of the cave of Adullam made by David (1 Sam. xxii. 1, 2). Adullam was one of the old cities of the Shephelah fortified by Rehoboam.

16. Judah is again addressed.

Make thee bald] Cp. Jer. xvi. 6, note. Said ironically. Calamities were coming upon Judah from the commencement of the Assyrian invasion to the destruction of Jerusalem by the Babylonians (see iv. 10).

the eagle] The vulture, distinguished for its bald head. See Lev. xi. 13.

II. Woe to them by whose offences the visitation coming upon Judah and Israel was occasioned. This denunciation is fol-

- their beds! when the morning is light, they practise it, because  
 2 it is in the power of their hand. And they covet <sup>2</sup>fields, and  
 take them by violence; and houses, and take them away: so they  
 oppress a man and his house, even a man and his heritage.  
 3 ¶ Therefore thus saith the LORD; Behold, against <sup>3</sup>this family  
 do I devise an evil, from which ye shall not remove your necks;  
 4 neither shall ye go haughtily: for this time is evil. In that  
 day shall one take up a parable against you, and lament <sup>4</sup>with  
 a doleful lamentation, and say, We be utterly spoiled: he hath  
 changed the portion of my people: how hath he removed it from  
 5 me! turning away he hath divided our fields. Therefore thou  
 shalt have none that shall cast a cord by lot in the congregation  
 6 of the LORD. ¶ <sup>6</sup>Prophecy ye not, say they to them that pro-  
 phesy: they shall not prophesy to them, that they shall not take  
 7 shame. O thou that art named the house of Jacob, is the spirit  
 of the LORD straitened? are these his doings? do not my words  
 8 do good to him that walketh uprightly? Even of late my  
 people is risen up as an enemy: ye pull off the robe with the  
 garment from them that pass by securely as men averse from  
 9 war. The women of my people have ye cast out from their  
 pleasant houses; from their children have ye taken away my  
 10 glory for ever. Arise ye, and depart; for this is not your  
 rest: because it is polluted, it shall destroy you, even with a  
 11 sore destruction. If a man walking in the spirit and falsehood  
 do lie, saying, I will prophesy unto thee of wine and of strong
- <sup>1</sup> Or, defraud.  
<sup>2</sup> Heb. with a lamentation of lamentations.  
<sup>3</sup> Or, instead of restoring.  
<sup>4</sup> Or, Prophecy not as they prophesy.  
<sup>5</sup> Heb. Drop, &c. Ezek. 21. 2.  
<sup>6</sup> Or, shortened?  
<sup>7</sup> Heb. upright?  
<sup>8</sup> Heb. yesterday.  
<sup>9</sup> Heb. over against a garment.  
<sup>10</sup> Or, vines.  
<sup>11</sup> Or, walk with the wind, and lie falsely.
- <sup>12</sup> Gen. 31. 29.  
<sup>13</sup> Isai. 5. 9.  
<sup>14</sup> Jer. 8. 3.  
<sup>15</sup> Amos 5. 13.  
<sup>16</sup> Eph. 5. 16.  
<sup>17</sup> Hab. 2. 6.  
<sup>18</sup> 2 Sam. 1. 17.  
<sup>19</sup> ch. 1. 18.  
<sup>20</sup> Deut. 32.  
<sup>21</sup> 9.  
<sup>22</sup> Isai. 30. 10.  
<sup>23</sup> Amos 2. 12.  
<sup>24</sup> Deut. 12. 9.  
<sup>25</sup> Lev. 18.  
<sup>26</sup> 25, 28.  
<sup>27</sup> Jer. 3. 2.  
<sup>28</sup> Ezek. 13. 3.

lowed by a promise of deliverance for the Lord's people (r. 12).

1. upon their beds] Acts determined on in the silence of the night.

in the power of their hand] Their might had become their measure of right.

2. Cp. marg. ref. and Amos ii. 4—iv. 3. The case of Ahab and Naboth is an illustrative example. See also Matt. xxiii. 14.

3. this family] i.e. the whole race of Israel. Cp. Amos iii. 1.

an evil] While the oppressors were devising evil against their brethren, Jehovah was devising evil against them. The word evil is used in r. 1 for moral evil; in this verse, for its consequences.

4. Their words of lamentation should be turned into by-words of derision.

lament &c.] Or, lament with the lamentation, "It is come to pass! they say; We be utterly spoiled &c."

how hath &c.] Or, how is He removed from me! He divideth our fields to the rebellious (or apostate one).

5. thou] The covetous oppressors.

cast a cord by lot] Cp. Josh. xiv. 1, 5. There would be no one in the congregation of Jehovah to measure out his allotment to the oppressor, who would in consequence not obtain possession of it.

6. Render: prophecy (or, drop, Amos vii.

16) ye not; they (i.e. the false prophets) prophesy. (If) they prophesy not unto these (or, concerning these things), shame (or, reproaches) shall not depart.

7. O thou... Jacob] A glance at the boastful pride of the Israelites. Cp. Isai. xlviii. 1; John viii. 33, 39. [Some render: "What a saying, O house of Jacob! Is" &c.]

his doings] The sufferings of the people were the result of their own doings.

8. is risen up as an enemy] Or, has become an enemy that riseth up: as if they were at war with the inoffensive ones.

robe... garment] Probably the outer and inner principal garments (cp. Luke vi. 29).

9. The women... their children] The widows and the fatherless (Isai. x. 2).

glory] God's glorious gifts to His children. for ever] The oppressors held fast their booty and never made restitution.

10. The land was so polluted by the sin of the people that it could no longer be their resting-place. In order to escape utter destruction, they were to go into Captivity.

11. walking &c.] Rather, walking after the wind should be deceitfully (contrast Isai. xxxiii.

15). Some, however, take "the spirit and falsehood" to denote a lying spirit (cp. 1 K. xxii. 22). The general meaning is, that the false prophets encourage their hearers in

- ch. 4. 6, 7. 12 drink; he shall even be the prophet of this people. ¶ I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together <sup>as</sup> the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men. The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the LORD on the head of them.
- Hos. 3. 5.  
Isai. 52. 12.

- CHAP. 3. AND I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; <sup>Is it</sup> not for you to know judgment? Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones; who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron. Then shall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings. ¶ Thus saith the LORD concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him: therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God. But truly I am full of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his trans-
- Jer. 5. 4, 5.  
Ps. 14. 4.  
Ezek. 11. 3, 7.  
Ps. 18. 41.  
Prov. 1. 28.  
Isai. 1. 16.  
Ezek. 8. 13.  
Zech. 7. 13.  
Isai. 58.  
10. 11.  
Ezek. 13. 10.  
Jer. 2. 11.  
Matt. 7. 15.  
Ezek. 13. 18, 19.  
Isai. 8. 20, 22.  
Zech. 13. 4.  
Amos 8. 9.  
Ps. 74. 9.  
Amos 8. 11.  
Isai. 58. 1.

<sup>1</sup> Heb. from a vision.

<sup>2</sup> Heb. from divining.

<sup>3</sup> Heb. upper lip.

carnal indifference and security; and that a man of this kind the people accept.

*prophecy...prophet*] See v. 6, note.

12, 13. A prophecy of the return from the Captivity set forth as the type of the spiritual triumph of the Messiah.

12. *sheep of Bozrah*] Some render, "sheep into a fold." There were two cities named Bozrah; one in Edom (1 Chr. i. 44; Isai. xxxiv. 6, lxi. 1), the other in Moab (Jer. xlviii. 24).

*as the flock in the midst of their fold*] Or, like a flock in the midst of its pasture.

*The breaker*] According to Jewish tradition a title of the Messiah. "Their king," in its nearest sense, would be Zerubbabel. Others take the passage to refer to the going into Captivity; "the breaker" expressing the hostile forces besieging Samaria and afterwards Jerusalem, and "their king" representing the two kingdoms, Hoshea and Zedekiah.

13. *Render*: The breaker is gone up before them; they have broken forth and passed through by the gate and have gone out by it; and their king has passed through before them, and Jehovah at their head.

III. 1-4. Micah pronounces a sentence of condemnation on the official rulers of Israel.

*princes....judgment*] Rather, *rulers....judges...justice.*

3. *and chop &c.*] Rather, *and part them asunder, as that which is in the pot, and as flesh which is within the caldron, i.e. treat them like cattle which men first flay, then break their bones, cut the flesh into pieces, and boil it in the pot.*

4. *Then*] In the day of retribution.

5-8. The doom of the false prophets.

5. *bite*] Venomously, like a serpent; or maliciously. They plot mischief while they cry Peace (see 2 Sam. xx. 9). Some refer the word to bribes of food given to false prophets: *when anything is given them to eat, they are ready to cry, Peace: but against him who refuses to find it for them, they proclaim war.* The former view is less forced. *he that putteth*] Cp. 1 Sam. ii. 16. *prepare war*] Lit. *consecrate war*; they proclaim it, as if sanctioned by God.

6, 7. The false prophets shall lose the light which they once had; and will no longer be able to delude others. Cp. Isai. xlix. 9-12; Ezek. xlii. 2, 3, 22, 23. *cover their lips*] A sign of sorrow and shame (Lev. xlii. 45; Ezek. xxiv. 17).

8. The prophet's authority. He was certain that the power and might within him were from God's Spirit.

9 gression, and to<sup>1</sup> Israel his sin. ¶ Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, 10 that abhor judgment, and pervert all equity. "They build up 11 Zion with "blood, and Jerusalem with iniquity. "The heads thereof judge for reward, and "the priests thereof teach for hire, and the prophets thereof divine for money: "yet will they lean upon the LORD, "and say, *Is not the LORD among us? none evil* 12 can come upon us. Therefore shall Zion for your sake be "plowed as a field, "and Jerusalem shall become heaps, and "the mountain of the house as the high places of the forest.

**CHAP. 4.** BUT "in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; 2 and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go 3 forth of Zion, and the word of the LORD from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and *they* shall beat their swords into "plowshares, and their spears into "pruninghooks: nation shall not lift up a sword against nation, "neither shall they learn war any more. 4 "But they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid: for the mouth of the 5 LORD of hosts hath spoken *it*. For "all people will walk every

" Jer. 22. 13.  
" Ezek. 22. 27.  
Hab. 3. 12.  
Zeph. 3. 3.  
" Isai. 1. 23.  
Ezek. 22. 12.  
Hos. 4. 18.  
" Jer. 6. 13.  
" Isai. 48. 2.  
Jer. 7. 4.  
Rom. 2. 17.  
" Jer. 28. 18.  
" Ps. 78. 1.  
" ch. 4. 2.  
" Isai. 2. 2, &c.  
Ezek. 17.  
22, 23.

" Isai. 2. 4.  
" Ps. 72. 7.  
" Zech. 3. 10  
" Jer. 2. 11.

<sup>1</sup> Heb. *bloody*.

<sup>2</sup> Heb. *saying*.

<sup>3</sup> Or, *scythes*.

9—12. Destruction to Jerusalem; the delinquents being those already mentioned.

10. Tyrannical extortions, by means of which those who were in power were adorning the city with fine buildings.

11. *The heads*] The rulers and judges. *the priests*] It was an essential part of their appointed duty to explain the Law (Lev. x. 11; Deut. xvii. 9—13; xxxiii. 10). Teaching for hire was therefore unlawful, and a fraud on the poor.

*they lean &c.*] They affected to trust in Jehovah while disobeying Him.

12. The fate of Samaria (i. 6) awaited Jerusalem. These words spoken with impunity by Micah were afterwards quoted in vindication of the similar boldness of Jeremiah (marg. ref.). The mountain of the Lord's house was to become as desolate as a hill in a forest.

IV. The deliverance shadowed forth in ii. 12, 13, is now unveiled to the prophet's sight. The "last days" appear to him when the Messiah's kingdom should be set up. The subject is introduced (vv. 1—3) in words common to Micah and his elder contemporary (Isaiah, marg. ref.). The question which of the two prophets was the author of this passage is a difficult one. A preponderance of critical authority is in favour of Micah; though powerful reasons are assigned in support of Isaiah's authorship (see Isai. ii. 2 note). Some have conjectured

that the passage was a document of earlier date quoted by each prophet.

2. The desire of all nations gradually to be awakened for instruction in the truths of the Messiah's kingdom.

*for the law*] Lit. *for out of Zion shall go forth Law*. The old Law is not what is here meant, but the *fulfilment* of it (Matt. v. 17, 18), the teaching of Christ.

*the word of the LORD from Jerusalem*] Cp. Luke xxiv. 47. The light of truth from Jerusalem was to irradiate the whole earth. Mediæval maps represented the earth as a disk with Jerusalem in the centre.

3. *and they shall beat &c.*] Contrast with Joel iii. 10. Isaiah and Micah foretell the operation of the spirit of peace, which was to mark the Redeemer's kingdom (cp. Luke ii. 14), even if for the present, bearing imperfect results (cp. Isai. xi. 6—9.) Until all nations have been reached by the spirit wars cannot cease from the earth.

4. Plenty and safety are further notes of the Messiah's kingdom. The blessings of this verse had been promised to the Israelites on condition of their obedience (Lev. xxvi. 4—6); and the promise had in a manner been fulfilled in the reign of Solomon (1 K. iv. 25).

5. Rather, *For all the peoples walk...but we walk*] i.e. we are trusting in His strength, confiding in His promise. Cp. Prov. xviii. 10; Zech. x. 12.

- <sup>1</sup> Zech. 10. 12. one in the name of his god, and <sup>2</sup> we will walk in the name of  
<sup>3</sup> the LORD our God for ever and ever. In that day, saith the  
<sup>4</sup> LORD, <sup>5</sup> will I assemble her that halteth, <sup>6</sup> and I will gather her  
<sup>7</sup> that is driven out, and her that I have afflicted; and I will  
<sup>8</sup> make her that halted <sup>9</sup> a remnant, and her that was cast far off a  
<sup>10</sup> strong nation: and the LORD <sup>11</sup> shall reign over them in mount  
<sup>12</sup> Zion from henceforth, even for ever. ¶ And thou, O tower of  
<sup>13</sup> the flock, the strong hold of the daughter of Zion, unto thee  
<sup>14</sup> shall it come, even the first dominion; the kingdom shall come  
<sup>15</sup> to the daughter of Jerusalem. Now why dost thou cry out  
<sup>16</sup> aloud? <sup>17</sup> is there no king in thee? is thy counsellor perished?  
<sup>18</sup> for <sup>19</sup> pangs have taken thee as a woman in travail. Be in pain,  
<sup>20</sup> and labour to bring forth, O daughter of Zion, like a woman in  
<sup>21</sup> travail: for now shalt thou go forth out of the city, and thou  
<sup>22</sup> shalt dwell in the field, and thou shalt go *even* to Babylon;  
<sup>23</sup> there shalt thou be delivered; there the LORD shall redeem thee  
<sup>24</sup> from the hand of thine enemies. ¶ <sup>25</sup> Now also many nations are  
<sup>26</sup> gathered against thee, that say, Let her be defiled, and let our  
<sup>27</sup> eye <sup>28</sup> look upon Zion. But they know not <sup>29</sup> the thoughts of the  
<sup>30</sup> LORD, neither understand they his counsel: <sup>31</sup> for he shall gather  
<sup>32</sup> them <sup>33</sup> as the sheaves into the floor. <sup>34</sup> Arise and thresh, O  
<sup>35</sup> daughter of Zion: for I will make thine horn iron, and I will  
<sup>36</sup> make thy hoofs brass: and thou shalt <sup>37</sup> beat in pieces many  
<sup>38</sup> people: <sup>39</sup> and I will consecrate their gain unto the LORD, and
- <sup>1</sup> Jer. 9. 19.  
<sup>2</sup> Isai. 13. 8.  
<sup>3</sup> 21. 3.  
<sup>4</sup> Jer. 30. 6.  
<sup>5</sup> & 50. 43.  
<sup>6</sup> Lam. 2. 16.  
<sup>7</sup> Obad. 12.  
<sup>8</sup> ch. 7. 10.  
<sup>9</sup> Isai. 55. 8.  
<sup>10</sup> Rom. 11. 33.  
<sup>11</sup> Isai. 21. 10.  
<sup>12</sup> Isai. 41.  
<sup>13</sup> 15. 16.  
<sup>14</sup> Jer. 51. 33.  
<sup>15</sup> Dan. 2. 44.  
<sup>16</sup> Isai. 18. 7.  
<sup>17</sup> & 60. 9.
- <sup>1</sup> Or, *Edir*; Gen. 35. 21.

6-10. The part Judah was to have in the Messiah's kingdom. Jehovah Himself would rule, made One with the Seed of David. Cp. Luke i. 32, 33.

6. *her that halteth her that is driven out*] The people of Israel (cp. Zeph. iii. 19).

*And I will make &c* [i.e. He would distinguish, and not cast off, the faithful portion of Israel (cp. Rom. ix. 27, xi. 5)].

8-13. Micah apostrophizes Mount Zion.

8. *Bender, And thou, O Flock-tower, the hill of the Daughter of Zion, unto thee shall it come; yea the ancient dominion shall come, even the kingdom of the Daughter of Jerusalem.* The substance of the promise is the restoration of David's kingdom in Messiah's reign.

*O tower of the flock*] See marg. Probably here applied to the fortress of Zion. In the East towers serve as watching-places for those who protect flocks. The prophet likened the chosen people to a flock (vr. 6, 7, ii. 12) the Flock-tower may, therefore, be a metaphor for the Great Shepherd (cp. Pss. xxxi. 1-3, lxi. 3, lxxi. 3; Prov. xviii. 10), and the Targum takes it here as a name of the Messiah.

*Ophel*, the fortified southern part of Mount Zion (2 Chr. xxvii. 3) or, simply "the hill," the phrase means Mount Zion, "the city of David" (2 Sam. v. 7), where were the Temple and the royal palaces.

9. *At the commencement of the Captivity, the ruling sovereign was deposed and carried off. The loss of the king was*

more serious to the Israelites from the Divine promises centering in an anointed ruler (cp. Lam. iv. 20). The questions "is there no king" "perished?" are to be regarded in connexion with the promise (v. 8). Though Zedekiah would be removed, there would yet be a king, who would be a "counsellor" (cp. Isai. ix. 6) in Zion.

10. The meaning is, *Thou must indeed go on suffering, for thou shalt be an exile from the city and shalt traverse the country as far as Babylon; but there shalt thou be delivered, there will Jehovah redeem thee from thine enemies.* The prediction of exile to Babylon (cp. Isai. xxxix. 6) and of after-deliverance was literally fulfilled: vr. 11-13 foretell Zion's victory over her enemies in terms which, in their full meaning, can only be applied to the triumph of the Messiah. The proximate historical fact therefore suggested to the prophet the spiritual deliverance.

11, 12. Cp. the opposition of the Samaritans to the re-erection of the Temple, and the outrages, more successful for a time, perpetrated by the Syrians.

13. *horn*] A symbol of destructive power. *hoofs*] This refers to the Eastern mode of threshing by the employment of oxen to tread out the grain (Deut. xxv. 4).

*many people*] *many peoples.* *consecrate*] Rather, *devote*. See Lev. xxvii. 28 note. The strength promised was manifested in every advantage gained by the Israelites over their enemies from this time; perhaps especially in the victories of the Maccabees over the Syrians. But "the

5. their substance <sup>1</sup>unto <sup>2</sup>the Lord of the whole earth. NOW <sup>3</sup>gather thyself in troops: O daughter of troops: he hath laid siege against us: they shall <sup>4</sup>smite the judge of Israel with a <sup>5</sup>rod upon the cheek. ¶ But thou, <sup>6</sup>Beth-lehem Ephratah, *though* thou be little <sup>7</sup>among the <sup>8</sup>“thousands of Judah, yet out of thee shall he come forth unto me *that is* to be <sup>9</sup>“ruler in Israel; <sup>10</sup>whose <sup>11</sup>“goings forth have been from of old, from <sup>12</sup>“everlasting. Therefore will he give them up, until the time *that* <sup>13</sup>“she which travaileth hath brought forth: then <sup>14</sup>“the remnant of his brethren shall return unto the children of Israel. And he shall stand and <sup>15</sup>“feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now <sup>16</sup>“shall he be great unto the ends of the earth. ¶ And this man <sup>17</sup>shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise <sup>18</sup>6 against him seven shepherds, and eight <sup>19</sup>“principal men. And they shall <sup>20</sup>“waste the land of Assyria with the sword, and the

<sup>1</sup> Heb. *the days of eternity*.  
<sup>2</sup> Or, *rule*.

<sup>3</sup> Heb. *princes of men*.  
<sup>4</sup> Heb. *eat up*.

\* Zech. 4. 14.  
\* 6. 6.  
\* Lam. 3. 30.  
\* Matt. 27. 30.  
\* Matt. 2. 6.  
\* John 7. 42.  
\* 1 Sam. 23. 23.  
\* Ex. 18. 25.  
\* Gen. 49. 10.  
Isai. 9. 6.  
\* Pa. 80. 2.  
John 1. 1.  
\* ch. 4. 10.  
\* ch. 4. 7.  
\* Isai. 49. 10.  
Ezek. 34. 23.  
\* Pa. 72. 8.  
Isai. 53. 13.  
Zech. 9. 10.  
Luke 1. 32.  
\* Isai. 9. 6.  
Luke 2. 14.  
Eph. 2. 14.

thoughts of the Lord" (v. 12) have a wider, deeper meaning superadded.

V. 1. In the Hebrew text this verse stands in its more proper place as the conclusion of ch. iv. It qualifies the promise of strength &c. Before her triumph Zion was to be prepared for a siege, in which her supreme magistrates would be degraded. [troops] As a crowd pressing together from fear or some other impulse.

*he hath laid &c.* i.e. the enemy hath laid against us] The prophet speaks as if shut up with his people within the city.

*smite . . . upon the cheek*] A common mode of expressing insult (Luke xxii. 64).

*the judge of Israel*] i.e. the supreme authority. Cp. Amos ii. 3. The siege of the Holy City represents the extremest affliction which war could bring upon Israel. Like the loss of the king (iv. 9, note), it would press with peculiar weight on the Israelite. The prophetic threat was realized in every one of the sieges of Jerusalem.

2-4. This prophecy states definitely an outward fact in the Messiah's Advent, Step by step it had been made known what manner of Man He was to be (consult these references; Gen. iii. 15, ix. 27, xii. 3, xxvi. 4, xxviii. 14, xlix. 10; Num. xxiv. 17-19; Deut. xviii. 15; Ps. ii. 2, 7; Cp. Acts iii. 22, 23, iv. 25). In the time of Micah, were unveiled in clear terms His eternal glory, His universal dominion, His supreme Godhead, His superhuman birth of a virgin; yet also His sufferings and humiliation (Isai. vii., ix., li.).

2. The old name of Bethlehem was Ephrath, or Ephrathah (Gen. xxxv. 16). It was the home of David's family (Ruth i. 1; 1 Sam. xvi. 1, 18; xvii. 12). The force of the verse is, that the Christ was not to have His birth on earth in the royal and glorious "City of David," the

capital of Israel (iv. 8), but in the humble village of Bethlehem.

*though . . . Judah*] Or, *which art little* (i.e. too little) *to be among, &c.* Cp. marg. *reff.* The word rendered a thousand was used for the subdivision of a tribe, a family, or (as here) of the territory of a tribe.

*unto me*] i.e. in the service of Jehovah. *from of old, from everlasting*] Words denoting not only extreme antiquity but also the pre-existence of the Messiah (cp. Prov. viii. 22, 23), as if in contrast with His coming forth from humble Bethlehem.

3. The meaning may be:—Therefore (i.e. because He is to come on earth in obscurity) *the Ruler will not appear amongst them, but leave them to their enemies, until a travelling woman shall have brought Him forth: then [or, and (until)] the remnant of His brethren of the kingdom of Judah shall be converted along with the other sons of Israel, so that there shall be One true Israel.*

*she which travaileth*] Or, *a travelling woman*, i.e. the virgin mother of Isai. vii. 14. Others take her to be "the daughter of Zion" (iv. 10), the new Jerusalem as the mother of believers (Gal. iv. 26).

*return*] In the sense of a conversion to Jehovah from their distracted condition, and their becoming as of old ONE Israel. Cp. Isai. xi. 13; Jer. iii. 17-19.

4. *And he shall stand and feed*] i.e. He will take his post as the Shepherd, and feed His flock. Isai. xl. 9-11; John x. 11-16.

5. Rather, *And He shall be peace*, peace to His people in all His relations to them: cp. marg. *reff.* When Assyria comes into our land, and when he is treading, &c.

*seven . . . eight*] The numbers are used proverbially. Cp. Amos i. 3. Seven was a typical number expressing here the sufficiency of the leaders to be raised up in the



\* Gen. 10.  
8, 10, 11.  
\* Luke 1. 71.  
\* ver. 3.  
\* Deut. 32. 2.  
Ps. 72. 6.  
\* 110. 3.

\* Zech. 9. 10.

\* Isai. 2. 6.  
\* Zech. 13. 2.  
\* Isai. 2. 8.

\* Ps. 140. 7.  
2 Thess. 1. 8.

\* Deut. 32. 1.  
Ps. 50. 1, 4.  
Isai. 1. 2.  
\* Hos. 12. 2.  
\* Isai. 1. 18.  
Hos. 4. 1.  
\* Jer. 2. 5.  
\* Ex. 12. 51.  
Deut. 4. 20.  
Amos 2. 10.  
\* Num. 23  
— 24.  
Deut. 23. 4, 5.  
Josh. 24. 9.  
Rev. 2. 14.  
\* Num. 25. 1.  
\* 33. 40.  
Josh. 4. 10.  
\* Judg. 5. 11.

land of \*Nimrod<sup>1</sup> in the entrances thereof; thus shall he \*deliver us from the Assyrian, when he cometh into our land, and 7 when he treadeth within our borders. ¶ And \*the remnant of Jacob shall be in the midst of many people<sup>2</sup> as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, 8 nor waiteth for the sons of men. And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of \*sheep: who, if he go through, both treadeth down, 9 and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall 10 be cut off. ¶ And it shall come to pass in that day, saith the LORD, that I will cut off thy horses out of the midst of thee, 11 and I will destroy thy chariots: and I will cut off the cities of 12 thy land, and throw down all thy strong holds: and I will cut off witchcrafts out of thine hand; and thou shalt have no *more* 13 soothsayers: \*thy graven images also will I cut off, and thy \*standing images out of the midst of thee; and thou shalt \*no 14 more worship the work of thine hands. And I will pluck up thy groves out of the midst of thee: so will I \*destroy thy \*cities. 15 And I will \*execute vengeance in anger and fury upon the heathen, such as they have not heard.

**CHAP. 6.** HEAR ye now what the LORD saith; Arise, contend thou<sup>3</sup> before the mountains, and let the hills hear thy voice, 2 \*Hear ye, O mountains, \*the LORD's controversy, and ye strong foundations of the earth: for \*the LORD hath a controversy 3 with his people, and he will plead with Israel. ¶ O my people, 4 \*what have I done unto thee? and wherein have I wearied thee? 4 testify against me. \*For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I 5 sent before thee Moses, Aaron, and Miriam. ¶ O my people, remember now what \*Balak king of Moab consulted, and what Balaam the son of Beor answered him from \*Shittim unto Gilgal; that ye may know<sup>4</sup> the righteousness of the LORD.

<sup>1</sup> Or, with her own naked sword.

<sup>2</sup> Or, goats.  
<sup>3</sup> Or, statues.

<sup>4</sup> Or, enemies.  
<sup>5</sup> Or, with.

cause of the Messiah; but a second thought multiplies the leaders to eight.

6. and the land of Nimrod] Rather, even the land of Nimrod; that empire which from old time was the representative of imperial power opposed to Jehovah and His people. Cp. Hos. xiv. 3.

entrances] Or, gates, i.e. its cities. Cp. Isai. iiii. 26, xiii. 2.

7-9. The fulfilment of the mission of the chosen people among the nations.

as a dew] The working of the Divine Love is like the gentle, constant influence of the dew upon the grass. The Jews were to further the cause of the Messiah not so much by any conscious effort, as by the constant witness of their existence as the chosen people, along with the facts of their history. See Rom. iiii. 2.

8. as a lion] Yet the gentle blessing from above would have the irresistible power of a lion in fulfilling the purpose of Jehovah. The Messiah was the Lion of the tribe of

Judah, yet the Lamb of God: the meek and lowly One was the triumphant King of Glory. Cp. Luke ii. 34: Rom. ix. 33; 2 Cor. ii. 15, 16.

9. Rather, Let thine hand be lifted up .. and let all...be cut off.

10-14. In the Israel of the future, the abominations of the prophet's time shall be done away (cp. *reft.* to Isaiah).

10. that day] i.e. "the last day" (iv. 1).

10, 11. Horses and strong holds will not be needed when the Messiah is acknowledged the universal King.

14. groves] Asherahs (Deut. xvi. 21, note).

15. the heathen &c.] Or, the nations which have not hearkened.

VI. 1. Hear ye now] Rather, Hear, I pray you. The appeal is made to the "everlasting mountains," as the witnesses of all passing events from age to age.

4. Jehovah answers His own questions on the ground of past benefits.

5. Some punctuate thus, "answered

6 ¶ Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt offerings, with calves <sup>1</sup>of a year old? 'Will the LORD be pleased with thousands of rams, or with ten thousands of <sup>2</sup>rivers of oil? shall I give my firstborn for my transgression, the fruit of my <sup>3</sup>body for the sin of my soul? ¶ He hath <sup>4</sup>shewed thee, O man, what is good; and what doth the LORD require of thee, but <sup>5</sup>to do justly, and to love mercy, and to <sup>6</sup>walk humbly with thy God? ¶ The LORD's voice crieth unto the city, and <sup>7</sup>the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it. ¶ <sup>8</sup>Are there yet the treasures of wickedness in the house of the wicked, and the <sup>9</sup>'scant measure <sup>10</sup>that is abominable? <sup>11</sup>Shall I count them pure with <sup>12</sup>the wicked balances, and with the bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and <sup>13</sup>their tongue is deceitful in their mouth. Therefore also will I <sup>14</sup>make thee sick in smiting thee, in making thee desolate because of thy sins. <sup>15</sup>'Thou shalt eat, but not be satisfied; and <sup>16</sup>thy casting down shall be in the midst of thee; and thou shalt take hold, but shalt not deliver; and <sup>17</sup>that which thou deliverest will I give up to the sword. Thou shalt <sup>18</sup>'sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine. For <sup>19</sup>the statutes of "Omri are <sup>20</sup>kept, and all the works

<sup>1</sup> Heb. sons of a year!

<sup>2</sup> Heb. belly.

<sup>3</sup> Heb. humble thyself to walk.

<sup>4</sup> Or, thy name shall see

that which is.

<sup>5</sup> Or, Is there yet unto every man an house of the wicked, &c.

<sup>6</sup> Heb. measure of leanness, Amos 8. 5.

ness, Amos 8. 5.

<sup>7</sup> Or, Shall I be pure with, &c.

<sup>8</sup> Or, he doth much keep thee, &c.

Pa. 50. 9.

Isa. 1. 11.

Job 29. 6.

2 Kin. 16. 3.

Jer. 7. 31.

Ezek. 23. 37

Deut. 10.

12.

1 Sam. 15. 22.

Hos. 6. 6.

Isa. 1. 17.

Gen. 18. 10.

Deut. 25.

13-16.

Prov. 11. 1.

Isa. 20. 10, 21.

Hos. 12. 7.

Jer. 9. 3, 5.

Lev. 28. 16.

Ps. 107. 17.

Lev. 28. 23.

Hos. 4. 10.

Deut. 28.

38, 39, 40.

Amos 6. 11.

Zeph. 1. 13.

Hag. 1. 6.

1 Kin. 16.

25, 26.

Hos. 5. 11.

him: (remember what happened) from" &c. Shittim was the last place of encampment before the Israelites crossed the Jordan, and Gilgal was the first station on the right of Jordan. The Israelites are thus reminded of what befell them when their wanderings were coming to an end, as illustrating the "righteousness (or, righteous deeds) of the Lord" in keeping His word. Cp. Num. xxv. 16-18, xxxi. 8.

6-8. Some suppose this a traditional account of what passed between Balak and Balaam; rr. 6 and 7 containing what Balak "consulted," and v. 8 what Balaam "answered." According to others, the inquiry in rr. 6, 7 is that of a sincere inquirer, not yet instructed in the true way of righteousness, and v. 8 is the answer.

7. *shall I give my first born &c.* Cp. marg. ref. They who ascribe these words to Balak, conceive that they may relate to a Moabitish sacrifice (cp. 2 K. iii. 27). Others see in the inquiry a reference to the experience by which Abraham was instructed that what the Lord required was—not his most cherished possession, but—his heart and obedience.

8. *to do justly, and to love mercy*] The duties of the second table of the Decalogue. *to walk humbly with thy God*] The substance of the first table. It is a sense of

our filial relation to God which alone can give worth to ceremonial observances.

9. *the city*] Jerusalem.

the man of wisdom &c.] Meaning *whoever is wise looks to Thy name, O Lord, and will obey Thee.*

10, 11. In spite of the curse upon cheating and injustice, men still heap up riches by means of them (marg. ref. o).

10. *the scant measure*] See marg. Lit. *the ephah of leanness.* The ephah was the standard of dry measure.

11. *Shall I count &c.*] Or, *Can I be pure: i.e. Let each offender ask himself "Can I be pure with my false balances," &c.*

12. *For the rich men &c.*] Or, *whose (i.e. the city, r. 9) rich men...and whose inhabitants &c.*

14. *and thy casting down &c.*] Or, *and thy hunger (or, emptiness) shall remain in thee, and thou shalt put away (thy goods), but shalt not save them; and that which thou dost save, will I give up &c.*

15. *sweet wine*] The juice of the grape, unfermented (Prov. iii. 10).

16. In observing the statutes of Omri, they had sunk to the lowest level of the transgressions of the northern kingdom (marg. ref.), and followed the infamous example of Ahab. There may also be a special reference to the foreign idolatry and the

\* 1 Kin. 16.  
 30, &c.  
 & 21. 25, 36.  
 2 Kin. 21. 3.  
 \* 1 Kin. 9. 8.  
 Jer. 19. 8.  
 \* Isai. 25. 8.  
 Jer. 51. 61.  
 Lam. 5. 1.  
 \* Isai. 17. 6.  
 & 24. 13.  
 \* Isai. 28. 4.  
 Hos. 9. 10.  
 \* Jer. 10. 1.  
 \* Jer. 21. 3.  
 Isai. 57. 1.  
 \* Hab. 1. 15.  
 \* Hos. 4. 18.  
 \* Isai. 1. 23.  
 ch. 3. 11.  
 \* 2 Sam. 23.  
 0, 7.  
 Ezek. 2. 6.  
 See Isai. 55.  
 13.  
 \* Jer. 9. 4.  
 \* Ezek. 22. 7.  
 2 Tim. 3. 2.  
 \* Isai. 8. 17.  
 \* Prov. 24. 17.  
 Lam. 4. 21.  
 \* Ps. 37. 24.  
 Prov. 24. 16.  
 \* Ps. 27. 1.  
 \* Lam. 3. 39.  
 \* Ps. 37. 6.  
 \* Ps. 35. 26.  
 \* Ps. 42. 3, 10.  
 & 79. 10.  
 & 115. 2.  
 Joel 2. 17.  
 \* ch. 4. 11.  
 \* 2 Sam. 22. 43.  
 Zech. 10. 5.  
 \* Amos 9. 11, &c.

of the house of <sup>1</sup>Ahab, and ye walk in their counsels; that I should make thee <sup>2</sup>a <sup>1</sup>desolation, and the inhabitants thereof an hissing: therefore ye shall bear the <sup>3</sup>reproach of my people.  
**CHAP. 7.** WOE is me! for I am as <sup>4</sup>when they have gathered the summer fruits, as <sup>5</sup>the grape gleanings of the vintage: <sup>6</sup>there is  
 2 no cluster to eat: <sup>7</sup>my soul desired the firstripe fruit. The  
 3 <sup>8</sup>good man is perished out of the earth: and <sup>9</sup>there is none upright among men: they all lie in wait for blood; <sup>10</sup>they hunt  
 4 every man his brother with a net. That they may do evil with both hands earnestly, <sup>11</sup>the prince asketh, <sup>12</sup>and the judge  
 5 asketh for a reward; and the great man, he uttereth <sup>13</sup>his mischievous desire: so they wrap it up. The best of them <sup>14</sup>is as a brier: the most upright <sup>15</sup>is sharper than a thorn hedge: the day of thy watchmen <sup>16</sup>and thy visitation cometh; now shall  
 6 be their perplexity. <sup>17</sup>Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her  
 7 that lieth in thy bosom. For <sup>18</sup>the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law  
 8 against her mother in law; a man's enemies <sup>19</sup>are the men of his own house. ¶ Therefore <sup>20</sup>I will look unto the LORD; I will wait  
 9 for the God of my salvation: my God will hear me. <sup>21</sup>Rejoice not against me, O mine enemy: <sup>22</sup>when I fall, I shall arise; when I sit in darkness, <sup>23</sup>the LORD shall be a light unto me.  
 10 I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: <sup>24</sup>he will bring me forth to the light, and I shall behold his  
 11 righteousness. <sup>25</sup>Then she that is mine enemy shall see it, and shame shall cover her which said unto me, <sup>26</sup>Where is the LORD thy God? <sup>27</sup>mine eyes shall behold her: now <sup>28</sup>shall she be trodden down <sup>29</sup>as the mire of the streets. ¶ In the day that thy "walls

<sup>1</sup> Or, astonishment.

<sup>2</sup> Heb. the gatherings of

summer.

<sup>3</sup> Or, godly, or, merciful.

<sup>4</sup> Heb. the mischief of his soul.

<sup>5</sup> Or, And thou wilt see her that is mine enemy,

and cover her with shame.

<sup>6</sup> Heb. she shall be for a treading down.

wicked policy introduced into Judah by Athaliah (2 Chr. xxi. 6).  
 that I should make] As a consequence of their sins.

therefore ye shall bear] And ye shall bear.  
 VII. The Church complains of her small number and the general corruption.

1. my soul &c.] Or, no first-ripe fig which my soul desireth. The earliest figs are valued, not only for their rarity but for their superior quality (see Jer. xxiv. 2). They are sometimes gathered in June in the Holy Land, where the general gathering takes place in August. The Church is like a vineyard that has been stripped of its fruit: she sees nothing good, only the poor gleanings of old crops.

3. Render:—Both hands are upon evil to do it thoroughly. The prince asks, and the judge judges for reward; and the great man utters the mischief of his own heart, (cp. Prov. x. 8), and they weave it (i.e. the evil plan) together.

4. The "watchmen" are the prophets, whose duty it was to proclaim the "visitation," the "day of the Lord," which was

coming on impenitent sinners (cp. Jer. vi. 17; Ezek. iii. 17).

5, 6. The corruption reaches to the innermost recesses of society: Confidence is extinct. (cp. Matt. x. 35, 36; Luke xii. 53, 7. Therefore &c.) Or, But as for me, I will watch for &c. Salvation will surely come. Prayers will be answered.

8. mine enemy] The Antichrist, the imperial tyranny in antagonism with the true Israel. In Micah's time this was Assyria, personified as a woman (see vv. 10, 12); in St. John's time, Rome. The faithful realize that the darkest moment of the night may be that which just precedes the dawn.

9. The believing heart finds strength to endure and hope of reconciliation where there is (1) consciousness that sins are the cause of affliction, and (2) faith in the righteousness of the Lord.

11. The prophet addresses Israel, to whom the kingdoms of the earth are to be gathered. A day for building thy walls (or, the fences of Jehovah's vineyard) is at hand. In that day shall the law of separation be utterly removed (Eph. ii. 11-18).

- are to be built, *in* that day shall the decree be far removed.
- 12 *In* that day *also* <sup>a</sup>he shall come even to thee from Assyria, <sup>1</sup>and <sup>2</sup>from the fortified cities, and from the fortress even to the river, <sup>3</sup>and from sea to sea, and *from* mountain to mountain. <sup>2</sup>Notwithstanding the land shall be desolate because of them that dwell therein, <sup>4</sup>for the fruit of their doings. ¶ <sup>2</sup>Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily *in* the wood, in the midst of Carmel: let them feed *in* Bashan and Gilead, as in the days of old. ¶ <sup>a</sup>According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things. The nations <sup>b</sup>shall see and be confounded at all their might: <sup>c</sup>they shall lay *their* hand upon *their* mouth, their ears shall be deaf. They shall lick the <sup>d</sup>dust like a serpent, <sup>e</sup>they shall move out of their holes like <sup>f</sup>worms of the earth: <sup>g</sup>they shall be afraid of the LORD our God, and shall fear because of thee. ¶ <sup>h</sup>Who *is* a God like unto thee, that <sup>i</sup>pardoneth iniquity, and passeth by the transgression of <sup>j</sup>the remnant of his heritage? <sup>k</sup>he retaineth not his anger for ever, because he delighteth *in* mercy. <sup>l</sup>He will turn again, he will have compassion upon us; <sup>m</sup>he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. <sup>n</sup>Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, <sup>o</sup>which thou hast sworn unto our fathers from the days of old.

<sup>1</sup> Or, *even to*.

<sup>2</sup> Or, *After that it hath been*.

<sup>3</sup> Or, *Rule*, Ps. 28. 9. ch. 5. 4.

<sup>4</sup> Or, *creeping things*.

<sup>a</sup> Isai. 11. 16.  
<sup>b</sup> Hos. 11. 11.

<sup>c</sup> Jer. 21. 14.  
<sup>d</sup> ch. 3. 12.

<sup>e</sup> Isai. 37. 24.

<sup>f</sup> Ps. 69. 22.  
<sup>g</sup> & 73. 12.

<sup>h</sup> Isai. 28. 11.

<sup>i</sup> Job 21. 5.  
<sup>j</sup> & 29. 9.

<sup>k</sup> Ps. 72. 9.  
<sup>l</sup> Isai. 40. 23.

<sup>m</sup> Ps. 18. 46.  
<sup>n</sup> Jer. 33. 9.

<sup>o</sup> Ex. 15. 11.  
<sup>p</sup> Ex. 34. 6.

<sup>q</sup> Jer. 50. 20.  
<sup>r</sup> ch. 4. 7.

<sup>s</sup> & 3. 7, 8.  
<sup>t</sup> Ps. 103. 9.

<sup>u</sup> Isai. 57. 10.  
<sup>v</sup> Jer. 3. 5.  
<sup>w</sup> Luke 1. 72.  
<sup>x</sup> Ps. 105. 9, 10.

12. Render; In that day shall they come unto thee from Asshur and from the cities of Egypt, and from Egypt even to the river (i.e. Euphrates) &c. The promise to Israel, is identical with that already made specifically to Zion (iv. 2). Asshur represents the eastern world and Egypt the western. Cp. Isai. xix. 18-25.

13. *Notwithstanding* &c.] Or, And the earth will be given over to desolation: "the earth" denoting either the guilty world, not obedient to the Divine call to join with the true Israel; or the Holy Land, which, until the building of the walls (v. 11, i.e. the setting up of the Messiah's kingdom), would have to go through a period of desolation (cp. Lev. xxvi. 33; Isai. i. 7).

14. The Church again speaks (as in rr. 1,

7. 8); and now in prayer for Divine guidance.

*solitarily*] Rather, *apart* from the enemies. The most considerable pasture regions of the Holy Land are named as typical of the abode for which the Lord's people are yearning.

15. Jehovah answers the prayer.

*According to* &c.] Or, *Like as in* &c.

18. *Who is a God like unto thee*] Some suppose that Micah here intends a play upon his own name. See p. 583.

*the remnant of his heritage*] The people of Jehovah, the true Israel. Micah concludes with the same eternal message of forgiving mercy and love towards those who turn to the Lord, which the inspired writers never tire of repeating (marg. reff.).

# N A H U M.

## INTRODUCTION.

1. IN i. 1 is comprised all the particulars that are known respecting Nahum. Elkosh, the place of his birth or residence, was in Galilee;<sup>1</sup> whence he migrated before the overthrow of Israel to Judah, and there lived and prophesied at the same time as Isaiah. According to this view, the "yoke" and "affliction" is that recorded in 2 K. xviii. 15 &c.; Isai. xxxvi., xxxvii. Nahum was raised up at this crisis in his country's history, to be what his name signifies, a *Comforter*, to console his countrymen in the hour when they seemed within the grasp of Sennacherib, with the assurance that Jehovah would protect and save them (cp. i. 7, 14, 15).<sup>2</sup>

<sup>1</sup> His grave was shewn at *Kefr Tanchum*, a village 2½ miles N. of Tiberias. There is, however, another place of the same name, *Alkush*, near Mosul. Here, according to the 16th century tradition, is the prophet's grave; and in its neighbourhood Jonah, Obadiah, and Jephthah the Gileadite are said to be buried. The tradition is not trustworthy.

<sup>2</sup> [Many critics—believing that the final siege of Nineveh (B.C. 606) is intended, and that the capture of No-Amon (iii. 18) was that by Assur-bani-pal in B.C. 606—take the prophet to have lived in the reign of Manasseh, and date his prophecy after B.C. 686.]

2. The title of Nahum's prophecy is *The burden of Nineveh*. It is no ordinary disaster that he foretells. It is not conquest or overthrow only; it is annihilation.<sup>3</sup> Nahum has no single word of comfort or of sympathy for the guilty city that had fallen back into the sins for which she had been rebuked, and for which she had humbled herself (i. 8, 9, iii. 19). It has been supposed by some that Nahum foretold the agency of water in the capture and destruction of Nineveh (ii. 6, i. 8); but, however this may be, it is certain that the city was to be burned with fire (ii. 13, iii. 13, 15). And the traces of the ravages of fire have been traced everywhere in the excavations.

The prophet's style is marked by force, beauty, and vivid imagery.

<sup>3</sup> It has been asserted that such is the vividness of the prophet's language, that he must have seen with his eyes the dangers that threatened Nineveh, and described what he saw. Such an assertion is inconsistent with a belief in prophetic inspiration, the reality of which may be proved from the words of the prophet himself, for he certainly foretold events which no human foresight could divine, and of whose accomplishment there can be no doubt.

# THE BOOK OF THE PROPHET N A H U M.

**CHAP. 1.** THE burden <sup>1</sup>of Nineveh. The book of the vision of  
 2 Nahum the Elkoshite. ¶<sup>1</sup>God is <sup>2</sup>jealous, and <sup>3</sup>the LORD re-  
 venge<sup>4</sup>th; the LORD revengeth, and <sup>2</sup>is furious; the LORD will  
 take vengeance on his adversaries, and he reserveth *wrath* for  
 3 his enemies. The LORD is <sup>4</sup>slow to anger, and <sup>5</sup>great in power,  
 and will not at all acquit *the wicked*: <sup>6</sup>the LORD *hath* his way in  
 the whirlwind and in the storm, and the clouds *are* the dust of  
 4 his feet. <sup>7</sup>He rebuketh the sea, and maketh it dry, and drieth  
 up all the rivers: <sup>8</sup>Bashan languisheth, and Carmel, and the  
 5 flower of Lebanon languisheth. <sup>9</sup>The mountains quake at him,  
 and <sup>10</sup>the hills melt, and <sup>11</sup>the earth is burned at his presence,  
 6 yea, the world, and all that dwell therein. Who can stand  
 before his indignation? and <sup>12</sup>who can <sup>13</sup>abide in the fierceness  
 of his anger? <sup>14</sup>his fury is poured out like fire, and the rocks  
 7 are thrown down by him. ¶<sup>15</sup>The LORD is good, a <sup>16</sup>strong hold  
 in the day of <sup>17</sup>trouble; and <sup>18</sup>he knoweth them that trust in him.  
 8 <sup>19</sup>But with an overrunning flood he will make an utter end of the  
 9 place thereof, and darkness shall pursue his enemies. ¶<sup>20</sup>What  
 do ye imagine against the LORD? <sup>21</sup>he will make an utter end:  
 10 affliction shall not rise up the second time. For while *they be*

<sup>1</sup> Or, *The LORD is a jealous God, and a revenger, &c.*

<sup>2</sup> Heb. *that hath fury.*  
<sup>3</sup> Heb. *stand up.*

<sup>4</sup> Or, *strength.*

<sup>5</sup> Zeph. 2.13.  
<sup>6</sup> Ex. 20. 5.  
<sup>7</sup> Deut. 4. 24.  
<sup>8</sup> Ps. 94. 1.  
<sup>9</sup> Isai. 50. 18.  
<sup>10</sup> Ps. 103. 8.  
<sup>11</sup> Jonah 4. 2.  
<sup>12</sup> Job 9. 4.  
<sup>13</sup> Hab. 3. 5.  
<sup>14</sup> 11. 12.  
<sup>15</sup> Ps. 106. 9.  
<sup>16</sup> Isai. 50. 2.  
<sup>17</sup> Matt. 8. 26.  
<sup>18</sup> Isai. 33. 9.  
<sup>19</sup> Ps. 68. 8.  
<sup>20</sup> Ps. 97. 5.  
<sup>21</sup> Mic. 1. 4.  
<sup>22</sup> 2 Pet. 3. 10.  
<sup>23</sup> Mal. 3. 2.  
<sup>24</sup> Rev. 16. 1.  
<sup>25</sup> 1 Chr. 16. 34.  
<sup>26</sup> Ps. 100. 5.  
<sup>27</sup> Jer. 33. 11.  
<sup>28</sup> Lam. 3. 35.  
<sup>29</sup> Ps. 1. 6.  
<sup>30</sup> 2 Tim. 2. 19.  
<sup>31</sup> Dan. 9. 26.  
<sup>32</sup> 11. 10, 22, 40.  
<sup>33</sup> Ps. 2. 1.  
<sup>34</sup> 1 Sam. 3. 12.

I. 1. Nahum's short prophecy is described in two ways: it is a *burden* (see Isai. xiii. 1 note); and his book contains a *vision* of that which had been revealed to him (cp. Num. xii. 6; Isai. i. 1).

2. See marg. The threefold repetition of "LORD" and of the idea of vengeance gives emphasis. God is *jealous* of His people, He punishes them if unfaithful (marg. ref.). He is *jealous* for His people, He will not suffer them to be wronged (Joel ii. 18).

*furious*] See marg. The phrase represents a permanent feeling.

*reserveth*] "Wrath" is not in the original. The phrase means *watching, looking after*, with the *watchfulness* of one ready to seize an advantage.

3. Cp. Exod. xxiv. 6, 7. The imagery is that of Ps. xviii. 7 &c. The Lord advances against his foes. Glorious and majestic as the clouds look to man, they are but as the *fine dust* of His feet.

4. Cp. Exod. xiv. 21; Josh. iii. 13; for *Bashan* and *Carmel*, see Amos i. 2, iv. 1; and for *Lebanon*, Hos. xiv. 6 note.

5. *is burned*] Better, "lifteth itself up" as by an earthquake. The A. V. takes the word in the sense of the *rising* of flame.

6. If such be the power of God over the material world, how shall man withstand or endure His wrath? His *fury* (v. 2) is *poured out* like fiery showers (Gen. xix. 24; Exod. ix. 23, 24), or perhaps as torrents of lava (cp. Jer. vii. 20).

7. In the midst of the description of the terrible majesty of God, is an assurance of His *goodness* to His people. *Knoweth* and *trust* express what is habitual and permanent. The *day of trouble* is the time when Nineveh invaded or oppressed Judah.

8. *But*] Or, *And*. While God protects His own, He overwhelms His enemies.

*thereof*] i.e. of Nineveh (v. 1).  
*flood*] Perhaps an invading army (cp. Isai. viii. 7 note); or more probably the inundation of the river, which aided the capture of the city. Cp. Zeph. ii. 13-15.

*an utter end*] i.e. *complete destruction*.  
*darkness. enemies.*] Or, *His enemies* (the Assyrians; cp. 2 K. xviii. 30, 35) *He will pursue into darkness.*

9. According to the A. V. rendering the Assyrians are asked what they *imagine, devise, or plan* against God: "Would they fight against Him, as Sennacherib had done? Could they hope to do anything to withstand His power?" But it is more likely that the question is put to the Jews, and should be rendered, *What think ye of* (with respect to) *the Lord*!

*affliction*] Or *trouble* (v. 7), which Judah should not suffer again from Assyria (v. 12). The Lord would not deliver up Judah to the Assyrians as He had delivered up Israel. Cp. 2 Chr. xxxiii. 11, 14.

10. The Assyrians deemed themselves invincible like a thick growth of *thorns*.

\* 2 Sam. 23.

6, 7.

\* ch. 3. 11.

\* Mal. 4. 1.

\* 2 Kin. 19.

28, 29.

\* 2 Kin. 19.

36, 37.

\* Isai. 8. 8.

Dan. 11. 10.

\* Jer. 2. 20.

& 30. 8.

\* 2 Kin. 19.

37.

\* Rom. 10.

18.

\* ver. 11, 12.

f ver. 14.

\* Jer. 50. 23.

\* Jer. 51. 11,

12.

ch. 3. 14.

\* Isai. 10. 12.

Jer. 25. 29.

\* Ps. 80. 12.

Hos. 10. 1.

folden together *as* thorns, *and* while they are drunken *as* drunkards, *they* shall be devoured *as* stubble fully dry. There is *one* come out of thee, *that* imagineth evil against the LORD, *a* wicked counsellor. ¶ Thus saith the LORD; *Though they be* quiet, and likewise many, yet thus *shall* they be *cut down*, when he shall *pass through*. Though I have afflicted thee, I will afflict thee no more. For now will I *break* his yoke from off thee, and will burst thy bonds in sunder. And the LORD hath given a commandment concerning thee, *that* no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: *I* will make thy grave; for thou art vile. ¶ Behold *upon* the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, *keep* thy solemn feasts, perform thy vows: for *the* wicked shall no more pass through thee; *he* is utterly cut off.

CHAP. 2. HE *that* dasheth in pieces hath come up before thy face: *keep* the munition, watch the way, make *thy* loins strong, *2* fortify *thy* power mightily. For the LORD hath turned away *the* excellency of Jacob, *as* the excellency of Israel: for *the*

<sup>1</sup> Heb. *a counsellor of Belial*.

<sup>2</sup> Or, *If they would have been at peace, so should they have been many,*

*and so should they have been shorn, and he should have passed away.*

<sup>3</sup> Heb. *shorn*.

<sup>4</sup> Heb. *feast*.

<sup>5</sup> Heb. *Belial*.

<sup>6</sup> Or, *The dispenser, or, hammer.*

<sup>7</sup> Or, *the pride of Jacob as the pride of Israel.*

*drunken as drunkards*] Lit. *soaked or drenched according to their drink*. The city is said to have been taken by assault, when carelessness and drunkenness prevailed in Nineveh.

*stubble fully dry*] The image of what is worthless and refuse, fit only to be destroyed by fire (Exod. xv. 7; Joel ii. 5).

*11. out of thee*] Nineveh. The person referred to seems to be Sennacherib, who, by his general, Rabshakeh, had reproached and blasphemed God. Isai. xxxvi. 14-20.

*a wicked counsellor*] Lit. as in marg. Belial means strictly *uselessness, worthlessness*, and then *depravity, wickedness*.

*12. In the first part of this verse Assyria is alluded to; in the latter part Judah.*

*quiet &c.*] Render *complete (in full strength—their resources unimpaired) and so very many (numerous as they are complete), yet &c.*

*cut down*] Lit. *mowed down as grass, when he shall pass through*] Rather, *and he shall pass away, disappear, perish*.

*13. Perhaps an allusion to 2 Kin. xviii. 14.*

*14. no more of thy name be sown*] i.e. his dynasty should last but a short time. It is thought that a grandson of Esarhaddon [Assur-ibil-ili, the Saracus of the Greeks] was king when Nineveh was taken.

*cut off*] The Assyrians destroyed the gods of conquered nations (2 K. xix. 18). When they in their turn were overthrown, their gods should be cut off by their conquerors.

*I will make thy grave*] Sennacherib was murdered by two of his sons (marg. ref.).

Instead of long life, a grave was appointed for him, and that prematurely.

*vile*] Or, "light." Cp. Dan. v. 27, he was weighed in the balances and found wanting. He had despised the Lord, and was lightly esteemed by Him (cp. 1 S. ii. 30).

*15. In the Hebrew text ch. ii. begins here. The land recently occupied by the Assyrians welcomes the arrival of the messengers who announce their destruction, and promise safety for the future.*

*the mountains*] Those round Jerusalem. *keep thy solemn feasts*] While the enemy occupied the country, the people could not come up to Jerusalem.

*II. 1. He that dasheth in pieces*] The devastator who should overthrow the walls of Nineveh and disperse her inhabitants.

*hath come up*] With military attack. *keep the mention*] All the fortifications. *make mightyly*] Gather to the flowing garments for vigorous action....strain every nerve. Said ironically (see v. 10).

*2. hath turned away*] Better, *hath restored* (cp. Isai. lii. 8).

*the excellency*] All the privileges and honours with which God had invested the chosen people (cp. Amos vi. 8, viii. 7). *Jacob and Israel* are taken by many as representing the kingdoms of Judah and Israel respectively; they are, rather, designations of the whole people (cp. Ps. lxxviii. 21). *Jacob* was the name given by man, *Israel* that conferred by God, and thus the excellency of Israel is something higher and more glorious than the excellency of Jacob.

*for &c.*] God would restore His people,

- emptiers have emptied them out, and marred their vine branches.
- 3 The shield of his mighty men is made <sup>1</sup>red, the valiant men <sup>2</sup>are <sup>3</sup>in scarlet: the chariots <sup>4</sup>shall be with <sup>5</sup>flaming torches in the day of his preparation, and the fir trees shall be terribly shaken.
- 4 The chariots shall rage in the streets, they shall justle one against another in the broad ways: <sup>5</sup>they shall seem like torches, <sup>6</sup>they shall run like the lightnings. He shall recount his <sup>7</sup>worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the <sup>8</sup>defence shall be prepared. The gates of the rivers shall be opened, and the palace shall be <sup>9</sup>dis-  
solved. And <sup>10</sup>Huzzab shall be <sup>11</sup>led away captive, she shall be brought up, and her maids shall lead <sup>12</sup>her as with the voice of <sup>13</sup>doves, tabering upon their breasts. But Nineveh <sup>14</sup>is <sup>15</sup>of old <sup>16</sup>like a pool of water: yet they shall flee away. Stand, spoil, <sup>17</sup>shall they cry; but none shall <sup>18</sup>look back. Take ye the spoil of silver, take the spoil of gold: <sup>19</sup>for <sup>20</sup>there is none end of the store and glory out of all the <sup>21</sup>pleasant furniture. She is empty, and void, and waste: and the <sup>22</sup>heart melteth, and <sup>23</sup>the knees smite together, <sup>24</sup>and much pain <sup>25</sup>is in all loins, and <sup>26</sup>the faces of them all <sup>27</sup>gather blackness. ¶ Where <sup>28</sup>is the dwelling of <sup>29</sup>the lions, and the
- <sup>1</sup> Or, dyed scarlet.  
<sup>2</sup> Or, fiery torches.  
<sup>3</sup> Heb. their shocs.  
<sup>4</sup> Or, gallants.  
<sup>5</sup> Heb. covering, or, co-  
verer.  
<sup>6</sup> Or, molten.  
<sup>7</sup> Or, that which was esta-  
blished, or, there was a  
stand made.  
<sup>8</sup> Or, discovered.  
<sup>9</sup> Or, from the days that  
she hath been.  
<sup>10</sup> Or, cause them to turn.  
<sup>11</sup> Or, and their infinite  
stores, &c.  
<sup>12</sup> Heb. vessels of desire.  
<sup>13</sup> Isai. 63. 2.  
<sup>14</sup> Isai. 38. 14.  
A 50. 11.  
<sup>15</sup> Isai. 13. 7.  
<sup>16</sup> Dan. 5. 6.  
<sup>17</sup> Jer. 30. 6.  
<sup>18</sup> Joel 2. 6.  
<sup>19</sup> Job 4. 10.  
<sup>20</sup> Ezek. 19.  
<sup>21</sup> 2-7.

because their enemies had inflicted the full measure of punishment (see 2 K. xviii. 13-16; Isai. xxxvi.). For the imagery cp. marg. ref.

3. The invading army. On the monuments of Nineveh the shields and dresses of the warriors are generally painted red.

his mighty men] Either the invaders; or better, those led by God Himself (cp. Isai. xiii. 3, 5). It is He who marshals the troops and directs their movements.

the chariots &c.] Or, the chariots sparkle and flash with bosses of steel.

and the fir trees, &c.] Better, and the fir trees are brandished, i.e. the spears made of that wood.

4. The scene inside the city. Render the verbs of rr. 4-7 in the present tense.

justle one against another] Better, perhaps, run to and fro, in hot haste.

5. recount] The king of Assyria, roused by danger, betinks him of his nobles (iii. 18), defence] A moveable tower of wood.

This protected the besiegers using the battering ram, and carried soldiers on the upper part, who assailed with arrows the defenders of the walls. Such towers, with four or six wheels, are to be seen on Assyrian sculptures. From the city-wall the Assyrians see that all is ready for a vigorous siege.

6. The gates of the rivers] Those situated on the streams or canals, fed from the Tigris, which defended a portion of the walls. By diverting these streams the channels would be left dry, and the enemy would advance against the gates and open them by force. The palace itself was easily captured. The

heart of king and princes dissolved with terror.

7. Or, render:—And it is decreed, she, (Nineveh, the queen of nations) is discovered (lit., is stripped, ignominiously un-covered). she shall be brought up] i.e. is removed, or taken off by her captors.

her maids] The inferior cities that shared the fate of the capital, or its female inhabitants.

lead] Others, moan.

tabering] Beating themselves.

8. The city is compared to a pool (or, reservoir) of water on account of the multitude of her inhabitants (cp. Rev. xvii. 1, 15). Her numbers are of no avail in the day of her capture. In vain do they who have any spirit say, Stand. There is no rallying.

9. there is &c.] Or, And there is no end to the store; there is glory from all vessels of desire; i.e. all kinds of beautiful things are accumulated (cp. Hos. xiii. 15).

10. In three words the prophet depicts how completely Nineveh was pillaged. Then follows the condition of the people.

much pain] Contrast r. 1 (note). Pain as the pains of childbirth.

gather blackness] See marg. ref. note. Others prefer the sense of gather distress.

11. The prophet sees the foremost city in the world so overthrown that it should be a question where its site was. The lion is the emblem of majesty and strength; and also of violence, bloodshed, and rapine (see Dan. vii. 4; cp. v. 12). On the monuments of Nineveh the figure of the lion is conspicuous. dwelling] Or den (v. 12).



feedingplace of the young lions, where the lion, *even* the old lion, walked, *and* the lion's whelp, and none made *them* afraid?

- 12 The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin. <sup>m</sup>Behold, I *am* against thee, saith the LORD of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of <sup>n</sup>thy messengers shall no more be heard.

<sup>m</sup> Ezek. 29. 3.  
<sup>n</sup> & 39. 3.  
<sup>n</sup> & 39. 1.  
<sup>n</sup> & 3 Kin. 18. 17, 19.  
<sup>n</sup> & 19. 9, 23.

<sup>a</sup> Ezek. 22. 2, 3.  
<sup>a</sup> & 24. 6, 9.  
<sup>a</sup> Hab. 2. 12.  
<sup>b</sup> Jer. 47. 3.

- CHAP. 3. WOE to the <sup>1</sup>"bloody city!" it is all full of lies *and* robbery; the prey departeth not; the noise of a whip, and <sup>b</sup>the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots. The horseman lifteth up both <sup>2</sup>the bright sword and the glittering spear: and *there is* a multitude of slain, and a great number of carcases; and *there is* none end of *their* corpses; they stumble upon their corpses: <sup>4</sup>because of the multitude of the whoredoms of the wellfavoured harlot, <sup>c</sup>the mistress of witchcrafts, that selleth nations through <sup>5</sup>her whoredoms, and families through her witchcrafts. <sup>d</sup>Behold, I *am* against thee, saith the LORD of hosts; and <sup>e</sup>I will discover thy skirts upon thy face, <sup>f</sup>and I will shew the nations thy nakedness, and the kingdoms thy shame. And I will cast abominable filth upon thee, and <sup>g</sup>make thee vile, and will set <sup>7</sup>thee as <sup>h</sup>a gazingstock. And it shall come to pass, *that* all they that look upon thee <sup>i</sup>shall flee from thee, and say, Nineveh is laid waste: <sup>k</sup>who will bemoan her? whence shall I seek com-

<sup>c</sup> Isai. 47. 9, 12.  
<sup>c</sup> Rev. 18. 2.  
<sup>d</sup> ch. 2. 13.  
<sup>e</sup> Isai. 47. 2.  
<sup>f</sup> Jer. 13. 22, 26.  
<sup>g</sup> Ezek. 16. 37.  
<sup>h</sup> Mic. 1. 11.  
<sup>i</sup> Hab. 2. 16.  
<sup>j</sup> Mal. 2. 9.  
<sup>k</sup> Heb. 10. 33.  
<sup>k</sup> Rev. 18. 10.  
<sup>k</sup> Jer. 15. 5.

<sup>1</sup> Heb. city of bloods.

<sup>2</sup> Heb. the flame of the

sword, and the lightning of the spear.

the old lion] Rather, a lioness.

12. Or, if a continuation of v. 11,—(And where is) the lion that ravined for his whelps ...and filled his holes with ravin, and his lairs with rapine! The monuments of Nineveh illustrate the way in which subject nations were plundered.

13. the LORD of hosts] i.e. of the hosts of heaven and earth—all created things (Gen. ii. 1)—and so, infinite in power.

messengers] By whose voice imperial edicts had been proclaimed or submission insolently demanded (cp. marg. ref.).

III. 1. the bloody city] See marg. The monuments of Nineveh give evidence of barbarous cruelty, e.g. under Assurbanipal. robbery] Ravaging as a wild beast (Ps. vii. 2). The iniquity of the city is summed up in bloodshed, fraud, and violence.

the prey departeth not] The sin with which the spoil had been amassed was not forsaken. So long as their power remained it was used for violence (Jonah iii. 8).

2, 3. The advance of the invading army. The prophet describes the scene afresh.

jumping] Or, bounding. The horse was not ridden, but yoked to the chariot.

3. Others render, Horsemen making to rear, and the flame of the sword (cp. Gen. iii. 24; or, the glitter of swords) and the

lightning of the spear, (or, and flash of spears; cp. Hab. iii. 11). The rest of the verse describes the overthrow of the Assyrians. The number of the slain is such that the conquerors stumble over their corpses.

4. The reason of this punishment was the crafty dealing of the Assyrians towards nations. Nineveh is called a harlot and charged with whoredoms, as seducing others into idolatry; or, as shewing the nations friendship, and employing every art, to get them into her power, and make them subservient to her luxury or pride. Cp. 2 K. ix. 22; Isai. xxiii. 15-18.

that selleth nations] Both lit. selling captives (Joel iii. 3-8; Amos i. 6, 9), and metaphorically, treating nations simply as articles of merchandize, abandoning them to misery with indifference.

5. I will discover thy skirts] Cp. marg. ref. Nineveh shall be put to open shame: exposed to the derision of all whom she had deluded and subjugated.

6. Nineveh is to be like one exposed in a pillory, upon whom a rabble flings filth. make thee vile] i.e. disgrace, dishonour. gazingstock] Lit. a sight, a spectacle.

7. Flee from thee] with loathing.

- 8 forters for thee? ¶ <sup>1</sup>Art thou better than <sup>2</sup>populous <sup>3</sup>No, that was situate among the rivers, *that had the waters round about it, whose rampart was the sea, and her wall was from the sea?* <sup>4</sup>Ethiopia and Egypt were her strength, and it was infinite; Put 10 and Iubim were <sup>5</sup>thy helpers. Yet *was she carried away, she went into captivity: her young children also were dashed in pieces, at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains.* 11 ¶ Thou also shalt be <sup>6</sup>drunken: thou shalt be hid, thou also 12 shalt seek strength because of the enemy. All thy strong holds *shall be like fig trees with the firstripe figs: if they be shaken,* 13 *they shall even fall into the mouth of the eater.* Behold, <sup>7</sup>thy people in the midst of thee *are women: the gates of thy land shall be set wide open unto thine enemies: the fire shall devour* 14 *thy bars.* ¶ Draw thee waters for the siege, <sup>8</sup>fortify thy strong holds: go into clay, and tread the mortar, make strong the 15 brickkiln. There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like <sup>9</sup>the cankerworm: make thyself many as the cankerworm, make thyself many as the 16 locusts. Thou hast multiplied thy merchants above the stars 17 of heaven: the cankerworm <sup>10</sup>spoileth, and fleeth away. <sup>11</sup>Thy crowned *are as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, but when the sun ariseth they flee away, and their place is not known* 18 *where they are.* <sup>12</sup>Thy shepherds slumber, O <sup>13</sup>king of Assyria:

<sup>1</sup> Or, nourishing    <sup>2</sup> Heb. No Amon.    <sup>3</sup> Heb. in thy help.    <sup>4</sup> Or, spreadeth himself.

8. better] Either morally, i.e. less guilty, less deserving chastisement; or, more probably, materially more prosperous.

populous No] Better, as in marg. Amon is the name of the Solar God, the chief divinity of the city, the same as Jupiter Ammon (cp. Jer. xlv. 25 note).

rivers] The arms and canals of the Nile, here called the sea (cp. Isai. xviii. 2).

rampart] The outer fortification.

her wall was from (or, of) the sea] The great river was a wall to her. Allusion is probably intended to the fulfilment of Isai. ch. xx. respecting the conquest of Egypt by Assyria. See also p. 596, n. 2.

9. See Jer. xlv. 9 note.

10. the top &c.] The public places of concourse. (cp. marg. ref.)

chains] Probably manacles (Jer. xl. 4).

11. Thou also] Who thoughtest thyself safe from disaster and ignominy.

drunken] With the cup of God's wrath.

thou shalt be hid] Better, be thou hidden; remain, continue hidden, unknown. It is only in recent times that the buried city has been brought to light.

thou...strength] Thou, once the terror of the world, now in thy distress shalt seek a refuge or stronghold (cp. i. 7).

12. strong holds] The strong places of the empire would fall as ripe figs (Micah vii. 1, note). The prophet's image illustrates the ease with which the enemy would prevail, and the attractiveness of the prey.

13. the gates of thy land] The strong passes on the frontiers. The bars were used to close the gates of cities (Deut. iii. 5).

14. Nineveh's doom is fixed, yet is she bidden ironically to make every preparation for a long siege.

15. The city is to perish with fire, her inhabitants by the sword. The ruins attest the agency of fire in their destruction.

the cankerworm] See marg. ref. note.

16. Nineveh situated upon the Tigris, communicating with the Euphrates and the Persian Gulf, formed one of the trading stations between that inland sea and Syria and the Mediterranean, and became a depot for the merchandise supplied to a great part of Asia Minor, Armenia, and Persia.

spoileth] Better as in the marg.; i.e. for plunder. "The cankerworm has ravaged and has vanished." Some understand the cankerworm to represent Nineveh. After all the plundering expeditions she had made, she would vanish like the locust.

17. Thy crowned] Assyrian officers of state were adorned with diadems or with a simple fillet, probably of gold.

captains] See Jer. li. 27, probably an Assyrian name for high military rank.

grasshoppers] Amos vii. 1; great grasshoppers probably indicate troops of locusts.

hedges] Walls of loose stones or earth. The sun's warmth revives the insects.

18. shepherds] The chief governors (cp. Jer. ii. 8 note).

<sup>1</sup> Amos 6. 2.  
<sup>2</sup> Ezek. 30.  
14-18.

<sup>3</sup> Ps. 137. 9.  
Isai. 13. 16.  
Hos. 13. 16.  
<sup>4</sup> Lam. 2. 19.  
<sup>5</sup> Joel 3. 3.  
Obad. 11.  
<sup>6</sup> Jer. 25. 17.  
ch. 1. 10.  
<sup>7</sup> Rev. 6. 13.  
<sup>8</sup> Jer. 50. 37.  
& 51. 30.

<sup>9</sup> Ps. 147. 13.  
Jer. 51. 30.  
<sup>10</sup> ch. 2. 1.

<sup>11</sup> Joel 1. 4.

<sup>12</sup> Rev. 9. 7.

<sup>13</sup> Ex. 15. 16.  
Ps. 76. 6.  
<sup>14</sup> Jer. 50. 18.  
Ezek. 31. 3.

<sup>b</sup>1Kin. 22. 17.

<sup>c</sup>Mic. 1. 9.

<sup>d</sup>Lam. 2. 15.

Zeph. 2. 15.

See Isai. 14.

8, &c

thy <sup>1</sup>nobles shall dwell *in the dust*: thy people is <sup>b</sup>scattered upon  
19 the mountains, and no man gathereth *them*. *There is* no <sup>2</sup>heal-  
ing of thy bruise; <sup>c</sup>thy wound is grievous: <sup>d</sup>all that hear the  
bruit of thee shall clap the hands over thee: for upon whom  
hath not thy wickedness passed continually?

<sup>1</sup> Or, *valiant ones*.

<sup>2</sup> Heb. *wrinkling*.

*shall dwell*] Or, *dwell* (and *slumber*) in sent by God (Lev. xxvi. 21; Deut. xxviii.  
death. Others render *thy nobles are at rest*, 59).

19. *bruise*] Or, "breach." The force of *bruit*] Or, tidings; the overthrow of As-  
syrian rule would everywhere be welcomed.  
the phrase is, Thy ruin is irretrievable. Who had not felt the *wickedness*, cruelty,  
*wound*] A word often used of plagues and despotism of the Assyrian dynasty?

# H A B A K K U K.

## INTRODUCTION.

1. NOTHING is known of this great prophet, beyond what may be probably inferred from incidental notices in the Book. The name Habakkuk<sup>1</sup> ("embracing") expresses the character of the prophet, full of trustful faith, clinging to the promises of God. His designation "the prophet" (see i. 1) denotes a recognised official position, which it would seem that he held (ii. 2) previously to the delivery of these prophecies; and certain words in iii. 1, 19 are thought to justify the assumption that he was attached to the Temple-services (iii. 1), either as a priest, or as a member of the Levitical choir. The tomb assigned to the prophet by tradition was between Keila and Gabatha.<sup>2</sup>

The position of this Book in the Canon was probably determined by

the sequence of historical events. Nahum had predicted the fall of Nineveh and the total overthrow of the Assyrian empire; and the princes and people of Jerusalem, indulging in dreams of security, relapsed into old habits of violence and injustice. Habakkuk<sup>3</sup> was then commissioned to announce the near approach of heavier woes than any which had hitherto been inflicted. He predicts with equal clearness and accuracy the immediate and the ultimate destinies of the Chaldean invading hosts and of the city Jerusalem which they invaded.

The Book is divided into two distinct parts: (a) chs. i., ii. a colloquy, in which the prophet's misgivings are expressed and answered: (b) ch. iii. a hymn, composed in direct connexion with the colloquy, and perhaps intended for public recitation in the Temple.<sup>4</sup> The unity of the composition may be said to be universally admitted.

2. The Chaldeans (i. 6 note) of the prophet's time first obtained possession of Babylon, and laid the foundations of an empire shortly to extend over Western Asia, in the year 625 B.C. The last king of Nineveh, Saracus (or Assur-ibil-

<sup>1</sup> The reduplicated form in a proper name is peculiar; it denotes reiteration and earnestness. The LXX. and the Apocrypha, Bel and the Dragon, have Ἀμβακκὺμ, which indicates another but anomalous form, Chabbakuk.

<sup>2</sup> He is said to have died some two years after the return of the Jews from exile, though some make him contemporary with Manasseh. The legendary accounts of Rabbinical and other writers are drawn partly from the apocryphal Bel and the Dragon (vv. 33-39); and partly from floating traditions, scarcely worth noticing, save as shewing the deep impression made upon the popular mind by the prophet, and as indicating a general belief that he was a contemporary of Daniel, and could not therefore have delivered his prophecy many years before the death of Jehoiakim.

<sup>3</sup> The tradition that Habakkuk was a disciple of Nahum may rest on the place assigned to them in the Canon: but [if accepted] it has a better ground in the mutual bearings of their prophecies.

<sup>4</sup> For an analysis of these parts, see the notes.

ili), threatened with invasion by the Medians under Cyaxares, entrusted an army to his Chaldean general Nabopolassar, with orders to proceed to Babylon and defend it against the enemy. This chief, however, entered into negotiation with the Median king, claimed the hand of his daughter for his son Nebuchadnezzar, and furnished troops for the conquest of Nineveh. Nineveh fell after a long siege; and before, or immediately after, its fall Nabopolassar obtained, in addition to Babylonia, a considerable portion of the Assyrian empire, including the suzerainty over Syria and Palestine. From B.C. 625-608 he seems to have been exclusively occupied with Babylonian affairs.

In B.C. 609 Pharaoh-Necho, King of Egypt, defeated and slew Josiah, but was himself defeated by Nebuchadnezzar at Carchemish (B.C. 605). Jehoiakim's reluctant vassalage of three years was followed by rebellion and death (Jer. xxii. 19, xxxvi. 30). Three months later his son Jeconiah was deposed, the Temple was plundered, and a large number were carried away captive to Babylon, B.C. 600. In B.C. 588 the total destruction of the Temple and city was accomplished.

To complete the portraiture of the period in question, it must be borne in mind that during the reign of Josiah a religious reformation had been in progress, reaching its climax in the year 622 B.C., seventeen years after the young king's accession. The reign of Jehoiakim, on the contrary (cp. Jer. xxii. 15, 16), was wholly unrighteous (2 K. xxiii. 37); and he is specially charged with the commission of such crimes as those which are denounced by Habakkuk

(i. 2-4). The date of the prophecy, if determined by its coincidence with the internal condition of Judæa, may therefore be laid in the reign of Jehoiakim, the prophecies of chs. i. and ii. belonging to the second or third year of Jehoiakim (i.e. B.C. 608 or 607). The prophet bears witness to the moral and political corruption of Judæa after the death of Josiah; within three years from that date he foretold events, which were accomplished partially five or six years afterwards, and completely within thirty years: the remaining and more extensive portion of the book pointing onwards to the fall of Babylon B.C. 538.<sup>1</sup>

3. Whether Habakkuk refers directly to Messianic hopes, may be matter of question (see ii. 14, iii. 13 notes); but the concluding portion of his hymn is full of anticipations scarcely intelligible except on the supposition that they rested on Messianic promises (see iii. 19 note). But whether or not the prophet set forth that hope, he has the peculiar glory of announcing that principle, in which great thinkers have recognised the characteristic feature of Christian doctrine. Habakkuk is emphatically the Prophet of Faith. The central word of this Book (ii. 4) was adopted by St. Paul as the central word of his own doctrinal system. Faith, the condition and proof of righteousness, is to the prophet,

<sup>1</sup> No critic questions the delivery by Habakkuk of these last predictions, which are even clearer and more definite than those which relate to Jerusalem (see especially ii. 7, 15, 16, iii. 4 notes); and the latest date maintained by some critics leaves the whole field of prediction untouched, so far as regards the punishments ultimately inflicted upon Judæa.

as to the Apostle,\* the pledge and source of life.

Modern criticism assigns to the prophet a wide commanding view of the world's history, a clear perception of the causes which determine the advance, decline, and ruin of nations, and a special power of the religious instinct most fully developed in the seers of Israel. In his style there is condensed force, simplicity, and purity; in imagery there is majesty, vividness, sublimity; he possesses genius which, while it appropriates with lively

appreciation the conceptions of early seers,<sup>2</sup> gives them a new turn, endues them with new splendour, and brings them into harmonious combination with the new thoughts which spring up in a singularly creative spirit.

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\* The reference to the Psalms of David (especially Ps. xviii.) and of Asaph (l., lxxiii.-lxxxiii.) are very numerous, as might be expected, considering the special connexion of both with the Temple-services. The great lyric poems in Deuteronomy and Judges are equally present to Habakkuk's mind.

# THE BOOK OF THE PROPHET HABAKKUK.

**CHAP. 1.** THE burden which Habakkuk the prophet did see.

<sup>a</sup> Lam. 3. 8.

2 ¶ O LORD, how long shall I cry, <sup>a</sup> and thou wilt not hear! *even*  
3 cry out unto thee of violence, and thou wilt not save! Why dost  
thou shew me iniquity, and cause *me* to behold grievance? for  
spoiling and violence *are* before me: and there are *that* raise  
4 up strife and contention. Therefore the law is slack<sup>d</sup>, and  
judgment doth never go forth: for the <sup>b</sup>wicked doth compass  
about the righteous; therefore <sup>1</sup>wrong judgment proceedeth.  
5 ¶ Behold ye among the heathen, and regard, and wonder mar-  
vellously: for *I* will work a work in your days, *which* ye will  
6 not believe, though it be told *you*. For, lo, <sup>d</sup>I raise up the  
Chaldeans, *that* bitter and hasty nation, which shall march  
through the <sup>3</sup>breadth of the land, to possess the dwellingplaces  
7 *that are* not their's. They *are* terrible and dreadful: <sup>4</sup>their  
8 judgment and their dignity shall proceed of themselves. Their

<sup>b</sup> Job 21. 7.  
<sup>c</sup> Ps. 94. 3, &c.  
Jer. 12. 1.  
<sup>c</sup> Isai. 20.  
14.  
Acts 13. 41.  
<sup>d</sup> Dent. 28.  
49, 50.  
Jer. 5. 15.

<sup>1</sup> Or, *erected*.

<sup>2</sup> Fulfilled, 2 Chr. 36. 6.

<sup>3</sup> Heb. *breadths*.

<sup>4</sup> Or, *from them shall pro-*

*ceed the judgment of these,  
and the captivity of these.*

I. 1. *The burden*] See Isai. xiii. 1 note.

*see*] Specially in prophetic vision.

2-4. A remonstrance, bringing out the character of the prophet, and describing the prevalent corruption of the people under Jehoiakim (see Jer. xxii. 15-17).

2. *shall I cry*] Or, *do I cry* (for help) *and thou hearest not* (cp. Ps. xiii. 1, xviii. 41). See the answer to his cry in iii. 13, 18.

*cry out &c.*] Or, "I cry out (shout), Violence!" (cp. Job xix. 7; Jer. xx. 8); such were the aggressions prevalent in the city.

3. *shew me*] Evil was openly committed. *cause me to behold*] Rather, "beholdest." *iniquity...grievance*] The former denotes vanity, worthlessness; the latter, trouble, wrong-doing, mischief.

*spoiling*] Open robbery (cp. Prov. i. 11 &c.). The verse gives the characteristics of the old heathen party, always opposed to reform and to good kings, which maintained its position as the war party under Hezekiah and his successors.

*and there are &c.*] Or, *and there is strife, and contention is raised* (by wrong-doing). The abuse of law by usurious and covetous nobles is a constant theme of complaint with the psalmists and prophets.

4. Because the Lord does not interfere, evil-doers take it that He does not regard, the supporters of the law are disheartened, and the law is *slack*, is benumbed.

*compass*] With hostile intent (Ps. xxii. 12). *wrong judgment proceedeth*] Or, *judgment goeth forth perverted* (see marg.) from its true course, made the instrument and minister of wrong. Habakkuk's complaint is

that injustice triumphs in the guise of law. All hope of reformation from within being lost, judgment must come from without.

5-11. The answer of the Lord.

5. The sinful people are called upon to note what is taking place among the Gentiles, preparatory to the judgment about to fall on themselves.

*in your days*] Within their lifetime. This answers the question "how long?" (v. 2). Yet would the Jews not believe that they would be attacked by the Chaldeans. St. Paul applies this passage to the Jews who rejected their Saviour, and would not believe the warnings of their own destruction. He quotes the LXX. which varied from the Heb. text, but needed no correction for doctrinal or practical application.

6. *Chaldeans*] Or, Cas-dim, the old Turanian or Scythian population of Mesopotamia, the word, according to some, meaning "two streams." They were *bitter*, i.e. cruel (cp. Jer. i. 42) and *hasty*, i.e. vehement in attack and pursuit of enemies.

*shall march*] Rather, *marcheth*.

*land*] Rather, "earth;" the extent of the Chaldean conquests. Cp. Dan. iv. 22.

7. *judgment*] The Chaldees will be a law unto himself. Self-asserting, irresponsible judgment will be the fit instrument of punishment on the authors of wrong judgment (v. 4). His "dignity" (lit. elevation) he will attribute to his own energy (cp. Dan. iv. 30). The expression implies a disregard of all principles of international law (cp. Dan. xi. 36; 2 Thess. ii. 4).

8. *swifter than the leopard*] Or, panthers (Jer. v. 6; Hos. xiii. 7). Cavalry was a prin-

horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat. They shall come all for violence: <sup>22</sup>their faces shall sup up as the east wind, and they shall gather the captivity as the sand. And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it. Then shall his mind change, and he shall pass over, and offend, <sup>23</sup>imputing this his power unto his god. ¶ <sup>24</sup>Art thou not from everlasting, O LORD my God, mine Holy One? we shall not die. O LORD, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction. <sup>25</sup>Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he? And makest men as the fishes of the sea, as the creeping things, that have no ruler over them? They take up all of

<sup>1</sup> Heib sharp.<sup>2</sup> Or, the supping up of their faces, &c. or, their faces shall look toward the east.<sup>3</sup> Heb. the opposition of their faces toward the east.<sup>4</sup> Heb. rock, Deut. 32. 4.<sup>5</sup> Heb. founded.<sup>6</sup> Or, grievances (r. 3).<sup>7</sup> Or, moving.<sup>8</sup> Jer. 5. 6.  
<sup>9</sup> Zeph. 3. 8.  
<sup>10</sup> Jer. 4. 13.<sup>11</sup> Dan. 5. 4.  
<sup>12</sup> Ps. 90. 2.  
<sup>13</sup> & 93. 2.  
<sup>14</sup> Lam. 5. 19.  
<sup>15</sup> 2 Kin. 19. 25.  
<sup>16</sup> Ps. 17. 13.  
<sup>17</sup> Isai. 10. 5.  
<sup>18</sup> Ezek. 30. 25.  
<sup>19</sup> Ps. 5. 5.  
<sup>20</sup> Jer. 12. 1.<sup>21</sup> Jer. 16. 16.  
<sup>22</sup> Amos 4. 2.

cial feature of the invading armies of the Chaldeans.

[*ferce*] The ferocity of the war-horse sharing his master's passion is specially noted in Job xxxix. 19-25.

[*spread themselves*] Sweeping over the country for plunder; an ancient characteristic of the people (see Job i. 17 note) in accord with their Turanian origin. [The tenses in vv. 8-11 are presents not futures.]

[*shall come from far*] According to ancient prophecy (see Deut. xxviii. 49, 50).

[*as the eagle*] The comparison of the Chaldean to the "vulture" is repeated in Jer. xlviii. 40, Ezek. xvii. 3, and Dan. vii. 4.

[*hasteth to eat*] Cp. Matt. xxiv. 28.

9. *violence*] Which will avenge the "violence" of the oppressors: it is the answer to Habakkuk's cry, violence! (v. 2).

[*their faces* &c.] Rather, "the setting (or common direction) of their faces is onward." The sense of A. V. is, "as the East wind burns up and consumes all green things, so at sight of these all shall be wasted."

[*as the sand*] As the wind drives the sand before it in confused heaps, so the invaders drive the hordes of captives.

10. *scoff*] A characteristic of the Babylonian treatment of conquered princes. Cp. Ezek. xxii. 4-6.

[*dust*] Used instead of "mound," to denote the ease with which the strongholds are captured. Cp. Nahum iii. 12.

11. *Render*, "Then he sweeps on as a wind, and passes over, and is guilty;" he, whose might is his god: his own prowess being regarded as the cause of his victories (see Dan. iv. 30). This description of the Chaldeans also implies the cause (not yet

declared) of their final destruction; viz., the principle of ungodliness developed in aggression and self-worship.

12-17. The answer of Habakkuk.

12. "Art Thou not from old mine Holy One, O Lord my (the prophet speaking as the representative of faithful Israelites) God!" God being unchangeable, it is impossible that the faithful can perish.

[*we shall not die*] A curious Jewish rendering is, "Thou diest not."

[*for judgment*] The Chaldeans are a punishment for the perversion of justice (see r. 3); and a "conviction" of guilt to the offenders; since the Law has failed (r. 4).

[*O mighty God*] Lit. as in marg. (cp. Ps. xviii. 31); an appellation specially used in the Davidic Ps. (xviii., xix., xxviii., lxii.), and in Ps. referring to David.

13. Trust is followed by expostulation; how can God tolerate greater evil in the agent of wrath, than that which He had punished in His people?

[*deal treacherously*] The word used by Isaiah (xxxiii. 1) of the Babylonians as breakers of covenants. See p. 604.

[*devoureth*] Or, "swalloweth up." The "wicked" (cp. Ezek. xxx. 12) Chaldean absorbed nations, e.g. the Hebrews, "more righteous than himself."

14. *as the fishes*] An easy unresisting prey. The words "who have no ruler," intimate the absence of leaders against the Chaldeans (cp. Nah. iii. 13, 17).

[*creeping things*] Shoals of small fish (Ps. civ. 25); a striking emblem of Asiatics in a state of disorganization.

15. *They take up* Or, He brings them up all together with an angle:



- them with the angle, they catch them in their net, and gather them in their 'drag: therefore they rejoice and are glad.  
 \*Deut. 8. 17. 16 Therefore \*they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat  
 Isai. 10. 13. 17 <sup>23</sup>plenteous. Shall they therefore empty their net, and not  
 & 37. 24, 25. spare continually to slay the nations?

**CHAP. 2.** I WILL <sup>a</sup>stand upon my watch, and set me upon the <sup>b</sup>tower, <sup>c</sup>and will watch to see what he will say <sup>d</sup>unto me, and 2 what I shall answer <sup>e7</sup>when I am reprov'd. And the LORD answered me, and said, <sup>f</sup>Write the vision, and make <sup>g</sup>it plain 3 upon tables, that he may run that readeth it. For <sup>h</sup>the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will <sup>i</sup>surely 4 come, it will not tarry. ¶ Behold, his soul <sup>j</sup>which is lifted up is 5 not upright in him: but the <sup>k</sup>just shall live by his faith. \*Yea also, because he transgresseth by wine, <sup>l</sup>he is a proud man, neither keepeth at home, who enlargeth his desire <sup>m</sup>as hell, and <sup>n</sup>is as death, and cannot be satisfied, but gathereth unto him all 6 nations, and heapeth unto him all people: ¶ Shall not all these <sup>o</sup>take up a parable against him, and a taunting proverb against

<sup>a</sup> Isai. 21. 8, 11.

<sup>b</sup> Ps. 85. 8.

<sup>c</sup> Isai. 8. 1.

<sup>d</sup> & 30. 8.

<sup>e</sup> Dan. 10. 14.

<sup>f</sup> & 11. 27, 35.

<sup>g</sup> Heb. 10. 37.

<sup>h</sup> John 3. 30.

<sup>i</sup> Rom. 1. 17.

<sup>j</sup> Gal. 3. 11.

<sup>k</sup> Heb. 10. 38.

<sup>l</sup> Prov. 27. 20.

<sup>m</sup> & 30. 16.

<sup>n</sup> Mic. 2. 4.

<sup>1</sup> Or, *fine net*.

<sup>2</sup> Or, *dainty*.

<sup>3</sup> Heb. *fat*.

<sup>4</sup> Heb. *fenced place*.

<sup>5</sup> Or, *in me*.

<sup>6</sup> Or, *when I am argued*

*with*.

<sup>7</sup> Heb. *upon my reproof*,

*or, arousing*.

<sup>8</sup> Or, *How much more*.

cast suffices to draw up the whole race. The net is the common fishing-net; the drag is the larger net spread at evening, floated with corks.

16. The net and drag represent the real object of their adoration, viz. their own power. Cp. Dan. iii. 1.

17. Shall they &c.] i.e. shall they enjoy the rapine and "without sparing" advance on a fresh course of bloodshed?

II. 1. upon my watch] Or, watch-tower, post of observation; whence, undisturbed by men, he may hear the voice of God.

tower] See the marg. The term is chosen probably to express the spirit fenced out from all earthly thoughts.

will watch] Or, look out; the designation of a prophet (Isai. lii. 8; Hos. ix. 8), implying an attentive, intelligent outlook.

when I am reprov'd] Lit. concerning my plea, urged in controversy with God, and in words which seemed to impute injustice or inconsistency to Him (i. 13).

2. the vision] The revelation of God's will; see the inscription (i. 1).

make it plain] Lit. engrave, or inscribe.

tables] Rather, the tablets, such as were used for public inscriptions, or those which the prophet was wont to use.

that he may run &c.] i.e. that every one may read it fluently; or, may seize its import at once (cp. Dan. xii. 4).

3. Some render "For the vision pointeth to a yet future time." Cp. marg. reff.

speak] More lit. "breathe forth;" a hastening or panting towards the end. The pro-

phesy is personified, yearning and struggling for its fulfilment.

lie] Rather, "deceive." It will not frustrate the expectation which it raises.

though it tarry &c.] Render, though it linger (with a delay which causes perplexity) it will assuredly come to pass, it will not be too late, or behind-hand.

4. Omit which; the character of the Chaldean is described, first as proud, and then as not straight-forward (Isai. xxvi. 7 note).

but the just &c.] This text, which supplies the key-note to St. Paul's doctrinal teaching, has a distinct meaning specially applicable to the prophecy. The answer to the complaint (i. 13) is that the wicked man, puffed up and unrighteous, is an object of abhorrence to God; but that the righteous will live, be preserved from the destruction anticipated, on one condition, that he retain his trust in God. The word rendered "faith" has the fundamental sense of steadfastness; hence faithfulness in the discharge of all duties; and, in man's relation to God, firm belief and reliance on the Divine promise (cp. Gen. xv. 6).

5. Yea &c.] Render, "And also, since wine is a deceiver!" Drunkenness was a sin of the Babylonians (Dan. v. 1 note).

a proud man &c.] Pride, excited and inflamed by wine, issues in wild projects.

as death] "Death" is personified.

6. all these] All who have suffered will give expression to their feelings; e.g. in the following series of five "woes."

proverb] Rendered in Ps. xlix. 4, "a dark saying" (Num. xii. 8), dark, because it re-

him, and say, 'Woe to him that increaseth *that which is not his!*  
 how long? and to him that ladeth himself with thick clay!  
 7 Shall they not rise up suddenly that shall bite thee, and awake  
 that shall vex thee, and thou shalt be for booties unto them?  
 8 'Because thou hast spoiled many nations, all the remnant of the  
 people shall spoil thee; \*because of men's \*blood, and for the  
 violence of the land, of the city, and of all that dwell therein. *'Isai. 33. 1.*  
 9 ¶ Woe to him that <sup>1</sup>coveteth an evil covetousness to his house, *\* ver. 17.*  
 that he may \*set his nest on high, that he may be delivered  
 10 from the 'power of evil! Thou hast consulted shame to thy  
 house by cutting off many people, and hast sinned *'Jer. 22. 13.*  
 against thy  
 11 soul. For the stone shall cry out of the wall, and the \*beam  
 12 out of the timber shall answer it. ¶ Woe to him that buildeth  
 13 a town with \*blood, and stablisheth a city by iniquity! Behold,  
*'Jer. 22. 13.*  
*Ezek. 24. 9.*  
*is it not of the LORD of hosts \*that the people shall labour in*  
*Mic. 3. 10.*  
*the very fire, and the people shall weary themselves \*for very*  
*Nah. 3. 1.*  
 14 vanity? For the earth shall be filled \*with the \*knowledge *'Jer. 51. 58.*  
 15 of the glory of the LORD, as the waters cover the sea. ¶ Woe unto *\* Isai. 11. 9.*  
 him that giveth his neighbour drink, that putteth thy \*bottle *\* Hos. 7. 5.*

<sup>1</sup> Or, Ho, he.

<sup>2</sup> Heb. bloods.

<sup>3</sup> Or, gaineth an evil gain.

<sup>4</sup> Heb. palm the hand.

<sup>5</sup> Or, piece, or, fastening.

<sup>6</sup> Or, witness against it.

<sup>7</sup> Heb. bloods.

<sup>8</sup> Or, in vain?

<sup>9</sup> Or, by knowing the glory  
of the Lord.

fers to a judgment, of which there were as yet no signs discernible to human sense.

6-8. FIRST WOE. Each woe points to some specific crime and its punishment. This refers to the point noted in i. 6, 9, 15. *with thick clay*] Or, with a heavy pledge, i.e. a heavy burden of debt, pledges extorted by the Chaldeans from the conquered (see Dan. iv. 30 note); the greater the amount the heavier the debt and the retribution.

7. bite] As creditors who exact usurious interest for a heavy debt or "pledge." The word suddenly points to the rise of the Medo-Persian power, the exactors of the debt; a rise not less sudden, rapid, and unexpected than that of the Chaldeans.

rez thee] Or, "torment thee" (Matt. xviii. 34); lit., shake thee violently.

8. people] Or, peoples. The agents in the overthrow of the Babylonian empire were Media, Persia, with confederate tribes. Cp. Jer. i. 10, 11 &c.

men's blood] The crimes which called specially for vengeance were bloodshed (i. 6, 8) and "violence" (i. 9), unjust invasions, combined with cruelty to Jerusalem and the people of Judaea (cp. Joel iii. 19).

9-11. SECOND WOE, coveteth &c.] Or, gaineth an evil gain for his house (Dan. iv. 30 note). The vast spoils (vv. 6-8), far from being a real gain, were the direct cause of the ruin of Babylon, bringing God's curse on it, and alluring its enemies. Cp. also Jer. xxii. 13.

set his nest] The Chaldean is again (see i. 8; Ezek. xvii. 3) compared to an eagle. *that he may be delivered &c.]* Nebuchadnezzar in the Standard Inscription says, "I completely made strong the defences of Baby-

lon another fortification of long stones I made. For the defence of the people I constructed it."

10. Cp. Dan. iv. 27 note. *and hast sinned] Or, and sinning against thy own soul;* committing a sin which will be visited on thyself. The buildings were the work of innumerable captives.

11. "The stone out of the wall will cry out (cp. i. 2), and the beam (properly the tie-beam) out of the timber (the upper part of the palace) will answer it." Each part of the building, bearing witness to the crimes of the founder, will cry out for vengeance. Cp. Luke xix. 40.

12-14. THIRD WOE. The prophet sees the city in process of extension, bands of captives, Jews and Gentiles, bleeding and dying under the blows of their drivers.

13. in the very fire] Or, for the fire, lit. to suffice the fire. The Lord's enemies should erect cities and fortresses only to be burned. For the fulfilment see marg. ref.

14. Such will be the final result of God's judgments. The prophecy is Messianic (cp. marg. ref.; Num. xiv. 21). The "knowledge" is specially the recognition of God's righteousness in exterminating evil-doers, but with distinct reference to the out-pouring of the Spirit. All ancient conquerors aimed at universal dominion: but it involved their ruin. The only universal empire that can endure is spiritual: the reign of righteousness, gradually, and in the end fully, manifested; first the principle in God's word, then the efficacy in the increase of true religion, finally the perfect manifestation at the second Advent.

15-17. FOURTH WOE. Cp. v. 5. The

2 B

- \* Gen. 9. 22. to him, and makest him drunken also, that thou mayest look  
 16 on their nakedness! Thou art filled with shame for glory:  
 \* Jer. 25. 26, drink thou also, and let thy foreskin be uncovered: the cup of  
 27. the LORD's right hand shall be turned unto thee, and shameful  
 & 51. 57. 17 spewing shall be on thy glory. For the violence of Lebanon  
 shall cover thee, and the spoil of beasts, which made them  
 afraid, because of men's blood, and for the violence of the land,  
 ' ver. 8. 18 of the city, and of all that dwell therein. ¶ What profiteth the  
 \* Isai. 44. graven image that the maker thereof hath graven it; the molten  
 9, 10. image, and a teacher of lies, that the maker of his work  
 \* Jer. 10. 8. 19 trusteth therein, to make dumb idols? Woe unto him that  
 Zech. 10. 2. saith to the wood, Awake; to the dumb stone, Arise, it shall  
 \* Ps. 115. 5. teach! Behold, it is laid over with gold and silver, and there  
 1 Cor. 12. 2. 20 is no breath at all in the midst of it. But the LORD is in his  
 \* Ps. 135. 17. holy temple: let all the earth keep silence before him.  
 \* Ps. 11. 4.  
 \* Zeph. 1. 7.  
 Zech. 2. 13.  
 \* Ps. 7, title.

CHAP. 3. A PRAYER of Habakkuk the prophet upon Shigionoth.

- 2 ¶ O LORD, I have heard thy speech, and was afraid: O LORD,  
 3 revive thy work in the midst of the years, in the midst of the  
 3 years make known; in wrath remember mercy. ¶ Gpd came

<sup>1</sup> Or, more with shame than with glory.

<sup>2</sup> Heb. the fashioner of his fashion.

<sup>3</sup> Heb. be silent all the earth before him.

<sup>4</sup> Heb. according to variable songs, or, tunes, called in

Hebrew, Shigionoth.

<sup>5</sup> Heb. thy report, or, thy hearings.

<sup>6</sup> Or, preserve alive.

Chaldean is compared to a man giving intoxicating drink to his neighbour with the express purpose of bringing him to shame. The besotted drunkard wallowing on the ground is a striking image of an outwitted and conquered enemy. Cp. Rev. xviii. 14.

16. *with shame for glory*] In place of glory the Chaldean would have shame. See Ps. lxxv. 8; Jer. xxv. 15.

17. *the violence of (or, toward) Lebanon*] Lebanon being the symbol of Palestine (cp. Jer. xxii. 6, 23). The soldiers of Nebuchadnezzar cut down vast quantities of cedar for his buildings (cp. Isai. xxxvii. 24).

*the spoil, afraid*] Or, the slaughter of beasts shall terrify thee; the Chaldeans will be terrified by the vision of the slaughter of the inhabitants of Lebanon or Palestine. The prophet saw in the Babylonian passion for hunting an emblem of their savage dealings with all living creatures.

18-20. FIFTH WOE. The guilt of the Chaldeans, and their impending destruction, are mainly attributed to idolatry.

18. *and a teacher*] Or, even a teacher. The image teaches falsehood; being in truth nothingness (1 Cor. x. 19, 20).

19. *laid over &c.*] See Dan. iii. 1 note.

20. The living God is present on earth as in heaven; and, whereas the idol is dumb, the whole earth is bidden to be silent before God. This verse shows the impression made upon a devout mind by the revelation. Cp. Ps. lxxiii. 17.

III. 1. *Shigionoth*] Cp. marg. ref. The plural form of the word *shiggaion*, which

denotes a lyrical poem composed under strong mental excitement. Some, regarding this "prayer" as intended for public recitation in the Temple, assume that the first (v. 2) and third parts (vv. 16-19) were said or sung by the prophet; the second (vv. 3-15) part by the choir of Levites. The changes rather take place in the prophet's own spirit, who speaks more than once in the first person (e.g. v. 7) in the midst of that part which some assign to the choir.

2. *thy speech*] Lit., as in marg. i.e. Thy declaration, made in the preceding chapters. *was afraid*] Or, I feared with that fear which is the beginning of wisdom.

*revive thy work*] The prophet prays that the old work of deliverance, repeated at each great critical epoch in the history of Israel, may be distinctly present, as a living reality, to the minds of the people.

*in the midst of the years*] He prays that in the midst of the years of expectation (ii. 3) God would quicken His work. The prayer is applicable to the Church, ever militant and ever waiting, at all periods preceding the final Advent of Christ.

*make known*] What is needed, and is here promised, is immediate light.

*in wrath*] The Israelites deserved, and were about to receive, punishment for their evil deeds (i. 2-4).

3-15. Habakkuk sees in prophetic vision the coming of God for judgment and for deliverance (see vv. 12, 13). [In most cases the verbs in these verses would be better rendered in the present tense.]

2. *came*] Or, cometh. The prophet speaks of

## HABAKKUK. III.

from Teman,<sup>4</sup> and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting. I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble. Was the Lord displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thine horses and thy chariots of salvation? Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Selah.

<sup>1</sup> Deut. 33. 2.  
<sup>2</sup> Judg. 5. 4.  
<sup>3</sup> Ps. 68. 7.

<sup>4</sup> Nah. 1. 3.  
<sup>5</sup> Ps. 18. 8.

<sup>6</sup> Nah. 1. 5.  
<sup>7</sup> Gen. 49. 26.

<sup>8</sup> Deut. 33.  
26. 27.  
<sup>9</sup> Ps. 68. 4.  
& 104. 3.  
ver. 16.

<sup>1</sup> Or, the south.

<sup>32. 24.</sup>

vanity.

<sup>2</sup> Or, bright beams out of his side.

<sup>4</sup> Or, Ethiopia.

<sup>6</sup> Or, thy chariots were salvation?

<sup>3</sup> Or, burning diseases, Deut.

an impending manifestation; adopting the imagery of Moses, of Deborah, and of David (marg. ref.). Teman the southern, Paran the eastern, district of Edom, are separated by the depression of Al Arabah.

Selah] A musical pause (Ps. iii. 2 note). covered] Or, covereth. "His glory" refers to the full manifestation of His attributes in the spiritual sphere. The "praise" is the response of creation to the work of its Creator (cp. Ps. xxii. 3).

4. brightness] The effulgence of the light in which God dwells. The Son, in and by Whom the Father is manifested, is the brightness of His glory. Some take the light (cp. Job xxxi. 26, xxxvii. 21) to mean the sun; but the prophet would scarcely compare the brightness of God to a creature.

horns] Rays or flashes of light. The meaning seems to be "double flashes of light, forked lightnings are His, going forth from His hand" to destroy His enemies.

the hiding of his power] The light which partially manifests, does in reality but hide the indwelling Godhead (cp. Ps. xviii. 11).

5. went] Or, "goeth." The fire of justice, which cleanses the universe, is a pestilence bringing destruction to the foes of light.

burning coals] Or, burning heat (Deut. xxxii. 24), i.e. deadly fever. Pestilence and fever are personified; the Babylonians regarded both as the chief of malignant spirits (see Dan. ii. 2 note c).

6. He stood &c.] As a chief stands surveying and measuring the forces of his enemy, so the Lord observes and measures out accurately the earth which He is about to visit in judgment.

drove asunder] Rather, "convulsed," made them start in sudden terror.

the everlasting...scattered] The mountains, symbols of what is most stable and enduring, were rent asunder as by an earthquake.

did bow] Or, did sink, were laid low.

his ways are everlasting] i.e. as God now goeth forth overthrowing all that opposes itself to Him, so have been His ways, or goings (Ps. lxxviii. 24) throughout all ages.

7. Some consider Cushan a poetic form for Cush, i.e. a Cushite people (cp. Judg. iii. 8); others count it the name of a tribe near Midian, perhaps Jokshan (Gen. xxv. 2).

affliction] Or, "iniquity" (cp. i. 3). curtains] i.e. hangings of the tents. did tremble] Rather, "tremble." The nomad tribes are in terror of that extermination (Judg. viii. 10) which was typical of the destruction awaiting Israel's oppressors.

8. As if startled by the vision, the prophet asks what was the cause of the tremendous visitation which fell on "rivers" (the Nile and the Jordan) and on "the sea" (the Red Sea); the answer is, the salvation of His elect.

and thy chariots of salvation] Rather, thy chariots are salvation (cp. marg. ref.). The term applies to all who execute His purposes (2 K. ii. 12, and xiii. 14). The word "salvation" gives the key to all the mystery of judgment (v. 13).

9. Thy bow was (is) &c.] As the chariots come near, the bow is drawn from the sheath suspended on the side of the war-car.

according...word] No satisfactory explanation of the original text, as it stands, can be given. The A. V. refers to the oath or promise of God to His people "that they should be saved from their enemies" &c. A not improbable rendering is "chastisements sworn according to promise."

Selah] This pause introduces a new series of images, representing the convulsions of nature at the coming of the Judge.

- 'Pa. 78. 15. 10 <sup>1</sup>Thou didst cleave the earth with rivers. <sup>2</sup>The mountains saw thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and <sup>3</sup>lifted up his hands on high.  
<sup>4</sup>Ex. 19. 18, 19. 11 <sup>1</sup>The sun and moon stood still in their habitation: <sup>2</sup>at the light of thine <sup>3</sup>arrows they went, and at the shining of thy glittering  
 Judg. 5. 4, 5. 12 spear. Thou didst march through the land in indignation, <sup>4</sup>thou  
 Pa. 68. 8. 13 didst thresh the heathen in anger. Thou wentest forth for the  
 Ps. 77. 16. 14 salvation of thy people, even for salvation with thine anointed;  
 Ps. 114. 4. 15 <sup>5</sup>thou woundedst the head out of the house of the wicked, <sup>6</sup>by  
 Jer. 14. 22. 16 discovering the foundation unto the neck. Selah. Thou didst  
 Josh. 3. 16. 17 strike through with his staves the head of his villages: they  
 Josh. 10. 12, 13. 18 'came out as a whirlwind to scatter me: their rejoicing was as  
 Josh. 10. 11. 19 15 to devour the poor secretly. <sup>1</sup>Thou didst walk through the sea  
 Pa. 18. 14. 16 with thine horses, through the <sup>2</sup>heap of great waters. ¶ When  
 Jer. 51. 33. 17 I heard, <sup>3</sup>my belly trembled; my lips quivered at the voice:  
 Mic. 4. 13. 18 rottenness entered into my bones, and I trembled in myself,  
 Jer. 10. 24. & 11. 8, 12. 19 that I might rest in the day of trouble: when he cometh  
 Pa. 68. 21. 20 up unto the people, he will <sup>4</sup>invade them with his troops.  
 Jer. 23. 9. 21 ¶ Although the fig tree shall not blossom, neither shall fruit be  
 in the vines; the labour of the olive shall <sup>5</sup>fail, and the fields

<sup>1</sup> Or, Thou didst cleave the rivers of the earth.

<sup>2</sup> Or, thine arrows walked

in the light, &c.

<sup>3</sup> Heb. making naked.

<sup>4</sup> Heb. were tempestuous.

<sup>5</sup> Or, mud.

<sup>6</sup> Or, cut them in pieces.

<sup>7</sup> Heb. lie.

10. trembled] Rather, tremble. "The mountains" (personified) shake with terror at the sight of the Avenger. The "trembling" (like travail) rends the mountains, and a torrent of waters rushes forth.

the deep] The waters under the earth (cp. Gen. xlix. 26; Deut. xxxiii. 13) find utterance in the roar of the outbursting torrent; they come forth, as it were, a suppliant with uplifted hands, imploring mercy of God.

11. stood still] Or, withdraw and hide in terror at the Divine Presence—a vivid portraiture of the thick darkness of the mid-tempest. In marg. ref., sun and moon stood still to give light to the avengers: here both stand overpowered by the terrific splendour of God's light.

they went] Or, "which shoot along," if referred to arrows; others render "they the sun and moon went," turned in terror and hid themselves at the flashing of God's arrows, at the splendour of the lightning of His spear.

12. didst march...didst thresh] Rather, dost tread the earth...dost thresh &c.

13. Thou wentest forth] The past is a pledge and assurance of the future; Jehovah will go forth to war on behalf of His people (Isai. xlii. 13).

thine anointed] The expected Messiah, and secondarily His representative on the throne of David. The expression "with" is specially applicable to the work accomplished in and by the anointed Son. The generality, however, of modern commentators prefer "for the salvation of thine anointed" (people, i.e. Israel).

the head] Probably the Babylonian king (ii. 9); not without allusion to the perma-

nent head of ungodly powers, and to the primeval sentence (Gen. iii. 15). Some combine it with the following clause, and explain it as the summit or roof; the blow falls on the roof, and the house is laid bare.

14. the head of his villages] Rather, the chief of his warriors. The expression "with his staves," i.e. with his own weapons, implies that the captains of the Babylonians were beaten by nations previously subject to their king. Thus the Medo-Persian army defeated Nabonidus and captured Babylon.

they came out] i.e. the chieftains whom God smote. Cp. i. 6-9, Zech. vii. 14.

me] Habakkuk represents his people, the poor] The innocent, and defenceless. Cp. Ps. x. 8-11.

15. Cp. Ex. xv. 1-19.

16. Cp. r. 2. The contemplation of the Divine judgments, and the vivid realization of a Theophany, produces (cp. Dan. x. 8; Job xlii. 5, 6) an overpowering feeling of awe, dismay, and terror.

that I might rest] This complete prostration of body and mind prepares the prophet for a passive state of patient waiting (ii. 3) in the day of trouble, when the enemy, commissioned by God to chastise His people, "cometh up."

invade them with his troops] A single word only, used specially of incursions by hostile troops (Gen. xlix. 19). See 2 K. xxiv. 2.

17. The utter desolation which will follow the advance of the Chaldeans into Palestine. Cp. Jer. xiv. 2-6, v. 17. But his soul recovers at once from the shock (see v. 18). the labour] Or, the "produce;" the fig, vine, and olive, represent the noblest pro-

shall yield no wheat; the flock shall be cut off from the fold, and  
 18 *there shall be* no herd in the stalls: *yet* I will 'rejoice in the  
 19 LORD, I will joy in the God of my salvation. The LORD God *is*  
*"my strength, and he will make my feet like "hinds' feet, and*  
*he will make me to "walk upon mine high places.*

¶ To the chief singer on my <sup>1</sup>stringed instruments.

<sup>1</sup> Heb. *Neginoth*, Ps. 4, title.

\* Job 12. 15.  
 \* Isai. 41. 16.  
 & 61. 10.  
 \* Ps. 37. 1.  
 \* 2 Sam. 22.  
 34.  
 Ps. 18. 33.  
 \* Deut. 33.  
 13.  
 & 33. 29.

ducts of Palestine. The "fields" are properly "cornfields."

18. *of my salvation*] The ground of the prophet's rejoicing (cp. vv. 8, 13, ii. 4).

19. The reference to Ps. xviii. has a peculiar fitness, since the hopes of the prophet were specially founded upon the promises of God (Ps. xviii. 50).

*my*] The word is taken to confirm the inference that Habakkuk was a member of the Levitical choir.

# ZEPHANIAH.

## INTRODUCTION.

ZEPHANIAH is a name not peculiar to the prophet, and means *one whom Jehovah hides or guards* (cp. Ps. xxvii. 5). He carries back his pedigree for four generations (i. 1). Hizkiah the last ancestor being the same name as Hezekiah, some have thought that the prophet was of royal descent. Of his history nothing is known. He addressed his prophecy to Judah and Jerusalem (i. 1, 4, iii. 1), probably between the twelfth and eighteenth year of the reign of Josiah; his object being to rebuke the idolatry and depravity of the nation (i. 4, 5, 6, ii. 1, iii. 1-4). For a review of the events of contemporary history see *Introd. to Habakkuk*, p. 604.<sup>1</sup>

<sup>1</sup> It has been thought by some that the occasion of the prophecy was the great invasion of the Scythians, who overran Asia towards the close of 700 B.C. There is, however, nothing in Zephaniah that can be shewn to refer to them. The exact date of the Scythian invasion has not yet been agreed upon by chronologists. The writers of the Old Testament and Josephus say nothing about the subject; while

In style Zephaniah is conspicuous for a comprehensiveness consonant with his great subject—the universal government of God as Judge of all (i. 1-3, ii. 11, iii. 8, 9). Hence his short book has been well described as “a compendium of all prophecy.” And this peculiarity agrees well with the frequent use he makes of the earlier Scriptures. A good single example of his manner is supplied by i. 7, where he evidently had in his mind Hab. ii. 20, Joel i. 15, Isai. xxxiv. 6, xiii. 3, 6. In doing this he is no mere imitator or copyist. He simply shews that he is one of a series of Divine messengers, and that he links his message on, to theirs. In the same manner Jeremiah and Ezekiel incorporate his expressions with their own.<sup>2</sup>

Herodotus states that the Scythians passed along the sea coast, and committed no ravages on their way.

<sup>2</sup> See i. 3, 7, 18, iii. 2-5, marg. ref. and notes.

## THE BOOK OF THE PROPHET ZEPHANIAH.

**CHAP. 1.** THE word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah.

2 <sup>1</sup>I will utterly consume all *things* from off <sup>2</sup>the land, saith the  
3 LORD. <sup>3</sup>I will consume man and beast; I will consume the  
fowls of the heaven, and the fishes of the sea, and <sup>4</sup>the <sup>5</sup>stum-  
blingblocks with the wicked; and I will cut off man from off  
4 the land, saith the LORD. ¶ I will also stretch out mine hand  
upon Judah, and upon all the inhabitants of Jerusalem; and <sup>6</sup>I  
will cut off the remnant of Baal from this place, *and* the name  
5 of <sup>7</sup>the Chemarims with the priests; and them <sup>8</sup>that worship  
the host of heaven upon the housetops; <sup>9</sup>and them that worship  
*and* <sup>10</sup>that swear <sup>11</sup>by the LORD, and that swear <sup>12</sup>by Malcham;  
6 and <sup>13</sup>them that are turned back from the LORD; and *those* that  
7 <sup>14</sup>have not sought the LORD, nor enquired for him. ¶ <sup>15</sup>Hold thy  
peace at the presence of the Lord God; <sup>16</sup>for the day of the LORD  
is at hand: for <sup>17</sup>the LORD hath prepared a sacrifice, he hath  
8 <sup>18</sup>bid his guests. ¶ And it shall come to pass in the day of the  
LORD's sacrifice, that I will <sup>19</sup>punish <sup>20</sup>the princes, and the king's  
9 children, and all such as are clothed with strange apparel. In

<sup>1</sup> Heb. *By taking away I will make an end.*

<sup>2</sup> Heb. *the face of the land.*

<sup>3</sup> Or, *idols.*

<sup>4</sup> Or, *to the Lord.*

<sup>5</sup> Heb. *sanctified, or, pre-*

*pared.*

<sup>6</sup> Heb. *cisit upon.*

<sup>7</sup> Hos. 4. 3.

<sup>8</sup> Ezek. 7.

<sup>9</sup> 19.

<sup>10</sup> 2 Kin. 23.

<sup>11</sup> 4. 5.

<sup>12</sup> 2 Kin. 23. 12.

<sup>13</sup> Jer. 19. 13.

<sup>14</sup> 1 Kin. 18.

<sup>15</sup> 21.

<sup>16</sup> 2 Kin. 17. 33.

<sup>17</sup> 41.

<sup>18</sup> Isai. 48. 1.

<sup>19</sup> Hos. 4. 15.

<sup>20</sup> 1 Joah. 23. 7.

<sup>21</sup> 1 Kin. 11. 33.

<sup>22</sup> Isai. 1. 4.

<sup>23</sup> Jer. 2. 13. &

<sup>24</sup> 16. 5.

<sup>25</sup> Hos. 7. 7.

<sup>26</sup> Hab. 2. 20.

<sup>27</sup> Zeck. 2. 13.

<sup>28</sup> Isai. 13. 6.

<sup>29</sup> Jer. 48. 10.

<sup>30</sup> Ezek. 39. 17.

<sup>31</sup> Rev. 19. 17.

<sup>32</sup> Jer. 39. 6.

1. *The word came* (lit. was) This preface (cp. Jer. i. 2; Ezek. i. 3; Hos. i. 1 &c.) declares that what follows, though uttered by man, has God for its author.

2. Cp. the marg. rendering. Jeremiah (viii. 13) seems to have adopted this phrase.

2, 3. *from off the land* Better, *from off the face of the earth*. A solemn warning of universal judgments; each of God's judgments foreshadows that which is final.

*stumblingblocks* See marg. rendering (cp. Ezek. xiv. 3). Some take the words as in Matt. xiii. 41. Man is the object of the Divine anger. With him therefore the prophet begins and ends v. 3.

4. *Judgment is to begin at the house of God* (1 Pet. iv. 17); from His city is to be cut off that worship of Baal which was performed openly, with a regular priesthood.

*Chemarims* Cp. marg. ref. note. *the priests* Probably some of Aaron's family (cp. Ezek. viii. 11). See iii. 4.

5, 6. The people were (1) open idolaters; (2) those who professing to worship God, really served idols; (3) such as in other ways had cast off the fear of God.

*worship* Lit. bow down unto. In the early days of Josiah this forbidden worship (Deut. iv. 19) had not only been adopted by individuals, and had priests to perform its

rites: but it had also invaded the very Temple itself (2 K. xxiii. 4).

*swear by* Better as in marg. i.e. swear fealty to Him.

*Malcham* their King [their Moloch, their king of heaven]; the idol god was their Sovereign (cp. Amos v. 26).

7-13. The punishment that awaits the nobles (vv. 8, 9), the traders (v. 11), and the rich (vv. 12, 13), for their respective offences violence, covetousness, indifference.

7. *the day of the LORD* In which He executes His judgments (cp. Joel i. 15).

*a sacrifice* The guilty Jewish people who merited punishment (cp. Isai. xxxiv. 6).

*bid his guests* Better as marg., or *consecrated* (as to a holy war). *His invited ones* are the Chaldean invaders, who are set apart as the ministers and instruments of God's wrath (cp. Isai. xiii. 3). The illustration is drawn from those sacrifices in which the offerer invited his friends to share the flesh of the victim (cp. 1 Sam. ix. 12, 13).

8. *the king's children* Or, *sons*; not necessarily the sons of Josiah. Probably princes of the royal house are meant (cp. Jer. xxxvi. 26); possibly the sons of Zedekiah (2 K. xxv. 7).

*strange* foreign. They dressed in Egyptian or Babylonian fashions, and thus



- the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and  
 10 deceit. And it shall come to pass in that day, saith the Lord, *that there shall be the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills.*  
 \* 2 Ch. 33. 14.  
 \* Jam. 5. 1. 11 'Howl, ye inhabitants of Maktesh, for all the merchant people  
 12 are cut down; all they that bear silver are cut off. And it shall come to pass at that time, *that I will search Jerusalem with candles, and punish the men that are*<sup>1</sup> settled on their lees: *that say in their heart, The Lord will not do good,*  
 \* Jer. 48. 11.  
 Amos 6. 1.  
 \* Ps. 94. 7. 13 neither will he do evil. Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but *'not inhabit them; and they shall plant vineyards,*  
 14 but *'not drink the wine thereof.* ¶ *The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day*  
 \* Deut. 28. 30.  
 Amos 5. 11.  
 \* Mic. 6. 16.  
 \* Joel 2. 1. 11. 15 of the Lord: the mighty man shall cry there bitterly. *'That day is a day of wrath, a day of trouble and distress, a day of wateness and desolation, a day of darkness and gloominess, a*  
 \* Jer. 30. 7.  
 Amos 6. 18.  
 \* Jer. 4. 19. 16 day of clouds and thick darkness, a day of *'the trumpet and alarm against the fenced cities, and against the high towers.*  
 17 And I will bring distress upon men, that they shall *'walk like blind men, because they have sinned against the Lord: and*  
 \* Deut. 28. 29.  
 Isai. 59. 10. 18 dung. *'Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be*  
 \* Ps. 79. 3.  
 \* Ps. 83. 10.  
 Jer. 9. 22.  
 \* Prov. 11. 4.  
 \* ch. 3. 8.  
 / ver. 2, 3. 19 *'devoured by the fire of his jealousy: for* who shall make even a speedy riddance of all them that dwell in the land.

<sup>1</sup> Heb. *curded*, or, *thickened*.

shewed how lightly they regarded their national privileges as God's people.

9. *those that leap &c.* The retainers of the powerful, who invaded dwellings, and carried off what would enrich their master's house. Cp. Jer. v. 27; Amos iii. 10.

10-13. The prophet speaks as if Jerusalem were taken by the enemy, and as if he saw and heard what was passing in several of its quarters. The fish gate (2 Chr. xxxiii. 14) appears to have been situated towards the N. or N.E. The "second" (quarter) designates the lower part of the city, the Acra. The "hills" are probably Zion, Moriah, from which a *crashing* is heard as the buildings are demolished.

11. *Maktesh*] Rather, the Mortar, a part occupied by merchants and traders, possibly the valley of Siloam in the lower city.

*merchant people*] Rather, people of Canaan. They whose soul was engrossed in getting money, had forfeited the honoured name of Israel, and deserved to be called by the name of the original inhabitants (cp. Hos. xii. 7 note; Zech. xiv. 21).

*cut down*] Or, silenced; a totally different word from that rendered *cut off*.

*bear silver*] i.e. are possessed of ill-gotten wealth, which in the issue is a burden.

12. The enemy will search every nook and corner as with lamps (cp. Luke xv. 8).

*settled*] Lit. as in marg. Such was the apathy, the spiritual insensibility of the rich.

14. *shall cry*] Or *crieth out*.

15. Comparing this with the language of earlier sacred writers, *trouble and distress* are found in Job xv. 24; *wateness and desolation* in Job xxx. 3, xxxviii. 27; *darkness and gloominess* in Joel ii. 2; *clouds and thick darkness* in Deut. iv. 11.

The first words of the Vulgate Version of this verse form the first line of the great mediæval hymn, *Dies iræ, dies illa*.

16. *the high towers*] Built, at intervals in the city-walls, so as to give the besieged every advantage over their assailants.

17. *bring distress*] Rendered *besiege* in Deut. xxviii. 52. The citizens are compared in their helplessness to *blind men*.

*as dust*] Treated as worthless.

18. Cp. Ezek. vii. 19. The mercilessness of the Chaldean was the expression of the *Lord's wrath*.

*jealousy*] Israel, by idolatry and other breaches of covenant, was like a faithless wife, punished because loved.

*even a speedy riddance*] More forcibly, a *destruction, and that awfully sudden*.

*the land*] That of Israel (vs. 4-18) in contradistinction to the whole earth (vs. 2, 3).

CHAP. 2. <sup>1</sup>GATHER yourselves together, yea, gather together, O  
<sup>2</sup>nation <sup>1</sup>not desired; before the decree bring forth, <sup>2</sup>before the  
<sup>3</sup>day pass <sup>1</sup>as the chaff, before <sup>2</sup>the fierce anger of the LORD  
<sup>4</sup>come upon you, before the day of the LORD's anger come upon  
<sup>5</sup>you. <sup>6</sup>Seek ye the LORD, <sup>7</sup>all ye meek of the earth, which  
<sup>8</sup>have wrought his judgment; seek righteousness, seek meek-  
<sup>9</sup>ness: <sup>10</sup>it may be ye shall be hid in the day of the LORD's anger.  
<sup>11</sup>¶ For <sup>12</sup>Gaza shall be forsaken, and Ashkelon a desolation:  
<sup>13</sup>they shall drive out Ashdod <sup>14</sup>at the noon day, and Ekron shall  
<sup>15</sup>be rooted up. Woe unto the inhabitants of <sup>16</sup>the sea coast, the  
<sup>17</sup>nation of the Cherethites! the word of the LORD <sup>18</sup>is against you;  
<sup>19</sup>O <sup>20</sup>Canaan, the land of the Philistines, I will even destroy thee,  
<sup>21</sup>that there shall be no inhabitant. And the sea coast shall be  
<sup>22</sup>7 dwellings and cottages for shepherds, <sup>23</sup>and folds for flocks. And  
<sup>24</sup>the coast shall be for <sup>25</sup>the remnant of the house of Judah;  
<sup>26</sup>they shall feed thereupon: in the houses of Ashkelon shall they  
<sup>27</sup>lie down in the evening: <sup>28</sup>for the LORD their God shall <sup>29</sup>visit  
<sup>30</sup>them, and <sup>31</sup>turn away their captivity. <sup>32</sup>I have heard the re-  
<sup>33</sup>proach of Moab, and <sup>34</sup>the revilings of the children of Ammon,  
<sup>35</sup>whereby they <sup>36</sup>have reproached my people, and <sup>37</sup>magnified them-  
<sup>38</sup>selves against their border. Therefore <sup>39</sup>as I live, saith the LORD  
<sup>40</sup>of hosts, the God of Israel, Surely <sup>41</sup>Moab shall be as Sodom,  
<sup>42</sup>and <sup>43</sup>the children of Ammon as Gomorrah, <sup>44</sup>even the breeding  
<sup>45</sup>of nettles, and saltpits, and a perpetual desolation: <sup>46</sup>the residue  
<sup>47</sup>of my people shall spoil them, and the remnant of my people

<sup>1</sup> Joel 2. 16.  
<sup>2</sup> Ps. 1. 4.  
<sup>3</sup> Isai. 17. 13.  
<sup>4</sup> Jer. 23. 30.  
<sup>5</sup> Ps. 106. 4.  
<sup>6</sup> Amos 5. 6.  
<sup>7</sup> Ps. 78. 9.  
<sup>8</sup> Joel 2. 14.  
<sup>9</sup> Amos 5. 15.  
<sup>10</sup> Jer. 1. 18.  
<sup>11</sup> Zech. 9. 8.  
<sup>12</sup> Jer. 6. 4. &  
<sup>13</sup> 15. 8.  
<sup>14</sup> Ezek. 25. 16.  
<sup>15</sup> Josh. 13. 3.  
<sup>16</sup> Isai. 17. 2.  
<sup>17</sup> Isai. 11. 11.  
<sup>18</sup> Mic. 4. 7.  
<sup>19</sup> Hag. 1. 12.  
<sup>20</sup> Ezr. 4. 31.  
<sup>21</sup> Luke 1. 68.  
<sup>22</sup> Ps. 136. 1.  
<sup>23</sup> Jer. 29. 14.  
<sup>24</sup> ch. 3. 20.  
<sup>25</sup> Jer. 48. 27.  
<sup>26</sup> Ezek. 25. 3.  
<sup>27</sup> 6.  
<sup>28</sup> Jer. 48. 1.  
<sup>29</sup> Isai. 15.  
<sup>30</sup> Ezek. 25. 9.  
<sup>31</sup> Amos 2. 1.  
<sup>32</sup> Amos 1. 13.  
<sup>33</sup> Deut. 29. 23.  
<sup>34</sup> Isai. 13. 19.  
<sup>35</sup> Jer. 40. 18.  
<sup>36</sup> ver. 7.

<sup>1</sup> Or, *not desirous*.

<sup>2</sup> Or, *when, &c.*

II. 1.—iii. 8. The second division of the Book, Ch. ii., contains an exhortation to repentance, enforced by instances of the overthrow of other nations.

1. *Gather &c.*] In order to search into their hearts, and consider their ways.

*not desired*] The Jews are as a nation without longings, satisfied with themselves and with their condition (cp. Hos. xii. 8; Rev. iii. 17–19). The prophet would awaken a longing for higher and better things, when he bids them to search their hearts. [Others, “a nation that turneth not pale.”]

2. *before...chaff*] Take as a parenthesis, *as chaff the day passeth*; the day of grace, the time for repentance will quickly pass.

3. A threefold injunction addressed to those who were humble towards God, considerate and forbearing towards man. *Seek the Lord, seek righteousness, seek meekness. ye shall be hid* i.e. enjoy God's protection and favour (Ps. xxvii. 5).

4–15. Fresh motives for repentance. If the heathen on the West (vr. 4–7), on the East (vr. 8–11), on the South (v. 12), and on the North (vr. 13–15) were punished for their transgressions, what did the people of God deserve for their corrupt doings (iii. 6, 7)?

4. The overthrow of Philistia is predicted also by Jeremiah (xlvii. 4, 5) and Ezekiel (xxv. 15). Like Amos and Zechariah (see marg. ref.), Zephaniah mentions only four

cities of the Philistines. From the largest city, *Gaza*, he advances northwards.

*shall be forsaken*] And, *continue forsaken*. The modern Gaza, while retaining the name of the ancient city, is on a different site. On Ekron (see Josh. xiii. 3 note).

Ashkelon has been in ruins since it was destroyed by the Saracens in A.D. 1191.

*at the noon day*] By a sudden and unexpected attack (cp. marg. ref.).

5. *Cherethites*] A tribe associated with the Philistines (see 1 Sam. xxx. 14 note).

6. So deserted should the land be that shepherds would be able to pasture and fold their flocks wherever they liked.

*cottages*] Better, *wells*, such as shepherds would sink who felt that the land was secure. Some prefer *digging*, underground dwellings as shelter from the heat.

7. Or, *And it shall be a lot or possession for the remnant*, the Lord's flock, which constituted the hope of the nation, and should one day possess peacefully the land of their foes (cp. Obad. v. 12). On the whole, phency cp. Isai. xiv. 29–32; Jer. xlvii.; Ezek. xxv. 15–17.

8. *border*] Assigned by God (Deut. xxxii. 8). Therefore to seek to remove it was to fight against Him. Moab shewed its pride, its master sin (cp. Jer. xlviii. 29), by violating Israel's territory.

9. *breeding of nettles*] Or, *possession of nettles*, where only nettles would grow.

- 10 shall possess them. This shall they have <sup>c</sup> for their pride, because they have reproached and magnified *themselves* against the people of the LORD of hosts. ¶ The LORD *will be* terrible unto them: for he will <sup>1</sup> famish all the gods of the earth; <sup>2</sup> and *men* shall worship him, every one from his place, *even* all <sup>3</sup> the isles of the heathen. <sup>4</sup> Ye Ethiopians also, ye *shall be* slain by <sup>5</sup> my sword. And he will stretch out his hand against the north, and <sup>6</sup> destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness. And <sup>7</sup> flocks shall lie down in the midst of her, all <sup>8</sup> the beasts of the nations: both the <sup>9</sup> cormorant and the bittern shall lodge in the <sup>10</sup> upper lintels of it; *their* voice shall sing in the windows; desolation *shall be* in the thresholds: <sup>11</sup> for he shall uncover the <sup>12</sup> cedar work. This is the rejoicing city <sup>13</sup> that dwelt carelessly, <sup>14</sup> that said in her heart, I am, and there is none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her <sup>15</sup> shall hiss, and <sup>16</sup> wag his hand.

CHAP. 3. WOE to <sup>1</sup> her that is filthy and polluted, to the oppressing city! She <sup>2</sup> obeyed not the voice; she <sup>3</sup> received not <sup>4</sup> correction; she trusted not in the LORD; she drew not near to her God. <sup>5</sup> Her princes within her *are* roaring lions; her judges *are* evening wolves; they gnaw not the bones till the morrow. <sup>6</sup> Her *prophets are* light and treacherous persons: her priests have polluted the sanctuary, they have done <sup>7</sup> violence to the law. ¶ The just LORD <sup>8</sup> is in the midst thereof; he will not do

<sup>a</sup> Jer. 22. 21.

<sup>b</sup> Jer. 5. 3.

<sup>c</sup> Ezek. 22. 27.

<sup>d</sup> Mic. 3. 9.

<sup>e</sup> Hab. 1. 8.

<sup>f</sup> Jer. 23. 32.

<sup>g</sup> Hos. 9. 7.

<sup>h</sup> Ezek. 22. 26.

<sup>i</sup> Deut. 32. 4.

<sup>j</sup> ver. 15. 17.

<sup>k</sup> Mic. 3. 11.

<sup>1</sup> Heb. *make leen*.

<sup>2</sup> Or, *pelican*.

<sup>3</sup> Or, *knops, or, chapters*.

<sup>4</sup> Or, *when he hath un-*

*covered.*

<sup>5</sup> Or, *gluttonous*.

<sup>6</sup> Heb. *even*.

<sup>7</sup> Or, *instruction*.

11. unto them] Rather, *over them*, i.e. the guilty nations; Chaldeans, Persians, Romans invaded them. Beyond that, the prophet sees the extinction of idolatry, and all bowing down to the Eternal.

*famish*] The votaries of the gods of the heathen will offer no more sacrifices.

*the isles (or, coasts) of the heathen*] See Gen. x. 5 note; i.e. the remotest regions.

12. Zephaniah takes up the prophecies of Isaiah (xviii., xx.) and foretells the slaughter of the Ethiopians by the Chaldeans, who *as executing His will, were the sword of God*.

13. From the South the prophet turns to the North, and paints the desolation of the city which had carried Israel captive, then shewing no symptoms of decay.

*dry (like a wilderness)*] The spot wasted by man, ceases to be inhabited.

14. The site is taken possession of by herds of wild beasts.

*the cormorant and the bittern*] Or, *the pelican...the hedgehog* (see marg. ref. note).

*upper lintels*] Better as in marg. i.e. *capitals* lying among the ruins.

*their voice*] a voice: either the note of some bird, or the sound of the wind as it moans or whistles about the ruined windows. The building from base to summit is a ruin, the work of a Divine hand.

15. *This*] This untenanted ruin was once *the exulting city*.

*none beside me*] Or, "none else" (Isai. xlvii. 8); Nineveh had defied herself. *Hissing and wagging of the hand* express exultation over the fallen (cp. Job xxvii. 23).

III. 1-7. The prophet rebukes Jerusalem for her grievous sins.

1. *filthy*] Or, *rebellious*, i.e. against God. *polluted*] By sins; *oppressing the weak and friendless* (Jer. xxii. 3).

2. Her sin was fourfold. (1) Disobedience. (2) Refractoriness. (3) She *trusted in Egypt* or Assyria rather than in God. (4) While shewing outward homage, she did not draw near in heart to One Who was hers by covenant (cp. Isai. lviii. 2). Cp. Jer. vii. 28.

3. The guilt of the city lay chiefly with those, whose rank and office gave them influence: *princes, judges, prophets, and priests*.

*evening wolves*] See Hab. i. 8. Such as all day long had felt the pangs of hunger.

*they gnaw not the bones*] Better, *they reserve nought for the morrow*.

4. *light*] Or, unprincipled; they asserted that they delivered a message from God, while uttering their own words. Cp. Judg. ix. 4.

*treacherous*] Encouraging the people with false hopes (Lam. ii. 14).

*they have done violence to the law*] By their perverse interpretations they make it void.

5. Such injustice and iniquity were

- iniquity: <sup>1</sup>every morning doth he bring his judgment to light, 6 he faileth not; but <sup>2</sup>the unjust knoweth no shame. I have cut off the nations: their <sup>3</sup>towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that 7 there is no man, that there is none inhabitant. ¶ <sup>4</sup>I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they 8 rose early, and <sup>5</sup>corrupted all their doings. ¶ Therefore <sup>6</sup>wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to <sup>7</sup>gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth <sup>8</sup>shall be 9 devoured with the fire of my jealousy. For then will I turn to the people <sup>9</sup>a pure <sup>10</sup>language, that they may all call upon 10 the name of the LORD, to serve him with one <sup>11</sup>consent. ¶ From beyond the rivers of Ethiopia my suppliants, even the daughter 11 of my dispersed, shall bring mine offering. ¶ In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that <sup>12</sup>rejoice in thy pride, and thou shalt no 12 more <sup>13</sup>be haughty <sup>14</sup>because of my holy mountain. I will also leave in the midst of thee <sup>15</sup>an afflicted and poor people, and they 13 shall trust in the name of the LORD. ¶ The remnant of Israel <sup>16</sup>shall not do iniquity, <sup>17</sup>nor speak lies; neither shall a deceitful

<sup>1</sup> Heb. morning by morning.<sup>2</sup> Or, corners.<sup>3</sup> Heb. lip.<sup>4</sup> Heb. shoulder.<sup>5</sup> Heb. in my holy.<sup>6</sup> Jer. 2. 3. & 8. 12.<sup>7</sup> Jer. 2. 2.<sup>8</sup> Gen. 3. 12.  
<sup>9</sup> Ps. 27. 14.  
Prov. 20. 22.  
<sup>10</sup> Joel 3. 2.<sup>11</sup> ch. 1. 18.<sup>12</sup> Isai. 19. 18.  
<sup>13</sup> Ps. 68. 31.  
Isai. 18. 1.  
Mal. 1. 11.  
Acts 9. 27.<sup>14</sup> Jer. 7. 4.  
Mic. 3. 11.  
Matt. 3. 9.  
<sup>15</sup> Isai. 14. 32.  
Jam. 2. 6.  
<sup>16</sup> Mic. 4. 7.  
ch. 2. 7.  
<sup>17</sup> Isai. 60. 21.  
<sup>18</sup> Isai. 63. 8.  
Rev. 14. 5.

rebuked daily by the tokens of His presence Whom they knew to be just and holy.

*every morning*] Or, *morning by morning* there were clear proofs that men had amongst them a righteous Governor, rewarding the good and punishing the wicked.

6. The destruction of the Canaanites may be referred to, or God's judgments upon guilty cities, executed by the Assyrians or others (2 K. xix. 25).

7. *Surely &c.*] Or, *Only fear me, receive correction.* Jerusalem is reminded that God by His prophets had commanded fear and submission, that her ruin might be averted. *their dwelling*] Rather, *her dwelling, the Temple* (cp. 2 Chr. xxxvi. 15).

*howsoever I punished them* (or *her*)] Render, *according to all that I appointed concerning her.* Judgments were appointed for Jerusalem if she repented not.

*they rose early*] They sinned with set purpose and eager haste.

The rest of the prophecy divides naturally into four parts, of which vv. 8-10 contain reasons for hope and patience; vv. 11-13 a description of Israel when restored; vv. 14-17 a song of triumph; vv. 18-20 a renewed assurance of restoration.

8. *Therefore &c.*] Because God would surely execute judgment upon the guilty, let the meek (ii. 3) *wait upon Him*, patiently, trustfully, for He had in store for them the restoration of Israel.

*to the prey*] To seize the prey.

*determination*] Lit. *judgment*, judicial sentence (cp. Joel iii. 11-14).

9. *people*] Rather, *peoples*—all other nations besides the Jews. The conversion of the heathen is to lead to the restoration of God's people.

*language*] Or, *lip.* The *lip*, impure by words of praise and worship offered to idols, and by words coming from an unsanctified heart, shall become *pure* (cp. Isai. vi. 5). The fruit of this *pure lip* is the sincere worship of God.

*consent*] See marg. i.e. as men helping one another steadily, strenuously.

10. *my suppliants &c.*] Or, *they shall bring my suppliants*...as mine offering. The Jews are the offering which the Gentiles bring in token of their faith in God (cp. Isai. lxvi. 20). The fulfilment of the words is still future (cp. Rom. xi. 25 &c.).

11. *In that day*] See v. 8. Hitherto the pious had been put to shame, because involved in the punishment for national transgressions. This should cease.

*pride*] This lay at the root of all their sins.

*because of*] Better in (as in marg.). God's *holy mountain* is Jerusalem.

12. *afflicted and poor*] Cp. Zech. xi. 11. The words express not only the outward condition, but also lowliness of mind, poverty of spirit (Matt. v. 3).

13. The citizens should perform their duty to each other, free from the sins of lying and

<sup>v</sup>Ezek. 34. 28.  
Mic. 4. 4.  
<sup>a</sup>Isai. 12. 6.  
Zech. 2. 10.

<sup>a</sup>John 1. 49.  
<sup>b</sup>Ezek. 48. 35.  
Rev. 7. 15.  
<sup>c</sup>Isai. 36. 3, 4.  
<sup>d</sup>Heb. 12. 13.  
<sup>e</sup>var. 15.

<sup>f</sup>Deut. 30. 9.  
Isai. 62. 5.  
Jer. 33. 41.  
<sup>g</sup>Lam. 2. 6.

<sup>h</sup>Ezek. 34. 16.  
Mic. 4. 6, 7.

<sup>i</sup>Isai. 11. 12.  
& 56. 8.  
Ezek. 28. 25.  
& 37. 21.  
Amos 9. 14.

tongue be found in their mouth: for <sup>v</sup>they shall feed and lie down, and none shall make *them* afraid. ¶ <sup>a</sup>Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The LORD hath taken away thy judgments, he hath cast out thine enemy: <sup>a</sup>the king of Israel, even the LORD, <sup>b</sup>is in the midst of thee: thou shalt not see evil any more. In that day <sup>c</sup>it shall be said to Jerusalem, Fear thou not: *and to Zion,* <sup>d</sup>Let not thine hands be <sup>e</sup>slack. The LORD thy God <sup>e</sup>in the midst of thee *is* mighty; he will save, <sup>f</sup>he will rejoice over thee with joy; <sup>g</sup>he will rest in his love, he will joy over thee with singing. I will gather *them that* <sup>h</sup>are sorrowful for the solemn assembly, *who are of thee, to whom* <sup>i</sup>the reproach of it *was* a burden. Behold, at that time I will undo all that afflict thee: and I will save her that <sup>a</sup>halteth, and gather her that was driven out; and <sup>b</sup>I will get them praise and fame in every land <sup>b</sup>where they have been put to shame. At that time <sup>c</sup>will I bring you *again*, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

<sup>1</sup> Or, *faint*.

<sup>2</sup> Heb. *he will be silent*.

<sup>3</sup> Heb. *the burden upon it was reproach*.

<sup>4</sup> Heb. *I will set them for*

<sup>a</sup> *praise*.

<sup>b</sup> Heb. *of their shame*.

deceit, which had disgraced even the prophets (v. 4).

14-17. Zion is to *rejoice* on three grounds; (1) The removal of chastisement and the sure tokens of the Presence of the Great King amongst them. (2) Their perfect safety. (3) The manifestation of God's Almighty power and tender love.

15. *judgments*] Judicial sentences, chastisements appointed by God (cp. Ezek. v. 8). He sent them, He removed them. When the enemy has done the work allotted, a Divine hand puts him aside.

*see*] i.e. feel, experience (cp. Jer. v. 12).

16. *Slackness of hands* is the emblem of despondency (2 Sam. iv. 1; Isai. xlii. 7).

17. *rest*] Lit. as in marg. Silence represents God's unspeakable love to His people.

18-20. The joys of which the prophet speaks were distant. Present sorrows and future sufferings are to be borne before they could raise the shout of triumph.

18. Some of Zion's exiled citizens mourn that they cannot take part in solemn assem-

bly and sacred festival in the Holy City. God will *gather* them from among the heathen.

*reproach*] The reproach of foes (cp. Ps. cxxxvii.).

19. *I will undo*] Rather, *I will deal with*, in the way of retribution (Jer. xviii. 23).

*I will get &c.*] Or, *I will set them for a praise and a name* (cp. Deut. xxvi. 18, 19). When the people of Israel recognised God in their chastisements, returned to Him, and kept His laws, He would fulfil His part of the ancient Covenant. Wherever the Jews in their dispersion had been treated with indignity, they should be honoured and praised.

20. *bring you again*] To their own land. *Among all the peoples, or nations, of the earth* should this be celebrated (cp. Deut. xxviii. 10).

*before your eyes*] Conspicuously, so that there cannot be a doubt *Who* has wrought it (cp. Deut. xxix. 2; Isai. lii. 8).

# H A G G A I.

## INTRODUCTION.

1. HAGGAI stands first in order of the minor prophets after the Captivity. It is a probable conjecture that he was one of the exiles, who returned to Jerusalem in compliance with the edict of Cyrus, in which case he was contemporary with Daniel. His call to the prophetic office is assigned by himself to the second year of Darius, son of Hystaspes (B.C. 520). Nothing is known of his parentage or tribe; or of the time of his death. It may be assumed that he was present at the setting up of the Altar of the God of Israel at Jerusalem (Ezra iii. 2), and also that he witnessed the completion of the house of God in the sixth year of Darius the king (Ezra vi. 15), a work which his zeal as a prophet of God had so largely contributed to accomplish.<sup>1</sup>

If the name Haggai means "festive" it was probably given to him because he was born on a festal day, possibly on the Feast of Tabernacles.

2. The Book of Haggai divides itself into four distinct, but not unconnected, sections. (a) Ch. i. contains an appeal to the Israelites to

take up in earnest the work of restoring the Temple of Jehovah, intermitted for some years on account of the opposition, but also on account of their own want of zeal and energy. The successful issue of his appeal is recorded in Ezra v. 1, 2. (b) ii. 1-9 conveys a promise calculated to remove the natural despondency with which the Israelites regarded the meanness of their work compared with the magnificence of Solomon's Temple. The prophet announces a time, when the later glory of the Temple shall be greater than the former; and when the present hostility of the surrounding nations shall be succeeded by security and peace. (c) ii. 10-19 is practical and didactic, exhibiting, by means of the replies given by the priests to two questions respecting ceremonial uncleanness, the futility of rendering only a partial and divided obedience to the Divine Will; and promising that the defective harvests, the consequences of past neglect, would be succeeded by the blessings of abundance, now that the work of restoration had been commenced in earnest. (d) ii. 20-23 is a word of encouragement specially addressed to Zerubbabel as the temporal head of the restored nation; it declares the approaching overthrow of the thrones and kingdoms of the heathen, and the weakening of their political and military power.

<sup>1</sup> The history of this period of 21 years is contained in Ezra (iii. 2-vi. 22; omitting iv. 6-23, and the last five words of vi. 14); and this portion of the Book of Ezra has been ascribed with some probability to the pen of Haggai. He has also been credited, in conjunction with his contemporary Zechariah, with the authorship of some Psalms (*e.g.* cxlv.-cxlviii.).

The moral effect of the Captivity had begun to grow weaker by the lapse of time. The national tendency to idolatry had indeed been burnt out of the national heart, never to reappear; but the transition from bondage to the freedom and practical independence which

followed the return to Judæa was not without its own temptations. What these temptations were may be inferred from the warnings of Zechariah, Haggai's colleague and contemporary (Zech. vii. 9; 10, viii. 16, 17).

# THE BOOK OF THE PROPHET H A G G A I.

**CHAP. 1.** IN <sup>a</sup>the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD <sup>1</sup>by Haggai the prophet unto <sup>b</sup>Zerubbabel the son of Shealtiel, <sup>c</sup>governor of Judah, and to <sup>d</sup>Joshua the son of <sup>e</sup>Josedech, the high priest, saying, ¶ Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD's house should be built.

<sup>a</sup> Ezra 4. 24. & 5. 1.  
<sup>b</sup> Zech. 1. 1.  
<sup>c</sup> Ezra 3. 2.  
<sup>d</sup> Matt. 1. 12.  
<sup>e</sup> Luke 3. 27.  
<sup>f</sup> Ezra 6. 2.  
<sup>g</sup> 1 Chr. 6. 15.

3 Then came the word of the LORD <sup>a</sup>by Haggai the prophet, 4 saying, ¶ <sup>b</sup>Is it time for you, O ye, to dwell in your cieled houses, 5 and this house <sup>c</sup>lie waste? Now therefore thus saith the LORD 6 of hosts; <sup>d</sup>Consider your ways. Ye have <sup>e</sup>sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and <sup>f</sup>he that earneth wages earneth wages to put it into 7 a bag <sup>g</sup>with holes. Thus saith the LORD of hosts; Consider 8 your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, 9 saith the LORD. <sup>h</sup>Ye looked for much, and, lo, it came to little; and when ye brought it home, <sup>i</sup>I did <sup>j</sup>blow upon it. Why? <sup>k</sup>saith the LORD of hosts. Because of mine house that is waste, 10 and ye run every man unto his own house. Therefore <sup>l</sup>the heaven over you is stayed from dew, and the earth is stayed

<sup>a</sup> Ezra 5. 1.  
<sup>b</sup> 2 Sam. 7. 2.  
<sup>c</sup> Ps. 132. 3.  
<sup>d</sup> Lam. 3. 40.  
<sup>e</sup> Deut. 28. 38.  
<sup>f</sup> Hos. 4. 10.  
<sup>g</sup> Mic. 6. 14.  
<sup>h</sup> Zech. 8. 10.

<sup>i</sup> ch. 2. 16.  
<sup>j</sup> ch. 2. 17.

<sup>k</sup> Lev. 26. 19.  
<sup>l</sup> Hos. 2. 23.  
<sup>m</sup> 1 Kin. 8. 35.

<sup>1</sup> Heb. by the hand of Haggai.

<sup>2</sup> Heb. Set your heart on your ways.

<sup>3</sup> Heb. pierced through. Or, blow it away.

<sup>4</sup> Or, captain.

**I. 1.** The "second year" of Darius the son of Hystaspes (see Ezra iv. 5 note) was B.C. 520; so that, when Haggai began to prophesy, eighteen years had elapsed since the exiles had come back from Babylon under Zerubbabel, and sixteen years since the foundation of the Temple (Ezra iii. 8-11). External opposition (Ezra iv.), and the despondency (Ezra iii. 12) as well as the procrastination and self-indulgence of the Jews (infr. vv. 2, 4) led to the intermission of the work.

*the sixth month* The month Elul (September, B.C. 521). The first day was a holy day (Isai. i. 13, 14; Ezek. xli. 1-3), and was solemnized by an offering (Num. xxviii. 11-26). The day itself was therefore a sort of summons to rebuild the Temple, and to keep the feast in the ancient and correct manner.

Zerubbabel or, (Chaldean) Sheshbazzar (Ezra v. 16) was the son of Pedaiiah (1 Chr. iii. 17-19 notes). Josedech was carried away captive by Nebuchadnezzar (marg. ref.); he was son of Seraiah (2 K. xxv. 18-21; Jer. lii. 24-27).

*governor* The *pechah* (an Assyrian word adopted into the Hebrew). The *pechah* was not a *sutrap* (see Ezra vii. 36 note), but the ruler of a less important district.

**2.** *This people* Not *My people*; by their neglect they had forfeited that title.

*The time is not come* i.e. not yet.

**4.** *for you, O ye* Or, *for you yourselves*. *cieled* Rather, lined or wainscotted. Jeremiah (xxii. 14) also rebukes the application to private houses of an arrangement which Solomon had introduced into the building of God's house (see 1 K. vi.).

**5.** *Consider your ways* "Think on your past conduct since you began to intermit restoring God's house." See v. 7.

**6.** *but ye have not enough* Lit. *but not to satiety*. Cp. Ezek. xxxix. 19; Isai. lvi. 11.

*a bag* A pocket formed by tying up the skirts of the clothing (Ezek. v. 3), or a separate purse (Gen. xlii. 35; John xii. 6).

**7.** *Consider your ways* "Think upon the duty that is before you, and make haste to perform it." See v. 5.

**8.** *the mountain* Probably Lebanon (Ezra iii. 7). The foundation of the Temple had been laid years before (v. 1). The wood-work (roofing and wainscoting) was the chief point now demanding attention.

**9.** *I did blow upon it* Or, as in marg., i.e. I rejected it and treated it with contempt. *and ye run &c.* Rather, *while ye exert yourselves every man for his own house*.

**10.** *is stayed...fruit* Or, *hath stayed*



- \* 1 Kin. 17. 1. 11 *from* her fruit. And I <sup>a</sup>called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and <sup>a</sup>upon all the labour  
 \* 2 Kin. 8. 1. 12 of the hands. ¶ Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had  
 \* ch. 2. 17. 13 sent him, and the people did fear before the LORD. ¶ Then spake Haggai the LORD's messenger in the LORD's message unto the people, saying, 'I *am* with you, saith the LORD.  
 \* Ezra 5. 2. 14 ¶ And 'the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, 'governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; 'and they came and did work in the house of the  
 \* Matt. 23. 20. 15 LORD of hosts, their God, in the four and twentieth day of the sixth month, in the second year of Darius the king.  
 Rom. 8. 31. \* 2 Chr. 36. 22. Ezra 1. 1. \* ch. 2. 21. \* Ezra 5. 2. 8.

- CHAP. 2. IN the seventh *month*, in the one and twentieth *day* of the month, came the word of the LORD <sup>1</sup>by the prophet Haggai, 2 saying, Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, 3 and to the residue of the people, saying, ¶ 'Who *is* left among you that saw this house in her first glory? and how do ye see it now? <sup>b</sup>*is it* not in your eyes in comparison of it as nothing? 4 Yet now 'be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: 5 for I *am* with you, saith the LORD of hosts: <sup>a</sup>*according to* the word that I covenanted with you when ye came out of Egypt, 6 so 'my spirit remaineth among you: fear ye not. ¶ For thus saith the LORD of hosts; 'Yet once, it *is* a little while, and 'I will shake the heavens, and the earth, and the sea, and the dry 7 *land*; and I will shake all nations, <sup>a</sup>and the desire of all nations shall come: and I will fill this house with glory, saith the

<sup>1</sup> Heb. *by the hand of*.

itself from dew, and the earth has stayed its fruit. Contrast Hos. ii. 21, 22.

12. *the remnant of the people*] Which had come back with Zerubbabel.

obeyed] Rather, gave heed to. Their obedience is recorded in v. 14.

The words of Haggai and the voice of Jehovah are identical: so that there is a distinct assertion of inspired authority (cp. v. 13).

14. *stirred up the spirit*] Even Zerubbabel and Joshua had grown lukewarm.

did work] What God ordered them to do. II. 1. *seventh month*] Tisri (B.C. 521).

3. There might be some still living, who had seen Solomon's Temple. Eighteen years before, in the second year of Cyrus, there had been many (marg. ref.).

this house] Haggai identifies the restored with the original Temple.

Now] Rather, former, as in v. 9. how] i.e. in what fashion.

8. God's Covenant with Israel (marg.

ref.) was still binding. His Spirit dwelling in their midst, they need therefore have no fear.

6. Cp. the contemporary prophecies of Zechariah (i. 11, 14, 15, 21, ii. 7-9).

I will shake &c.] A figurative description of convulsions among the kingdoms of the heathen (cp. Isai. xlii. 13; Joel ii. 10).

This verse is freely adapted in the Ep. to the Hebrews (marg. ref.).

7. *the desire...shall come* (plural)] Or, 'the desirable things' (cp. Isai. lx. 8-13).

This verse is usually regarded as a direct prediction of our Lord's visit to the Temple (cp. marg. ref.; Mal. iii. 1; Heb. xii. 26, 27). His actual presence in its courts was indeed the very highest glory that could attach to any earthly Temple; and He satisfied in the widest possible sense the desire of all nations for a Saviour and a Redeemer; but what the text asserts is simply that by reason of the offerings of

- 8 LORD of hosts. \* The silver is mine, and the gold is mine, saith  
 9 the LORD of hosts. 'The glory of this latter house shall be  
 greater than of the former, saith the LORD of hosts : and in this  
 place will I give \*peace, saith the LORD of hosts. John 1. 14.
- 10 In the four and twentieth day of the ninth month, in the  
 second year of Darius, came the word of the LORD by Haggai  
 11 the prophet, saying, Thus saith the LORD of hosts; 'Ask now  
 12 the priests concerning the law, saying, If one bear holy flesh in  
 the skirt of his garment, and with his skirt do touch bread, or  
 pottage, or wine, or oil, or any meat, shall it be holy? And  
 13 the priests answered and said, No. Then said Haggai, If one  
*that is* "unclean by a dead body touch any of these, shall it  
 be unclean? And the priests answered and said, It shall be  
 14 unclean. ¶ Then answered Haggai, and said, ¶ "So is this people,  
 and so is this nation before me, saith the LORD; and so is every  
 work of their hands; and that which they offer there is unclean.  
 15 And now, I pray you, °consider from this day and upward,  
 from before a stone was laid upon a stone in the temple of the  
 16 LORD : since those days were, °when one came to an heap of  
 twenty measures, there were but ten : when one came to the  
 press for to draw out fifty vessels out of the press, there were  
 17 but twenty. 'I smote you with blasting and with mildew and  
 with hail 'in all the labours of your hands; \*yet ye turned not  
 18 to me, saith the LORD. Consider now from this day and upward,  
 from the four and twentieth day of the ninth month, even from  
 'the day that the foundation of the LORD's temple was laid,  
 19 consider it. "Is the seed yet in the barn? yea, as yet the vine,  
 and the fig tree, and the pomegranate, and the olive tree, hath  
 not brought forth : from this day will I bless you.
- 20 And again the word of the LORD came unto Haggai in the  
 21 four and twentieth day of the month, saying, Speak to Zerub-  
 22 babel, °governor of Judah, saying, ¶ 'I will shake the heavens  
 and the earth; and 'I will overthrow the throne of kingdoms,  
 and I will destroy the strength of the kingdoms of the heathen;  
 and 'I will overthrow the chariots, and those that ride in them;  
 and the horses and their riders shall come down, every one by  
 23 the sword of his brother. In that day, saith the LORD of hosts,  
 will I take thee, O Zerubbabel, my servant, the son of Shealtiel,  
 saith the LORD, °and will make thee as a signet : for 'I have  
 chosen thee, saith the LORD of hosts.

\* Pa. 85. 8, 9.  
 Luke 2. 14.  
 Eph. 2. 14.

Lev. 10. 10.  
 Deut. 33. 10.  
 Mal. 2. 7.

Num. 19  
 11.

\* Tit. 1. 15.

° ch. 1. 5.

° ch. 1. 6, 9.  
 Zech. 8. 10.

Deut. 28. 22.  
 1 Kin. 8. 37.  
 Amos 4. 9.  
 ° ch. 1. 11.  
 Jer. 6. 3.  
 Amos 4. 6.  
 Zech. 8. 9.  
 ° Zech. 8. 12.

° ch. 1. 14.  
 ° ver. 6, 7.  
 Heb. 12. 28.  
 ° Dan. 2. 44.  
 Matt. 24. 7.  
 ° Mic. 5. 10.  
 Zech. 4. 6.  
 ° 2. 10.

° Cant. 8. 6.  
 Jer. 22. 24.  
 ° Isai. 42. 1.  
 ° 43. 10.

the Gentiles (p. 8), the later glory and  
 adornment of the House of God should far  
 exceed the promise of its then condition;  
 and that the calamities about to fall on the  
 heathen should give peace to Jerusalem.

9. *The glory &c.* Rather, *Greater shall  
 be the later glory of this house* (cp. v. 3),  
 than the former.

10. *the ninth month*] Chisleu (Zech. vii.  
 1; Neh. i. 1), answering to portions of No-  
 vember and December.

11. *concerning the law*] Rather, *for a  
 Law, i.e. for instruction and direction.*

12. *holy flesh*] i.e. flesh sanctified by having  
 been offered in sacrifice to God (cp. Jer.  
 xi. 15; Lev. vi. 27). The skirt which  
 touched the flesh became holy, but not  
 things touched by the skirt. See p. 621.

14. *this nation*] The word in the Hebrew  
 is usually applied to foreign nations; and is  
 therefore a term of reproach.

*there*] At the Altar at Jerusalem.

15. *and upward*] Rather, an earlier date  
 than now, even eighteen years back, before  
 one stone was laid in the Temple.

16. *vessels out of the press*] Rather, *bath*. The  
 "press-vessel" was a measure for liquids,  
 about 8½ gallons in capacity and equal to a bath.

19. *the seed*] What the sowing yields,  
 the crop of corn (Lev. xxvii. 30).

22. *throne of kingdoms*] i.e. the power of  
 the heathen kingdoms (cp. 2 Sam. vii. 13).

*shall come down*] i.e. shall be brought  
 down and laid low (cp. marg. ref.).

23. *as a signet*] i.e. precious and honour-  
 able in my sight (marg. ref.; Eccles. xlix. 11.)

# Z E C H A R I A H.

## INTRODUCTION.

1. ZECHARIAH, the son of Berechiah, the son of Iddo (i. 1, 7), is mentioned as one of the priests, the chief of the fathers, in the days of Joiakim, the successor and son of Jeshua (Neh. xii. 16). His prophetic ministry commenced, in the second year of Darius. He was probably younger than Haggai, and had reached, when he came back to Jerusalem, a period of life at which the associations of residence in Chaldæa had been powerful to influence the current of his thoughts and to give a colour to the imagery in which his prophecies are clothed. His first prophetic utterance is dated only two months after that of Haggai, with whom he seems to have associated himself in the prosecution of a common purpose, viz. the encouragement of his fellow-countrymen in the work of rebuilding the Temple, and re-establishing the theocracy. The fourth year of Darius is the latest undisputed date of his prophecies (vii. 1). Tradition affirms that he died at an advanced age and was buried beside Haggai.

2. The Book of Zechariah contains (a) an introduction (i. 1-16) consisting of a brief but earnest appeal to his countrymen to turn from their evil ways. (b) i. 17-vi. 8 a series of eight prophetic visions presented to the mind of the prophet in one night, viz. the 24th day of the 11th month, in the second year of Darius. This iden-

tity of time carries with it an identity of purpose, viz. the encouragement of the Jews under their present hindrances and trials by the promise of the destruction of the heathen powers around them, and of the restoration of the theocracy under its civil and ecclesiastical leaders. Zechariah also unfolds as in a type the spiritual victories and the spiritual establishment of the kingdom of Messiah. (c) vi. 9-15, a symbolical transaction of precisely similar import to the preceding visions. It prefigures the union of the regal and the priestly offices in the Person of Christ, His work as the builder up of His Church, and the gathering in of the Gentiles. (d) vii., viii., an example of the practical functions of the prophetic office in solving questions of duty. Were fasts, commemorative of national judgments, to be continued after that their sins had been repented of and forsaken? Jehovah's answer propounds two general principles of universal application. First, that the moral Law is above the ceremonial: and secondly, that His promises are *conditional* upon obedience to His precepts. When these truths should be admitted and acted upon, fasts should be changed into feasts, and the Gentiles be brought in to worship the God of the Jews. (e) ix.-xiv. The analysis of these chapters ne-

## INTRODUCTION TO THE BOOK OF ZECHARIAH. 627

cessarily varies with the date and the authorship assigned to them,<sup>1</sup> but, generally, they agree

! Whether Zechariah the son of Berechiah, the son of Iddo, was the writer of those last six chapters which are assigned to him in all the copies of the Hebrew Bible upon which our present text is founded, and in all the ancient Versions, is a question not readily admitting a definite reply, in view of the conflicting weight of authority arranged on either side of it.

The arguments against the integrity of the book may be briefly summarized as follows:

(1) The difference in point of style between the earlier and later portions of the prophecy.

(2) The absence from the latter chapters (a) of modes of expression constantly occurring in the earlier part, and (b) of the accurate determination of the date of each several prophecy.

(3) The different historical stand-point which the writer of the later chapters occupies from that of Zechariah, especially in relation to the Temple and its ordinances.

(4) The occurrence of allusions, which cannot be accommodated to any but a date anterior to the exile at Babylon.

[In accordance with these and similar arguments, the author of Zech. ix.-xi. is placed (by some) between B.C. 780-740, and considered a contemporary of Amos, Hosea, and Isaiah; the author of xii.-xiv. in the reign of Jehoiakim (B.C. 608-598) or Zedekiah (B.C. 597-587).]

To these arguments it has been objected:

(1) That the difference in style between the two divisions of the prophecy is not greater than might be expected from the change in subject—not greater than exists in different portions of other prophetic writers, e.g. in Hosea and Ezekiel.

(2) That the same peculiar forms of expression occur in the two divisions of the prophecy (cp. vii. 14 with ix. 8, and iii. 4 with xiii. 2).

(3) (a) That in the earlier portion the prophet's attention is fixed upon the events of his own time, and the great national work that he was sent to forward: whereas in the later part he is dealing with a yet distant future.

(b) That there is a general agreement between the predictions in the first and second sections; and that their scope is the same; and that they alike have their fulfilment in the times of the Messiah.

(4) That there are frequent allusions

with the preceding prophecies of Zechariah, and many of the earlier prophetic writings, in indicating the overthrow of the heathen powers of the earth, and in foreshadowing the coming of Messiah, and the establishment of His kingdom. The didactic value of the prophecies under consideration, and their character as an unquestioned portion of that Scripture which has been given by inspiration of God, is unaffected whether it be the earlier destruction of Jerusalem by Nebuzar-adan, or the later by Titus, which is foretold in them; or whether the references to the cities of Philistia and Syria relate to occurrences which preceded or followed the Captivity at Babylon.

The weight of authority for and against the integrity of the book is very evenly balanced; but the decision of the question is not of vital importance in reference to the inspired authority attaching to it as a portion of the Sacred Canon of Scripture. At the final recension of the Canon of Hebrew Scripture, exact chronological arrangements of the several Books, as well as questions of authorship, were perhaps not looked upon as of the same importance as now. If the Canon, as handed down to us, was in gradual process of formation during the entire period that intervened between the return from Babylon and the death of Malachi (see p. 445), it is

in the later chapters to Zephaniah, Jeremiah and Ezekiel, which are evidence that this portion of the book was written after the exile, and therefore by Zechariah.

(5) That the historical references in the later portion are not inconsistent with a post-exile date; and that the prophecies in their first fulfilment are really more applicable to the Persian era than to any earlier times.

not improbable that the Book of Zechariah in its present form may have come to us from Zechariah's own hands, with all the authority of his office as a prophet of the Lord, and yet that the later chap-

ters may have been the work of some earlier prophet or prophets, adopted by him as suitable in many points to the exigencies of his own and immediately succeeding times.

# THE BOOK OF THE PROPHET

## ZECHARIAH.

**CHAP. I.** IN the eighth month, <sup>a</sup>in the second year of Darius, came the word of the LORD <sup>b</sup>unto Zechariah, the son of Berechiah, 2 the son of Iddo the prophet, saying, ¶ The LORD hath been <sup>c</sup>sore 3 displeased with your fathers. Therefore say thou unto them, Thus saith the LORD of hosts; Turn <sup>c</sup>ye unto me, saith the LORD 4 of hosts, and I will turn unto you, saith the LORD of hosts. Be ye not as your fathers, <sup>d</sup>unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; <sup>e</sup>Turn ye now from your evil ways, and *from* your evil doings: but they did not 5 hear, nor hearken unto me, saith the LORD. Your fathers, 6 where *are* they? and the prophets, do they live for ever? But <sup>f</sup>my words and my statutes, which I commanded my servants the prophets, did they not <sup>g</sup>take hold of your fathers? and they returned and said, <sup>h</sup>Like as the LORD of hosts thought to do <sup>i</sup>unto us, according to our ways, and according to our doings, so hath he dealt with us.

<sup>a</sup> Ezra 4. 24.  
Hag. 1. 1.  
<sup>b</sup> Ezra 5. 1.  
Matt. 23. 35.

<sup>c</sup> Jer. 25. 5.  
Mic. 7. 19.  
Mal. 3. 7.  
Luke 15. 20.  
Jam. 4. 8.  
<sup>d</sup> 2 Chr. 36. 15, 16.  
<sup>e</sup> Isai. 31. 6.  
Jer. 3. 12.  
Ezek. 18. 30.  
Hos. 14. 1.  
<sup>f</sup> Isai. 55. 1.  
<sup>g</sup> Lam. 1. 18.  
& 2. 17.

7 Upon the four and twentieth day of the eleventh month, which *is* the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the 8 son of Iddo the prophet, saying, ¶ I saw by night, and behold <sup>a</sup>a man riding upon a red horse, and he stood among the myrtle trees that *were* in the bottom; and behind him *were* there <sup>b</sup>red 9 horses, <sup>c</sup>speckled, and white. Then said I, O my lord, what *are* these? And the angel that talked with me said unto me, I 10 will shew thee what these *be*. And the man that stood among

<sup>a</sup> Josh. 5. 13—  
6. 5.  
Rev. 6. 4.  
<sup>b</sup> ch. 6. 2—7.

<sup>1</sup> Heb. with displeasure.

<sup>2</sup> Or, overtake.

<sup>3</sup> Or, bay.

I. 1. Zechariah's message comes after Haggai's (ii. 9). Before the exile the eighth month was called *Bul* (1 K. vi. 38); its later name was *Marcheshvan*; it synchronizes with the latter half of October and the earlier half of November.

*the prophet*] This refers to Zechariah; put a comma after Iddo.

3. *them*] i.e. that generation of the Jews. *saith the LORD of hosts*] Three times in this one verse; perhaps for the sake of emphasis. The (Heb.) original of the first and third "saith" is thought to imply a command with promise, that of the second a command with rebuke. Cp. these words with those of Zechariah the son of Jehoiada (2 Chr. xxiv. 20-22). The later prophet puts the minatory declaration of Jehovah's martyred servant into that more merciful form of promise in which God delights.

4. *former prophets*] Cp. marg. ref. and 2 K. xvii. 13.

5, 6. The prophets of the post-captivity period took their stand upon the past history of the people, upon former miracles and upon fulfilled prophecy. They regarded these as the true foundations upon which the faith

and obedience of the Jews were to be built up.

6. *my words and my statutes*] i.e. the threats (Jer. xxxix. 16; Ezek. xii. 28) and the judicial decrees (Zeph. ii. 2) of the earlier prophets. *returned*] Rather, turned, i.e. from their evil ways (v. 4).

*thought to do...dealt with us*] i.e. *purposed to do...done with us*.

7-17. A vision of horsemen, indicating the coming downfall of the heathen nations and God's return with mercies to Jerusalem.

7. Sebat is the post-captivity name of the 11th month. It was probably the name of a Syrian deity.

8. *a man riding upon a red horse*] The divine Mediator, the Angel of the Covenant and of the Presence of Jehovah, and who (v. 12) in his office of intercession addresses the Father as Jehovah of hosts.

*the bottom*] The deep valley of the Kedron, where the myrtles were growing.

*speckled*] Or, as in the marg. In marg. ref. and Rev. vi. 2-8, difference of colour in the horses implies difference of office in the riders; *here* they have all one and the same duty (v. 10).

- <sup>a</sup> Heb. 1. 14. the myrtle trees answered and said, <sup>1</sup>These *are they* whom the  
 Ps. 103. 20. 11 LORD hath sent to walk to and fro through the earth. <sup>1</sup>And  
 they answered the angel of the LORD that stood among the  
 myrtle trees, and said, We have walked to and fro through the  
 earth, and, behold, all the earth sitteth still, and is at rest.
- <sup>m</sup> Ps. 102. 13. 12 ¶ Then the angel of the LORD answered and said, <sup>m</sup>O LORD of  
 Rev. 6. 10. hosts, how long wilt thou not have mercy on Jerusalem and on  
 the cities of Judah, against which thou hast had indignation
- <sup>n</sup> Jer. 25. 11. 13 <sup>n</sup>these threescore and ten years? And the LORD answered the  
 Dan. 9. 2. angel that talked with me *with* <sup>o</sup>good words *and* comfortable  
<sup>o</sup> Jer. 29. 10. 14 words. ¶ So the angel that communed with me said unto me,  
 Cry thou, saying, Thus saith the LORD of hosts; I am <sup>p</sup>jealous
- <sup>p</sup> Joel 2. 18. 15 for Jerusalem and for Zion with a great jealousy. And I am  
 ch. 3. 2. very sore displeased with the heathen that *are* at ease: for <sup>q</sup>I  
 was but a little displeased, and they helped forward the afflic-
- <sup>q</sup> Isai. 47. 6. 16 tion. Therefore thus saith the LORD; <sup>q</sup>I am returned to Jeru-  
 Isai. 12. 1. & 54. 8. salem with mercies: my house shall be built in it, saith the  
 ch. 2. 10. LORD of hosts, and <sup>a</sup>a line shall be stretched forth upon Jeru-  
 & 3. 3. salem. Cry yet, saying, Thus saith the LORD of hosts; My  
<sup>r</sup> Isai. 51. 3. 17 cities through <sup>1</sup>prosperity shall yet be spread <sup>q</sup>broad; <sup>q</sup>and the  
<sup>s</sup> Isai. 14. 1. LORD shall yet comfort Zion, and <sup>n</sup>shall yet choose Jerusalem.
- 18 Then lifted I up mine eyes, and saw, and behold four horns.  
 19 And I said unto the angel that talked with me, What be these?  
 And he answered me, <sup>2</sup>These *are* the horns which have scattered  
 20 Judah, Israel, and Jerusalem. ¶ And the LORD shewed me  
 21 four carpenters. Then said I, What come these to do? And  
 he spake, saying, These *are* the horns which have scattered  
 Judah, so that no man did lift up his head: but these are come  
 to fray them, to cast out the horns of the Gentiles, which <sup>1</sup>lifted  
 up *their* horn over the land of Judah to scatter it.

## CHAP. 2. I LIFTED up mine eyes again, and looked, and behold

- <sup>a</sup> Ezek. 40. 3. 2 <sup>a</sup>a man with a measuring line in his hand. Then said I, Whither  
<sup>b</sup> Rev. 11. 1. goest thou? And he said unto me, <sup>b</sup>To measure Jerusalem,  
 & 21. 15.

<sup>1</sup> Heb. *good*.

11. *at rest*] Undisturbed by war or tumults. The calm which precedes the storm was upon the nations which composed the Persian empire. Zechariah was inspired to instruct the people that the triumph of Jerusalem and of Zion was only delayed (Hab. ii. 3).

12. *these threescore and ten years*] Rather, *these seventy years* (vii. 5), the seventy years of the destroyed Temple, from the captivity of Zedekiah to the second year of Darius Hystaspis.

14. *communed with me*] Or, *spoke by me*. *jealous*] Because of His people's disloyalty towards Him.

15. *they helped &c.*] Or, *they strengthened themselves for evil*. The heathen exceeded their commission as God's instruments for punishing His people.

16. *my house*] i.e. The Temple, begun at this date, and completed and dedicated four years later. The "stretching forth of a line" denotes the restoration and extension of Jerusalem.

17. *My cities &c.*] Rather, *My cities shall yet overflow with good*. A prediction of the coming occupation of the land by Jews returning from Babylon, and of the increase of population under the Asmonean princes.

18-21. In the Hebrew text ii. 1-4.

18. *four horns*] i.e. the heathen nations (Dan. vii. 20) by whom the Jews had been oppressed.

19. *Israel*] Probably an interpolation: or due to the fact that the returned exiles comprised many of the ten tribes.

20. *carpenters*] Rather, *workmasters*.

21. *to fray them*] Better, *to harry them*.

II. 1. Zechariah beholds the fulfilment of the promise in i. 16.

It was needless to measure Jerusalem, because it was destined to be inhabited as *unwalled villages*; denoting both the greater space required for an increased population, and greater security, founded on the promise of Divine protection.

to see what is the breadth thereof, and what is the length thereof. ¶ And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, 'Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: for I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her. ¶ Ho, ho, come forth, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD. Deliver thyself, O Zion, that dwellest with the daughter of Babylon. For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye. For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me. ¶ Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD. And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee. And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation.

**CHAP. 3.** AND he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? ¶ Now Joshua was clothed with filthy garments, and stood

<sup>1</sup> Heb. the habitation of his holiness, Deut. 26 15.

Isai. 63. 15.

<sup>2</sup> That is, an adversary.

<sup>3</sup> Heb. to be his adversary.

Jer. 31. 27.  
Ezek. 36.  
10. 11.  
Isai. 26. 1.  
ch. 9. 8.  
Isai. 60. 19.  
Rev. 21. 23.  
Isai. 48. 20.  
Jer. 1. 14.  
Isai. 51. 6, 45.  
Deut. 28. 64.  
Ezek. 17. 21.  
Rev. 18. 4.  
Deut. 32. 10.  
Ps. 17. 8.  
Isai. 11. 15.  
ch. 4. 9.  
Isai. 12. 6.  
Isai. 54. 1.  
Zeph. 3. 14.  
Lev. 26. 12.  
Ezek. 37. 27.  
John 1. 14.  
2 Cor. 6. 16.  
Isai. 2. 2.  
Isai. 60. 3, &c.  
ch. 8. 22.  
ch. 3. 10.  
Ex. 12. 40.  
Ezek. 33. 33.  
Deut. 32. 9.  
ch. 1. 17.  
Hab. 2. 20.  
Zeph. 1. 7.  
Ps. 68. 5.  
Isai. 57. 15.  
Hag. 1. 1.  
Ps. 109. 6.  
Rev. 12. 10.  
Jude 9.  
ch. 1. 17.  
Rom. 8. 33.  
Rom. 11. 5.  
Jude 23.  
Isai. 64. 6.

6-9. An invitation to the Jews to return to Jerusalem. Cp. Jer. xxxi. 1-14.

6. the land of the north] Babylon. spread] Rather, scattered. The sentence indicates the violence with which the dispersion of the Jews was carried out.

7. Rather, Ho! Zion, make haste to deliver thyself! thou that remainest (art content to remain) as a daughter of Babylon.

8. After the glory] i.e. after God's glory shall have taken up its abode in the Temple (v. 5); or perhaps, after = in succession to the glory of the oppressors, now about to pass away; [or, after = in order to win glory]. Zechariah's mission was not to his own people only; it was a ministry of mercy to them, of judgment to the heathen.

toucheth you] i.e. in a hostile way.

9. The spoilers (v. 8) were to become in their turn a prey to the Jews who were at this time their servants.

10-13. These promises (cp. marg. ref.), had a first and literal fulfilment in the times following the return of the Jews from Babylon. They are all applicable to the dwelling of Messiah in Palestine, and to the spread of the Gospel among the heathen.

12. shall inherit &c.] Rather, shall take possession of Judah as His portion upon the holy ground.

13. his holy habitation] His Temple. The passage expresses (see marg. ref. u) the expectation of approaching judgments.

III. A vision. Joshua the High Priest is a type of the Jewish Church, whose adversaries are typified by Satan. The restoration of ceremonial purity and the Advent of Messiah are promised.

1. he] i.e. the interpreting Angel.

Satan] i.e. the adversary. Joshua is preparing to offer a sacrifice on behalf of the people. But an adversary who, as usual in the case of an accuser, stands at the right hand of the accused, urges ceremonial impurity as unfitting him for his office. The charge might arise out of the neglect of the Jews to rebuild the Temple.

to resist him] Or, to be his adversary.

2. a brand &c.] A proverbial expression; cp. Amos iv. 11. Jehovah had rescued the Jews from Babylon, and He will not suffer His mercy to be frustrated.

3. filthy] i.e. without the requisite ceremonial purity, and therefore symbolizing sin.



- 4 before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, <sup>1</sup>and I will clothe thee with change of raiment.
- 5 And I said, Let them set a fair <sup>2</sup>mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments.
- 6 And the angel of the LORD stood by. ¶ And the angel of the LORD protested unto Joshua, saying, Thus saith the LORD of hosts; ¶ If thou wilt walk in my ways, and if thou wilt <sup>3</sup>keep my charge, then thou shalt also <sup>4</sup>judge my house, and shalt also keep my courts, and I will give thee <sup>5</sup>places to walk among these that <sup>6</sup>stand by. Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are <sup>7</sup>men wondered at: for, behold, I will bring forth <sup>8</sup>my servant the BRANCH. For behold the stone that I have laid before Joshua; <sup>9</sup>upon one stone shall be <sup>10</sup>seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and <sup>11</sup>I will remove the iniquity of that land in one day. ¶ In that day, saith the LORD of hosts, shall ye call every man his neighbour <sup>12</sup>under the vine and under the fig tree.
- CHAP. 4. AND <sup>13</sup>the angel that talked with me came again, and <sup>14</sup>waked me, <sup>15</sup>as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold <sup>16</sup>a candlestick all of gold, <sup>17</sup>with a bowl upon the top of it, <sup>18</sup>and his seven lamps thereon, and <sup>19</sup>seven pipes to the seven lamps, which <sup>20</sup>are upon the top thereof: <sup>21</sup>and two olive trees by it, one upon the right <sup>22</sup>side of the bowl, and the other upon the <sup>23</sup>left side thereof. ¶ So I answered and spake to the angel that <sup>24</sup>talked with me, saying, What <sup>25</sup>are these, my lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. Then he answered and spake unto me, saying, This <sup>26</sup>is the word of the LORD unto Zerubbabel, saying, <sup>27</sup>Not by <sup>28</sup>might, nor by power,

<sup>1</sup> Isai. 61. 10.  
Luko 16. 22.  
Rev. 19. 8.  
<sup>2</sup> Ex. 29. 6.  
ch. 6. 11.

<sup>3</sup> Lev. 8. 35.  
<sup>4</sup> Kin. 2. 3.  
Ezek. 44. 16.  
<sup>5</sup> Deut. 17. 9.  
Mal. 2. 7.  
<sup>6</sup> ch. 4. 14.  
& 6. 5.

<sup>7</sup> Ps. 71. 7.  
Isai. 8. 18.  
& 20. 3.

<sup>8</sup> Isai. 42. 1.  
& 63. 11.  
Ezek. 34. 23, 24.

<sup>9</sup> Isai. 4. 2.  
Jer. 33. 15.  
ch. 6. 12.

<sup>10</sup> Ps. 118. 22.  
Isai. 28. 16.  
<sup>11</sup> Rev. 5. 6.

<sup>12</sup> Jer. 31. 34.  
Mic. 7. 18.  
ch. 13. 1.

<sup>13</sup> ch. 2. 11.  
<sup>14</sup> Kin. 4. 25.  
Mic. 4. 4.

<sup>15</sup> ch. 2. 3.  
<sup>16</sup> Dan. 8. 18.  
<sup>17</sup> Ex. 25. 31.

<sup>18</sup> Rev. 1. 12.  
<sup>19</sup> Ex. 25. 37.  
Rev. 4. 5.

<sup>20</sup> ver. 11, 12.  
Rev. 11. 4.  
<sup>21</sup> Hos. 1. 7.

<sup>1</sup> Or, ordinance.

sign, as Ezek. 12. 11. &

24. 21.

<sup>2</sup> Heb. walks.

<sup>3</sup> Heb. men of wonder, or,

<sup>4</sup> Heb. with her bowl.

<sup>5</sup> Or, seven several pipes to the lamps, &c.

<sup>6</sup> Or, army.

4. with change of raiment] Or, in festal raiments (Isai. iii. 22 note). Festal implies fresh and ceremonially pure.

7. judge my house] Or, rule My Temple. places &c.] i.e. a ministry among My ministers of the hosts of heaven.

8. for they are men wondered at] Rather, for men of type (=typical men) are they; their intercessory office makes them types of the Great Intercessor, "the Branch" (Jer. xxiii. 5), Whom the Alexandrian Jews have styled here (cp Luke i. 78), "the Day-spring from on High." The prophecy had an interpretation in Zerubbabel, who, as heir of David's throne, is looked upon as the Royal Stem, out of which the renewed power and prosperity of Judah should grow.

9. the stone] Perhaps the foundation stone of the Temple.

seven eyes] Of the Lord. The number implies the perfection of the Divine vision.

that land] Rather, this land.

in one day] i.e. a short period of time.

IV. This vision signifies the completion of the Temple by Zerubbabel and Joshua with the help of Jehovah.

2. a candlestick] The stand and stem of the candlestick of the Tabernacle on which the lamps were supported, and from which sprang the arms that held the lights.

a bowl] A vessel of oil, which supplied the lamps through the seven pipes.

6. The direct purpose of the vision was to encourage Zerubbabel only to trust in the Spirit of Jehovah. The golden candlestick is the restored Church, once more offering holy worship in the restored Temple, and drawing its supplies of grace through the two olive-trees, Zerubbabel and Joshua, the temporal and spiritual rulers of the Jews.

- 7 but by my spirit, saith the LORD of hosts. Who art thou, <sup>o</sup>O great mountain? before Zerubbabel *thou shalt become a plain*: and he shall bring forth <sup>a</sup>the headstone thereof <sup>with</sup> shoutings, <sup>b</sup>crying, Grace, grace unto it. ¶ Moreover the word of the LORD <sup>c</sup>came unto me, saying, ¶ The hands of Zerubbabel <sup>d</sup>have laid the foundation of this house; his hands <sup>e</sup>shall also finish it; and <sup>f</sup>thou shalt know that the <sup>g</sup>LORD of hosts hath sent me unto you.
- 10 For who hath despised the day of <sup>h</sup>small things? <sup>i</sup>for they shall rejoice, and shall see the <sup>j</sup>plummet in the hand of Zerubbabel <sup>k</sup>with those seven; <sup>l</sup>they are the eyes of the LORD, which run to 11 and fro through the whole earth. ¶ Then answered I, and said unto him, What are these <sup>m</sup>two olive trees upon the right side 12 of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which <sup>n</sup>through the two golden pipes <sup>o</sup>empty <sup>p</sup>the 13 golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord.
- 14 Then said he, <sup>q</sup>These are the two <sup>r</sup>anointed ones, <sup>s</sup>that stand by <sup>t</sup>the Lord of the whole earth.

CHAP. 5. THEN <sup>u</sup>I turned, and lifted up mine eyes, and looked, 2 and behold a flying <sup>v</sup>roll. And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof 3 is twenty cubits, and the breadth thereof ten cubits. Then said he unto me, This is the <sup>w</sup>curse that goeth forth over the face of the whole earth: for <sup>x</sup>every one that stealeth shall be cut off <sup>y</sup>as on this side according to it; and every one that sweareth 4 shall be cut off <sup>z</sup>as on that side according to it. I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of <sup>aa</sup>him that sweareth falsely by my name: and it shall remain in the midst of his house, and <sup>ab</sup>shall consume it with the timber thereof and the 5 stones thereof. ¶ Then the angel that talked with me went

<sup>1</sup> Or, since the seven eyes of the Lord shall rejoice.

<sup>2</sup> Heb. stone of tin.

<sup>3</sup> Heb. by the hand.

<sup>4</sup> Or, empty out of themselves oil into the gold.

<sup>5</sup> Heb. the gold.

<sup>6</sup> Heb. sons of oil.

<sup>7</sup> Or, every one of this people that stealeth holdeth himself guiltless, as it doth.

<sup>o</sup> Jer. 51. 25.  
<sup>p</sup> Matt. 21. 21.

<sup>h</sup> Ps. 118. 22.

<sup>i</sup> Ezra 3. 11.

<sup>k</sup> Ezra 3. 10.

<sup>l</sup> Ezra 6. 15.

<sup>m</sup> ch. 2. 9, 11.

<sup>n</sup> ch. 6. 15.

<sup>o</sup> Isai. 48. 16.

<sup>p</sup> Hag. 2. 3.

<sup>q</sup> 2 Chr. 18. 9.

<sup>r</sup> Prov. 15. 3.

<sup>s</sup> ch. 3. 9.

<sup>t</sup> ver. 3.

<sup>u</sup> Rev. 11. 4.

<sup>v</sup> ch. 3. 7.

<sup>w</sup> Luke 1. 19.

<sup>x</sup> See Josh.

<sup>y</sup> 3. 11, 13.

<sup>z</sup> ch. 6. 5.

<sup>aa</sup> Ezek. 2. 9.

<sup>ab</sup> Mal. 4. 6.

<sup>c</sup> Lev. 19. 12.

<sup>d</sup> ch. 8. 17.

<sup>e</sup> Mal. 3. 5.

<sup>f</sup> See Lev.

<sup>g</sup> 14. 45.

7. *great mountain*] A metaphor signifying the obstacles which had delayed the rebuilding of the Temple. These were to disappear, and the top-stone of the building be brought forth with rejoicings.

9. *thou shalt know*] i.e. in witnessing the fulfilment of this prophecy.

10. *the day of small things*] viz. the still unfinished Temple and feeble temporal power of the returned Jews. God's providential care, typified by the seven eyes, shall overlook (*run to and fro*) the work of restoration.

with those seven &c.] Omit "with." Rather, (even) those seven, the eyes of Jehovah; they run &c. The seven are they that shall rejoice.

12. *golden pipes*] Rather, oil tubes through which the two olive-trees empty themselves of oil into the vessel (v. 2) on the top of the candlestick.

14. *anointed ones*] Rather, as in the marg. See v. 6 note.

V. 2. The correspondence of the dimensions of the roll with those of the Holy Place in the Tabernacle is thought to denote that the curse going forth would be meted out according to the measure of the sanctuary.

3, 6. *earth*] Rather, land, i.e. of Judah.

3. *shall be cut off, according to it*] Rather, shall be driven out hence (from the land of Judah) according to it. The sin of the thief against man, and of the false swearer against God, stand here for all sins against God and man.

4. *I will bring it forth*] Rather, "I have caused it to go forth."

*enter...remain*] i.e. the roll shall abide as a standing protest against sin among the people of God; and shall also bring down judgment upon the house of the sinner.

6-11. The vision indicates the removal of iniquity from the land of Judah to the land of Shinar and Babel (Isai. xiii. 11).

forth, and said unto me, Lift up now thine eyes, and see what  
 6 is this that goeth forth. And I said, What is it? And he said,  
 This is an ephah that goeth forth. He said moreover, This is  
 7 their resemblance through all the earth. And, behold, there  
 was lifted up a talent of lead: and this is a woman that sitteth  
 8 in the midst of the ephah. And he said, This is wickedness.  
 And he cast it into the midst of the ephah; and he cast the  
 9 weight of lead upon the mouth thereof. ¶ Then lifted I up  
 mine eyes, and looked, and, behold, there came out two women,  
 and the wind was in their wings; for they had wings like the  
 wings of a stork: and they lifted up the ephah between the  
 10 earth and the heaven. Then said I to the angel that talked  
 11 with me, Whither do these bear the ephah? And he said unto  
 me, To build it an house in the land of Shinar: and it shall be  
 established, and set there upon her own base.

\* Jer. 20. 5, 28.  
 f Gen. 10. 10.

**CHAP. 6.** AND I turned, and lifted up mine eyes, and looked, and,  
 behold, there came four chariots out from between two moun-  
 2 tains; and the mountains were mountains of brass. In the  
 first chariot were red horses; and in the second chariot black  
 3 horses; and in the third chariot white horses, and in the fourth  
 4 chariot grised and bay horses. Then I answered and said  
 unto the angel that talked with me, What are these, my lord?  
 5 ¶ And the angel answered and said unto me, These are the  
 four spirits of the heavens, which go forth from standing  
 6 before the Lord of all the earth. The black horses which are  
 therein go forth into the north country; and the white go forth  
 after them; and the grised go forth toward the south country.  
 7 And the bay went forth, and sought to go that they might walk  
 to and fro through the earth: and he said, Get you hence, walk  
 to and fro through the earth. So they walked to and fro through  
 8 the earth. ¶ Then cried he upon me, and spake unto me, saying,  
 Behold, these that go toward the north country have quieted my  
 spirit in the north country.

a ch. 1. 8.  
 Rev. 6. 4.  
 b Rev. 6. 5.  
 c Rev. 6. 2.  
 d ch. 6. 10.  
 e Ps. 104. 4.  
 Heb. 1. 7  
 f 1 Kin. 22. 19.  
 Dan. 7. 10.  
 ch. 4. 14.  
 Luke 1. 19.  
 g Jer. 1. 14.  
 h Gen. 13. 17.  
 ch. 1. 10.

i Judg. 8. 3.  
 Eccles. 10. 4.

<sup>1</sup> Or, weighty piece.

<sup>2</sup> Or, strong.

<sup>3</sup> Or, winds.

6. an ephah] Lit. the ephah, the large measure, the size and weight of which implies strength to bear the lid (v. 8).

their resemblance] i.e. the likeness (of their sin; cp. the LXX.), very heavy (Isai. i. 4), and full like a measure.

7. a talent sitteth] Rather, a circular leaden lid: and here is a certain woman sitting.

8. [the] wickedness] Symbolized by the woman. The article is emphatic, implying the lawlessness in Judah.

he cast it] i.e. the woman: he thrust her down into the measure.

11. To build it &c.] Rather, to build her (v. 7) an house... and it (the house) shall be established, and it (the ephah) shall be set there (in the house), in her own place.

VI. 1-8. This vision probably indicates the judgments soon about to fall upon the nations that had persecuted and oppressed the Jews. Some have held that the four chariots symbolize the four empires of Daniel (Dan. ii. 31-35; vii. 3-7), and that

the colours of the horses are characteristic of the nations referred to; viz. red=bloodshed; black=mourning; white=victory; and grised or variegated=the varied forms of government of the fourth empire (Dan. ii. 42). Others find in it a reference to the wars of Darius Hystaspis. The number four representing completeness as to space, the four war-chariots indicate the complete and entire discomfiture of the former persecutors of the Jews (cp. Hag. ii. 22).

two mountains] Rather, the two mountains, Mount Zion and the Mount of Olives.

3. grised and bay] Rather, horses piebald, swift [or, vigorous]; or, piebald, dark red. Omit and.

5. spirits] Rather, as in marg. (cp. Jer. xlix. 36).

6. The north is Babylon, the south is Egypt. after them] To complete the threatened overthrow, white being the symbol of victory.

8. have quieted] i.e. have executed my judgments upon Babylon (cp. Ezek. v. 13).

9, 10 And the word of the LORD came unto me, saying, Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, 11<sup>a</sup> and go into the house of Josiah the son of Zephaniah; then take silver and gold, and make <sup>a</sup>crowns, and set them upon the 12 head of Joshua the son of Josedech, the high priest; and speak unto him, saying, Thus speaketh the LORD of hosts, saying, ¶ Behold the man whose name is The <sup>a</sup>BRANCH; and he shall <sup>a</sup>grow up out of his place, <sup>a</sup>and he shall build the temple 13 of the LORD: even he shall build the temple of the LORD; and he <sup>a</sup>shall bear the glory, and shall sit and rule upon his throne; and <sup>a</sup>he shall be a priest upon his throne: and the counsel of 14 peace shall be between them both. ¶ And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son 15 of Zephaniah, <sup>a</sup>for a memorial in the temple of the LORD. And <sup>a</sup>they that are far off shall come and build in the temple of the LORD, and <sup>a</sup>ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God.

<sup>a</sup> Ex. 28. 36.  
Lev. 8. 9.  
ch. 3. 5.

<sup>a</sup> See Luke 1.

78.

John 1. 45.

<sup>a</sup> ch. 3. 8.

<sup>a</sup> ch. 4. 9.

Matth. 16. 18.

Eph. 2. 20.

Heb. 3. 1.

<sup>a</sup> Isai. 22. 24.

<sup>a</sup> Ps. 110. 4.

<sup>a</sup> Ex. 12. 14.

Mark 14. 9.

<sup>a</sup> Isai. 57. 19.

<sup>a</sup> 60. 10.

Eph. 2. 13, 19.

<sup>a</sup> ch. 2. 9.

& 4. 9.

CHAP. 7. AND it<sup>a</sup> came to pass in the fourth year of king Darius, that the word of the LORD came unto Zechariah in the fourth 2 day of the ninth month, even in Chisleu; when they had sent unto the house of God Sherezzer and Regem-melech, and their 3 men, <sup>a</sup>to pray before the LORD, and to <sup>a</sup>speak unto the priests which were in the house of the LORD of hosts, and to the prophets, saying, Should I weep in <sup>b</sup>the fifth month, separating 4 myself, as I have done these so many years? ¶ Then came the

<sup>a</sup> Deut. 17.

9, 10, 11.

Mal. 2. 7.

<sup>a</sup> Jer. 52. 12.

ch. 8. 18.

<sup>1</sup> Or, branch up from under him.

<sup>2</sup> Heb. to intreat the face of the Lord, 1 Sam. 13. 12. ch. 8. 21.

10. Possibly the persons mentioned had in charge some of the restored treasure; or they may have been sent as bearers of contributions towards the restoration of the Temple.

11. then take &c.] Or, And thou shalt take . . . circlets of silver and gold forming one tiara. Joshua is selected, apart from Zerubbabel, in order that in his person a future union of the royal with the priestly dignity may be set forth—the union in “the Branch,” the Messiah (v. 12).

12. and he shall grow up &c.] Rather, and He shall sprout forth from under Himself, i.e. send forth shoots as from a parent stem, indicating the effect of Joshua's example in inciting his countrymen to do their duty; also implying the growth of all Christian holiness from Christ.

13. and he shall bear the glory] Rather, and He shall obtain dignity.

between them both] i.e. between the ruler and the priest. The two characters will be harmonized in the person of the Branch. The regal office will not overshadow the sacerdotal, nor vice versa.

14. Helem] Possibly a copyist's mistake for Heldai (v. 10).

to Hen] Usually taken as the equivalent of to Josiah (v. 10); others render to the grace or kindness [of Zephaniah's son].

a memorial] Of their liberality.

15. they that are far &c.] i.e. other Jewish exiles shall do as these have done; and not the Jews only, but the Gentiles (marg. refl.) will have part in promoting the true worship of God.

VII. VIII. God's reply by Zechariah to the question respecting fasts. The moral law is above the ceremonial. God's promises are conditional on obedience to His precepts. Fasts will be changed into feasts. The Gentiles will come in to worship the God of the Jews.

VII. 1. the fourth year] B.C. 518. During two years (i. 1) restoration had progressed. With returning prosperity questions arose as to the propriety of retaining services of humiliation (vr. 3, 5).

Chisleu] The name of the ninth month, introduced from Babylonia after the Captivity, and possibly connected with *K'sil*, i.e. Orion (Amos v. 8).

2. when they had sent unto the house of God] Probably, And (they of) Beth-el sent. Sherezzer] Rather, Sharezzer (cp. Jer. xxxix. 3). Regemmelech (=friend of the king) may be a title of office.

3. the fifth month] In which the Temple had been destroyed by the Babylonians. separating myself] Rather, abstaining from food.

\* Isai. 58. 5.

\* Jer. 41. 1.

ch. 8. 19.

\* ch. 1. 12.

\* See Rom.

14. 6.

v Jer. 17. 28.

\* Isai. 58. 6.

Jer. 7. 23.

Mic. 6. 8.

Matth. 23. 23.

\* Deut. 24. 17.

Isai. 1. 17.

Jer. 5. 28.

\* Ps. 36. 4.

Mic. 2. 1.

\* Neh. 9. 29.

Jer. 7. 24.

Hos. 4. 16.

\* Acts 7. 57.

1. 19.

\* Neh. 9. 29.

\* 2Chr. 36. 16.

Dan. 9. 11.

\* Prov. 1.

24-28.

Isai. 1. 15.

Jer. 11. 11.

Mic. 3. 4.

\* Deut. 4. 27.

Ezek. 36. 19.

\* Deut. 28. 33.

\* Lev. 26. 22.

\* Dan. 8. 9.

\* Nah. 1. 2.

ch. 1. 14.

\* ch. 1. 16.

\* ch. 2. 10.

\* Isai. 1. 21.

26.

\* Isai. 2. 2, 3.

\* Jer. 31. 23.

\* See 1 Sam.

2. 31.

Isai. 65. 20.

Lam. 2. 20.

\* Gen. 18. 14.

Luke 1. 37.

Rom. 4. 21.

5 word of the LORD of hosts unto me, saying, Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth<sup>a</sup> and seventh month,<sup>a</sup> even those seventy<sup>a</sup> 6 years, did ye at all fast<sup>a</sup> unto me, even to me? And when ye did eat, and when ye did drink,<sup>a</sup> did not ye eat for yourselves, 7 and drink for yourselves? <sup>a</sup>Should ye not hear the words which the LORD hath cried<sup>a</sup> by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited<sup>a</sup> the south and the plain? 8 ¶ And the word of the LORD came unto Zechariah, saying, Thus 9 speaketh the LORD of hosts, saying, ¶<sup>a</sup> Execute true judgment, and shew mercy and compassions every man to his brother: 10 and oppress not the widow, nor the fatherless, the stranger, nor the poor; <sup>a</sup>and let none of you imagine evil against his 11 brother in your heart. But they refused to hearken, and <sup>a</sup>pulled away the shoulder, and <sup>a</sup>stopped their ears, that they 12 should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit<sup>a</sup> by the former prophets: 13 <sup>a</sup>therefore came a great wrath from the LORD of hosts. Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of 14 hosts: but<sup>a</sup> I scattered them with a whirlwind among all the nations<sup>a</sup> whom they knew not. Thus<sup>a</sup> the land was desolate after them, that no man passed through nor returned: for they laid<sup>a</sup> the pleasant land desolate.

CHAP. 8. AGAIN the word of the LORD of hosts came to me, saying, 2 ¶ Thus saith the LORD of hosts; "I was jealous for Zion with great jealousy, and I was jealous for her with great fury. 3 ¶ Thus saith the LORD; "I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the 4 holy mountain. ¶ Thus saith the LORD of hosts; "There shall yet old men and old women dwell in the streets of Jerusalem, 5 and every man with his staff in his hand<sup>a</sup> for very age. And the streets of the city shall be full of boys and girls playing in 6 the streets thereof. ¶ Thus saith the LORD of hosts; If it be<sup>a</sup> marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the

<sup>1</sup> Or, be not ye they that, &c.

<sup>2</sup> Or, Are not these the words,

<sup>3</sup> Heb. by the hand of, &c.

<sup>4</sup> Heb. Judge judgment of truth.

<sup>5</sup> Heb. they gave a back-sliding shoulder.

<sup>6</sup> Heb. made heavy.

<sup>7</sup> Heb. by the hand of.

<sup>8</sup> Heb. land of desire.

<sup>9</sup> Heb. for multitude of days.

<sup>10</sup> Or, hard, or, difficult.

5. seventh month] When Gedaliah died, seventy years] From the burning of the Temple to the fourth year of Darius.

at all fast] Rather, really fast.

6. did not &c.] i.e. simply for your own gratification. Cp. 1 Cor. x. 31.

7. Rather, as in the marg. the south and the plain] i.e. the Negeb and the Shephelah (cp. Josh. xi. 16).

8. See marg. A republication to the men of Zechariah's age of the old Law (Ex. xxii. 21) and enforced by prophets (marg. refl.).

11. pulled away the shoulder] Rather, turned a refractory back, like a mule.

12. an adamant stone] See Ezek. iii. 9.

in his spirit] Rather, by His Spirit.

13. they cried...hear] Or, "they shall cry...and I will not hear."

14. scattered...knew not] Some render, "I will scatter...know" (Jer. xxii. 28).

after them] i.e. after the scattering of them.

VIII. 8. these] Rather, those, i.e. at the time when My promise is fulfilled.

should it also &c.] Rather, also in My eyes shall it be marvellous! That which seems impossible to man, is possible with God.

- 7 LORD of hosts. ¶ Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness. ¶ Thus saith the LORD of hosts; Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of the LORD of hosts was laid, that the temple might be built. For before these days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour. But now I will not be unto the residue of this people as in the former days, saith the LORD of hosts. For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things. And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong. ¶ For thus saith the LORD of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not: so again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not. ¶ These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates: and let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the LORD.
- 18 And the word of the LORD of hosts came unto me, saying, 19 ¶ Thus saith the LORD of hosts; The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace. 20 ¶ Thus saith the LORD of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities:

Heb. the country of the sun-rising of the sun: See Ps. 60. 1. & 113. 3. Mal. 1. 11.

2 Or, the hire of man be- come nothing, &c. Heb. of peace.

4 Heb. judge truth, and the judgment of peace. 5 Or, solemn, or, set times.

7. the east country] Lit. the land of the sun-rising: perhaps Elymais, the land East of Syria. The Jews in the West would be descendants of the captives sold by Phœnicians to the Grecians (Joel iii. 6).

8. truth and in righteousness] The conditions of the Covenant on both sides.

9. the prophets] i.e. Haggai and Zechariah. See marg. reff.

10. these days] When the work of restoration was begun heartily. no hire] i.e. no reward by reason of the failure of the crops.

11. the former days] When the work of the Temple was neglected. Cp. marg. ref. p.

12. For the seed &c.] Rather, For the seed of peace, the vine &c. The vine is pre-eminently a plant of peace (see 1 K. iv. 25).

13. a curse..a blessing] The object of cursing, a reproach, a bye-word..an example of blessedness.

14. execute &c.] Rather, as in marg. To judge truth = to give righteous judgment. judgment of...peace] Such justice as promotes peace.

15. For the reasons of these fasts, see marg. reff. and viii. 3, 5. The last clause shows the conditional character of the promise which precedes it.

Isai. 11. 11. Ezek. 37. 21. Amos 9. 14, 15.

Jer. 30. 22. Jer. 31. 1, 33. Jer. 4. 2. Hag. 2. 4. Ezra 5. 1. Hag. 2. 18.

Hag. 1. 6, 9, 10. & 2. 16. Chr. 16. 5.

Hos. 2. 21. Joel 2. 23. Hag. 2. 19. Ps. 67. 6. See Hag. 1. 10. Jer. 42. 18.

Gen. 12. 2. Ruth 4. 11. Hag. 2. 19. Isai. 19. 24. Zeph. 3. 20. Hag. 2. 19. ver. 8. Jer. 31. 28. Chr. 36. 18. ch. 1. 6. ch. 7. 9. Eph. 4. 25. Prov. 3. 29. ch. 7. 10. ch. 5. 3, 4.

Jer. 52. 6. Jer. 52. 12. ch. 7. 3, 6. 2 Kin. 25. 25. Jer. 41. 1. Jer. 52. 4. Jer. 52. 17. Isai. 35. 10. ver. 16.

<sup>1</sup> Isai. 2. 3.  
Mic. 4. 1, 2.

<sup>m</sup> Isai. 60.  
3, &c.  
& 66. 23.

<sup>n</sup> Isai. 3. 6.  
& 4. 1.

<sup>o</sup> 1 Cor. 14. 25.

<sup>a</sup> Jer. 23. 33.

<sup>b</sup> Amos 1. 8.

<sup>c</sup> 2 Chr. 20. 12.

Ps. 146. 15.

<sup>d</sup> Jer. 49. 23.

<sup>e</sup> Isai. 23.

Ezek. 26.

& 27, & 28.

Amos 1. 9.

<sup>f</sup> 1 Kin. 17. 9.

Ezek. 28. 21.

Obad. 20.

<sup>g</sup> Ezek. 28.

3, &c.

<sup>h</sup> Job 27. 16.

Ezek. 28. 4, 5.

<sup>i</sup> Isai. 23. 1.

<sup>k</sup> Ezek. 26. 17.

<sup>l</sup> Jer. 47. 1.

<sup>m</sup> Amos. 1. 8.

<sup>n</sup> Ps. 34. 7.

ch. 2. 5.

21 and the inhabitants of one city shall go to another, saying, 'Let us go <sup>12</sup>speedily <sup>3</sup>to pray before the LORD, and to seek the LORD of hosts: I will go also. Yea, <sup>m</sup>many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. ¶ Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall <sup>n</sup>take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard <sup>o</sup>that God is with you.

CHAP. 9. THE <sup>a</sup>burden of the word of the LORD in the land of Hadrach, and <sup>b</sup>Damascus shall be the rest thereof: when <sup>c</sup>the eyes of man, as of all the tribes of Israel, shall be toward the LORD. And <sup>d</sup>Hamath also shall border thereby; <sup>e</sup>Tyrus, and <sup>f</sup>Zidon, though it be very <sup>g</sup>wise. And Tyrus did build herself a strong hold, and <sup>h</sup>heaped up silver as the dust, and fine gold as the mire of the streets. Behold, <sup>i</sup>the LORD will cast her out, and he will smite <sup>k</sup>her power in the sea; and she shall be <sup>l</sup>devoured with fire. <sup>1</sup>Ashkelon shall see it, and fear; Gaza also shall see it, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall <sup>m</sup>perish from Gaza, and Ashkelon shall not be inhabited. And a bastard shall dwell <sup>n</sup>in Ashdod, and I will cut off the pride of the Philistines. And I will take away his <sup>o</sup>blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, shall be for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite. ¶ And <sup>p</sup>I will encamp about mine house because of the army, because of him that passeth

<sup>1</sup> Or, continually.

<sup>3</sup> Heb. going.

<sup>3</sup> Heb. to intreat the face of the LORD, ch. 7. 2.

<sup>4</sup> Heb. bloods.

21. I] i.e. Zechariah; to see the alteration in the mode of observing these fast-days.

23. ten] Used for an indefinite number (Gen. xxxi. 7).

shall take hold of the skirt] i.e. shall appeal to the Jew for instruction and protection.

IX. 1-7. The humiliation of the bordering nations (Syrians, Phœnicians, Philistines), and their incorporation in the restored kingdom of Israel.

1. the land of Hadrach] Syria, probably from the name of its king; Hadrach=Shadrach, a Syrian god representing the seasons, from whom the king's name would be derived. The name occurs in Assyrian inscriptions.

shall be the rest thereof] i.e. the spot whereon it shall light in wrath and abide (vi. 8).

when...LORD] Rather, for the eye of Jehovah is over man and over all the tribes &c. (cp. Jer. xxiii. 19). Instead of "man" (Adam) others read Syria (Aram).

2. And Hamath &c.] i.e. shall be next to Damascus not only geographically, but also in regard to the coming calamities.

though it be very wise] Said ironically.

4. cast her out] Or, impoverish her.

smite her power in the sea] i.e. throw down the sea-defences and harbours (cp. marg. ref.).

5-8. Cp. with Zeph. ii. 4-7. There is

no appearance of one prophet quoting from the other.

5. be very sorrowful] Rather, shall tremble very much.

expectation] Cp. Isai. xx. 5, 6.

the king] Rather, a king.

6. a bastard] One whose father was a Jew and his mother a Philistine. Cp. Dent. xxiii. 2.

7. his blood] The Philistines did not observe the restrictions imposed upon the Hebrews with respect to eating blood (cp. Gen. ix. 4; Lev. vii. 26).

his abominations] i.e. the things a Hebrew was forbidden to eat (Lev. xi. 46, 47; Acts xv. 29).

but he that remaineth &c.] Rather, and he shall be left, even he, to our God, i.e. he shall become a worshipper of Jehovah.

he shall be &c.] Rather, he shall be as Eleph (Josh. xviii. 28) in Judah, and Ekron as Jebusi. [Others, "he shall be as a chief (head of a thousand) " &c.] The cities of Philistia were not to be extirpated, but to become part of the Jewish people, adopting the service of Jehovah, and occupying an inferior political station, as the Jebusites had done (1 K. ix. 20, 21).

8. Rather, And I will encamp around mine house (Hos. viii. 1 note) as a garrison from him that passeth by, and against him &c. Cp. 2 K. xix. 32-34.

by, and because of him that returneth : and no oppressor shall pass through them any more : for now have I seen with mine eyes. Rejoice greatly, O daughter of Zion ; shout, O daughter of Jerusalem : behold, thy King cometh unto thee : he is just, and having salvation ; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off : and he shall speak peace unto the heathen : and his dominion shall be from sea even to sea, and from the river even to the ends of the earth. ¶ As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the strong hold, ye prisoners of hope : even to day do I declare that I will render double unto thee ; when I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the Lord shall be seen over them, and his arrow shall go forth as the lightning : and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south. The Lord of hosts shall defend them ; and they shall devour, and subdue with sling stones ; and they shall drink, and make a noise as through wine ; and they shall be filled like bowls, and as the corners

Isai. 60. 18.  
Ezek. 28. 24.  
Ex. 3. 7.  
Isai. 62. 11.  
Matt. 21. 6.  
John 12. 15.  
Jer. 23. 6.  
Luke 19. 38.  
John 1. 40.  
Hag. 2. 22.  
Eph. 2. 14.  
Ps. 72. 8.

Isai. 42. 7.  
& 61. 1.  
Isai. 40. 9.  
Isai. 61. 7.

Ps. 18. 14.  
& 141. 6.

Isai. 21. 1.

Deut. 12. 27.

<sup>1</sup> Or, saving himself.

<sup>2</sup> Or, whose covenant is by blood, Ex. 24. 8. Heb. 10.

20. & 13. 20.

<sup>3</sup> Or, subdue the stones of the sling.

<sup>4</sup> Or, shall fill both the bowls, &c.

for now have I seen] The prophet attests that God supervises all human events.

IX. 9-12. Cp. carefully with Isai. lxii. and Zeph. iii. 14-20. It is a section connected with the promise of Divine protection to Jerusalem (v. 8) ; predictive of the prosperity of the Jews in the Maccean times ; and in a higher sense, of Messiah's advent and kingdom.

thy King] Meaning Christ (marg. refl.). He was to be lowly, i.e. a gentle and peaceable Ruler, not a warrior (see Judg. v. 10).

having salvation] See marg. : lit. "delivered," hence "victorious," "saving."  
ass...ass] Rather, ass...she ass.

10. The chariot and the war-horse will be "cut off" in mercy, because no longer needed (cp. Hos. ii. 13 ; Micah v. 9-11).

The mention of Ephraim (v. 13, x. 7) is one of the chief difficulties in assigning a post-captivity date to Zech. viii.-xiv. The term does not occur in other acknowledged post-captivity writings. The maintainers of the ante-captivity date refer the temporal fulfilment of the prophecy to that part of Hezekiah's reign, when remnants of the ten tribes accepted his proclamation to return to the Lord God (2 Chr. xxx. 5, 6, xxxii. 8, 27-30).

from sea even to sea] i.e. from the Dead Sea to the Mediterranean, or from E. to W. to the ends &c.] Or, to the borders of the land, the northern (Euphrates) or the southern (Wady el Arish).

11. thee] The daughter of Zion (v. 9).

by the blood] i.e. because of the blood sprinkled on the people (marg. refl.).

thy prisoners] According to the ante-captivity date, those taken by Sennacherib ; and also those taken by the Edomites and Philistines (2 Chr. xxviii. 17, 18).

the pit] A subterranean circular prison.

12. the strong hold] A fortified place ; in the literal sense of the prophecy Jerusalem, in a metaphorical, Christ.

prisoners of hope] i.e. prisoners whose hope is the promise of release (v. 11).

13. when &c.] Render, "for" and the verbs in the future. God will use Judah and Ephraim as weapons of offence against the heathen powers of the earth.

Greece] Rather, Javan (Isai. lxvi. 19), the Græco-Syrian empire or the representative of the Gentile world, with prophetic reference to a time when the Macedonian empire should have superseded Persia and Egypt as the great heathen power.

14. Cp. Isai. xxxvii. 7 ; 2 K. xix. 7.  
whirlwinds of the south] In Palestine storms from the South (the Arabian desert) were the most violent.

15. subdue &c.] Rather, tread down the sling stones, i.e. treat the weapons of their adversaries with contempt.

filled] i.e. with blood (see Ex. xxix. 12), an image of victory (Isai. lxiii. 1-3). The "bowls" received the blood of the victims which was then sprinkled upon the corners or horns of the Altar.



<sup>a</sup> Isai. 62. 3.  
<sup>b</sup> Mal. 3. 17.  
<sup>c</sup> Isai. 11. 12.  
<sup>d</sup> Ps. 31. 18.  
<sup>e</sup> Joel 3. 18.  
<sup>f</sup> Amos 9. 14.

<sup>a</sup> Jer. 14. 22.  
<sup>b</sup> Deut. 11. 14.  
<sup>c</sup> Job 29. 23.  
<sup>d</sup> Joel 2. 23.  
<sup>e</sup> Jer. 10. 8.  
<sup>f</sup> Hab. 2. 18.  
<sup>g</sup> Job 13. 4.  
<sup>h</sup> Ezek. 34. 5.

<sup>i</sup> Ezek. 34. 17.  
<sup>a</sup> Luke 1. 68.  
<sup>b</sup> Cant. 1. 9.  
<sup>c</sup> Num. 24. 17.  
<sup>d</sup> 1 Sam. 14. 38.  
<sup>e</sup> Isai. 19. 13.  
<sup>f</sup> Isai. 22. 23.  
<sup>g</sup> Ps. 18. 42.

<sup>a</sup> Jer. 3. 18.  
<sup>b</sup> Ezek. 37. 21.  
<sup>c</sup> Hos. 1. 7.

<sup>d</sup> ch. 13. 9.  
<sup>e</sup> Ps. 104. 15.  
<sup>f</sup> ch. 9. 15.

<sup>a</sup> Isai. 5. 26.  
<sup>b</sup> Isai. 40. 19.  
<sup>c</sup> Ezek. 36. 37.  
<sup>d</sup> Hos. 2. 23.  
<sup>e</sup> Dent. 30. 1.

16 of the altar. And the LORD their God shall <sup>a</sup>save them in that day as the flock of his people: for <sup>a</sup>they shall be as the stones of  
 17 a crown, <sup>a</sup>lifted up as an ensign upon his land. For <sup>a</sup>how great is his goodness, and how great is his beauty! <sup>a</sup>corn shall make the young men <sup>a</sup>cheerful, and new wine the maids.

**CHAP. 10.** ASK ye <sup>a</sup>of the LORD <sup>b</sup>rain <sup>c</sup>in the time of the latter rain; so the LORD shall make <sup>b</sup>bright clouds, and give them 2 showers of rain, to every one grass in the field. For the <sup>a</sup>idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they <sup>a</sup>comfort in vain: therefore they went their way as a flock, they <sup>a</sup>were troubled, <sup>a</sup>because there was no 3 shepherd. ¶ Mine anger was kindled against the shepherds, <sup>a</sup>and I <sup>a</sup>punished the goats: for the LORD of hosts <sup>a</sup>hath visited his flock the house of Judah, and <sup>a</sup>hath made them as his goodly 4 horse in the battle. Out of him came forth <sup>a</sup>the corner, out of him <sup>a</sup>the nail, out of him the battle bow, out of him every 5 oppressor together. And they shall be as mighty men, which <sup>a</sup>tread down their enemies in the mire of the streets in the battle: and they shall fight, because the LORD is with them, and <sup>a</sup>the 6 riders on horses shall be confounded. And I will strengthen the house of Judah, and I will save the house of Joseph, and <sup>a</sup>I will bring them again to place them; for I <sup>a</sup>have mercy upon them: and they shall be as though I had not cast them off: for 7 I am the LORD their God, and <sup>a</sup>will hear them. And they of Ephraim shall be like a mighty man, and their <sup>a</sup>heart shall rejoice as through wine: yea, their children shall see it, and be 8 glad; their heart shall rejoice in the LORD. ¶ I will <sup>a</sup>hiss for them, and gather them; for I have redeemed them: <sup>a</sup>and they 9 shall increase as they have increased. And <sup>a</sup>I will sow them among the people: and they shall <sup>a</sup>remember me in far coun-

<sup>1</sup> Or, grow, or, speak.

<sup>2</sup> Or, lightnings, Jer. 10. 13.

<sup>3</sup> Heb. *teraphims*, Judg. 17. 5.

<sup>4</sup> Or, answered that, &c.

<sup>5</sup> Heb. visited upon.

<sup>6</sup> Or, they shall make the riders on horses ashamed.

16. *lifted up*] Rather, shining forth.  
 17. *his goodness*] i.e. his prosperity, which accrues to him from Jehovah.  
*cheerful*] Rather, full of life.

X. The vision of temporal prosperity just revealed suggests that such blessings are to be sought from God by prayer; and are not to be obtained by idolatry or from false teachers.

1. *bright clouds*] Rather, as in the marg. The periodical rains in Palestine are accompanied by thunder and lightning.

*grass*] Green crops for the cattle, and also corn and the fruits of the field.

2. *idols*] See marg. (Hos. iii. 4). The mention of "teraphim" and "diviners" (Ezek. xiii. 9) has been held to indicate a date earlier than the Captivity at Babylon.

*they went their way &c.*] Rather, they migrate (Lit. they move their tents, as shepherds do when migrating with their flocks), they are afflicted, because there is no shepherd (to protect and defend them).

3. *the shepherds*] i.e. the princes and great ones of the land.

*the goats*] Rather, the chief ones (see Isai. xiv. 9 note; Jer. 1. 8).

*his goodly horse*] The horse being viewed as an emblem of strength and beauty.

4. *Out of him &c.*] i.e. out of the house of Judah, shall come forth the corner-stone; the head man of the state, and in its highest sense He Who came to be the head-stone of the corner (Ps. cxviii. 22; Isai. xxviii. 16; Eph. ii. 20; 1 Pet. ii. 6).

*the nail*] Rather, the staple which secures the defences of the building, used metaphorically of the chief counsellors, just as the battle bow represents the warriors.

*every oppressor*] Rather, every leader (Isai. iii. 12), civil or military, whose function it is to keep others up to their work.

5. [Omit "their enemies in."]

6. *house of Joseph*] i.e. the survivors of the ten tribes (Obad. 18 note).

7. *hiss for them*] By way of invitation.

8. *the people...far countries*] Rather, the peoples (different peoples, separated by boundaries)...lands remote from Judaea.

tries; and they shall live with their children, and turn again.  
 10 <sup>a</sup>I will bring them again also out of the land of Egypt, and  
 gather them out of Assyria; and I will bring them into the  
 land of Gilad and Lebanon; and <sup>b</sup>place shall not be found for  
 11 them. <sup>c</sup>And he shall pass through the sea with affliction, and  
 shall smite the waves in the sea, and all the deeps of the river  
 shall dry up: and <sup>d</sup>the pride of Assyria shall be brought down,  
 12 and <sup>e</sup>the sceptre of Egypt shall depart away. And I will  
 strengthen them in the LORD; and <sup>f</sup>they shall walk up and  
 down in his name, saith the LORD.

<sup>a</sup> *Isai. 11.*  
<sup>b</sup> *Hos. 11. 11.*  
<sup>c</sup> *Isai. 49. 20.*  
<sup>d</sup> *Isai. 11. 15.*  
<sup>e</sup> *Isai. 14. 25.*  
<sup>f</sup> *Ezek. 30. 13.*  
<sup>g</sup> *Mic. 4. 3.*

**CHAP. 11. OPEN** <sup>a</sup>thy doors, O Lebanon, that the fire may devour  
 2 thy cedars. Howl, fir tree; for the cedar is fallen; because the  
 mighty are spoiled: howl, O ye oaks of Bashan; <sup>b</sup>for <sup>c</sup>the  
 3 forest of the vintage is come down. *There is a voice of the*  
 howling of the shepherds; for their glory is spoiled: a voice of  
 the roaring of young lions; for the pride of Jordan is spoiled.  
 4 ¶ Thus saith the LORD my God; <sup>d</sup>Feed the flock of the slaughter;  
 5 whose possessors slay them, and <sup>e</sup>hold themselves not guilty:  
 and they that sell them <sup>f</sup>say, Blessed be the LORD; for I am  
 6 rich: and their own shepherds pity them not. For I will no  
 more pity the inhabitants of the land, saith the LORD: but, lo,  
 I will <sup>g</sup>deliver the men every one into his neighbour's hand, and  
 into the hand of his king: and they shall smite the land, and  
 7 out of their hand I will not deliver them. ¶ And I will <sup>h</sup>feed  
 the flock of slaughter, <sup>i</sup>even you, <sup>j</sup>O poor of the flock. And I  
 took unto me two staves; the one I called Beauty, and the  
 8 other I called Bands; and I fed the flock. Three shepherds  
 also I cut off <sup>k</sup>in one month. ¶ And my soul <sup>l</sup>loathed them,

<sup>a</sup> *ch. 10. 10.*  
<sup>b</sup> *Isai. 32. 19.*  
<sup>c</sup> *ver. 7.*  
<sup>d</sup> *Jer. 2. 3.*  
<sup>e</sup> *& 30. 7.*  
<sup>f</sup> *Deut. 29. 19.*  
<sup>g</sup> *Hos. 12. 8.*

<sup>h</sup> *ver. 4.*  
<sup>i</sup> *Zeph. 3. 12.*  
<sup>j</sup> *Matt. 11. 5.*  
<sup>k</sup> *Hos. 5. 7.*

<sup>1</sup> Or, *gallants.*

<sup>2</sup> Or, *the defenced forest.*

<sup>3</sup> Heb. *make to be found.*

<sup>4</sup> Or, *neerly the poor.*

<sup>5</sup> Or, *Binders.*

<sup>6</sup> Heb. *was straitened for them.*

*live*] The spiritual life of God's people.  
 11. Rather, *he [Jehorah] shall pass through the sea, narrowness* [Affliction], meaning the Red Sea; and shall smite the sea, rollers [Billows]. The prophet draws his imagery of future deliverance from the great deliverance under Moses.

*all the deeps of the river*] Rather, *all the floods of the Nile* (Amos viii. 8 note), an image of the ravages of a hostile invasion.

12. *in*] Rather, *by*, i.e. by Myself.  
*they shall walk &c.]* i.e. they shall live their lives in His name. Cp. Col. iii. 17.

XI. Historically *rr. 1-3* may refer to the invasion of Tirath-Pileser (2 K. xv. 29); *rr. 4-14* to a period of anarchy which followed upon the murder of Pekah; and *rr. 15-17* to the reign of the "foolish shepherd" Hosea.

1. *doors*] The defiles through which an Assyrian would invade the northern kingdom.

2. *fir tree*] Rather, *cypress* (Hos. xiv. 8), a tree of Lebanon.

*because the mighty*] Rather, *whereof the principal ones* (Jer. xxv. 34, 35).

*the forest of the vintage*] Rather, as in the marg., i.e. hitherto inaccessible to attack.

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3. *glory*] their flocks and pastures.  
*the pride of Jordan*] See Jer. xii. 5 note.

4. *the flock of the slaughter*] i.e. exposed to slaughter at the hands of their lords and rulers (cp. Jer. xii. 3; Rom. viii. 36).

5. Cp. Amos ii. 6, 7.  
*sell them*] Into the hands of their enemies.

6. *smite*] The expression fits in with the way in which judgment came upon Israel, through periods of anarchy and the struggles of rival pretenders to the throne.

7. Rather, *And I fed... verily the poor of the flock.*

*Beauty*] Rather, *Grace or Favour* (Ps. xc. 17), as from God-friendliness on the part of God; so that the first staff expressed the relation of the Flock to their Divine Chief Shepherd.

*Bands*] See marg. rendering.

8. *shepherds*] Kings (Ezek. xxxvii. 24), or pretenders to the throne.

*in one month*] i.e. in a short time.

*loathed them*] Rather, *was grieved with them* (the people). The prophet became impatient with them, because they did not recognise his pastoral character and mission from Jehovah, as indicated by the two

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- 9 and their soul also abhorred me. Then said I, I will not feed you : 'that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another. And I took my staff, *even Beauty*, and cut it asunder, that I might break my covenant which I had made with all the people. And it was broken in that day: and <sup>2</sup>so <sup>1</sup>the poor of the flock that waited upon me knew that it *was* the word of ~~the~~ LORD. ¶ And I said unto them, <sup>3</sup>If ye think good, give *me* my price; and if not, forbear. So they <sup>1</sup>weighed for my price thirty *pieces* of silver. And the LORD said unto me, Cast it unto the <sup>2</sup>potter: a goodly price that I was prised at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD. Then I cut asunder mine other staff, *even Bands*, that I might break the brotherhood between Judah and Israel. ¶ And the LORD said unto me, <sup>2</sup>Take unto thee yet the instruments of a foolish shepherd. For, lo, I will raise up a shepherd in the land, *which* shall not visit those that be <sup>1</sup>cut off, neither shall seek the young one, nor heal that that is broken, nor <sup>1</sup>feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces. <sup>2</sup>Woe to the idol shepherd that leaveth the flock! the sword *shall be* upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

CHAP. 12. THE burden of the word of the LORD for Israel, saith the LORD, "which stretcheth forth the heavens, and layeth the

<sup>a</sup> Isaai. 42. 5.  
<sup>b</sup> 44. 21.  
<sup>c</sup> 48. 13.

<sup>1</sup> Heb. *of his fellow, or, neighbour.*  
<sup>2</sup> Or, *the poor of the flock,*

*Ar., certainly knew.*  
<sup>3</sup> Heb. *If it be good in your eyes.*

<sup>4</sup> Or, *binders.*  
<sup>5</sup> Or, *hidden.*  
<sup>6</sup> Or, *bear.*

staves. Hence he abandons them (*v.* 9). The people shall devour one another, and perish through their own intestine struggles. Cp. marg. ref.

10. *people*] Rather, **peoples**, the heathen nations which were restrained by Jehovah from oppressing Israel.

11. *it was broken*] *i.e.* the covenant.

*waited upon*] Rather, **gave heed to**.

12. *my price*] *i.e.* *my wages, my hire*. The Prophets were usually maintained by those to whom they were sent (cp. Amos vii. 12). The *thirty pieces* was a paltry amount for the service rendered. Cp. marg. ref.

13. *a goodly price*] Spoken ironically. *in the house of the LORD*] Another reading, "according to the commandment of the LORD" (cp. St. Matt.), disposes of the difficulty of pottery within the precincts of the Temple; and the word rendered "commandment" (elsewhere found only in Ezra, Daniel and Esther, indicating a late date for this portion of Zechariah) would be so far an evidence that Zechariah was the author of the last six chapters of the Book. [Many however read "treasurer" instead of "potter"].

14. If we take the ante-captivity date, the breaking of this staff was symbolic of the severance of Israel and Judah, when the kingdom of Israel came to an end under Hoshea. Up to that time both kingdoms

were regarded as parts of the Covenant-nation. If we take the post-captivity date, the breaking of the staff implies the internal dissensions which preceded the final destruction of Jerusalem and the Temple.

15-17. Some assume these verses to be copied from Ezek. (marg. ref.); others think the passage in Ezekiel a reminiscence and expansion of these verses.

15. *Take &c.*] To signify the approaching reign of an evil ruler over the people.

16. *visit (the) cut off the young one*] Or, "care for the perishing...the scattered."

*feed that that standeth still*] Rather, *bear the halting one, i.e.* carry the sheep that comes to a standstill for weakness.

*the fat*] *i.e.* the fatlings of the flock. *and tear &c.*] Or, **and wear away their hoofs** by merciless driving.

17. *idol...the sword*] Or, *worthless...the drought*.

XII. 1. A new prophecy. Its date, if placed before the Captivity, is later than that of chs. ix.-xi. It is later than the death of Josiah, and, if not written by Jeremiah, is probably the work of a contemporary prophet.

*for Israel*] Rather, **concerning Israel**. The following clause claims for One Who has done such wonders in creation *power* to give effect to the words spoken by His prophet.

foundation of the earth, and <sup>b</sup>formeth the spirit of man within  
 2 him. ¶ Behold, I will make Jerusalem <sup>a</sup>a cup of <sup>1</sup>trembling  
 unto all the people round about, <sup>2</sup>when they shall be in the  
 3 siege both against Judah and against Jerusalem. ¶ And in that  
 day will I make Jerusalem <sup>a</sup>a burdensome stone for all people:  
 all that burden themselves with it shall be cut in pieces, though  
 all the people of the earth be gathered together against it.  
 4 ¶ In that day, saith the LORD, I will smite every horse with  
 astonishment, and his rider with madness: and I will open mine  
 eyes upon the house of Judah, and will smite every horse of the  
 5 people with blindness. And the governors of Judah shall say in  
 their heart, <sup>3</sup>The inhabitants of Jerusalem shall be my strength  
 6 in the LORD of hosts their God. ¶ In that day will I make the  
 governors of Judah <sup>a</sup>like a hearth of fire among the wood, and  
 like a torch of fire in a sheaf; and they shall devour all the  
 people round about, on the right hand and on the left: and  
 Jerusalem shall be inhabited again in her own place, even in  
 7 Jerusalem. The LORD also shall save the tents of Judah first,  
 that the glory of the house of David and the glory of the inha-  
 bitants of Jerusalem do not magnify themselves against Judah.  
 8 ¶ In that day shall the LORD defend the inhabitants of Jeru-  
 salem; and <sup>b</sup>he that is <sup>4</sup>feeble among them at that day shall  
 be as David; and the house of David shall be as God, as the  
 9 angel of the LORD before them. ¶ And it shall come to pass in  
 that day, that I will seek to <sup>5</sup>destroy all the nations that come  
 10 against Jerusalem. <sup>a</sup>And I will pour upon the house of David,  
 and upon the inhabitants of Jerusalem, the spirit of grace and  
 of supplications: and they shall look upon me whom they have  
 pierced, and they shall mourn for him, <sup>6</sup>as one mourneth for his  
 only son, and shall be in bitterness for him, as one that is in bit-  
 11 terness for his firstborn. ¶ In that day shall there be a great  
<sup>7</sup>mourning in Jerusalem, <sup>a</sup>as the mourning of Hadadrimmon in  
 12 the valley of Megiddon. <sup>b</sup>And the land shall mourn, <sup>6</sup>every family  
 apart; the family of the house of David apart, and their wives  
 apart; the family of the house of <sup>c</sup>Nathan apart, and their wives

<sup>1</sup> Or, *slumber*, or, *poinon*.  
<sup>2</sup> Or, *and also against* Ju-  
 dah shall he be which  
 shall be in *siege* against

*Jerusalem*.  
<sup>3</sup> Or, There is strength to  
 me and to the inhabi-  
 tants, &c., Joel 3. 16.

<sup>4</sup> Or, *abject*.  
<sup>5</sup> Heb. *fulfill*.  
<sup>6</sup> Heb. *families, families*.

<sup>b</sup> Num. 16. 22.  
 Eccles. 12. 7.  
 Isai. 57. 16.  
 Heb. 12. 9.  
<sup>c</sup> Isai. 51.  
 17, 22, 23.  
<sup>d</sup> ver. 4, & c.  
 ch. 13. 1.  
 & 14. 4, & c.  
<sup>e</sup> Matt. 21. 41.  
 Ps. 78. 6.  
 Ezek. 38. 4.

<sup>a</sup> Obad. 18.

<sup>a</sup> Joel 3. 10.

<sup>1</sup> Hag. 2. 22.  
 ver. 3.  
<sup>2</sup> Jer. 31. 9.  
 & 50. 4.  
 Ezek. 39. 29.  
 Joel 2. 28.  
<sup>3</sup> John 19.  
 34, 37.  
 Rev. 1. 7.  
<sup>4</sup> Jer. 6. 26.  
 Amos 8. 10.  
<sup>5</sup> Acts 2. 37.  
<sup>6</sup> 2Kin. 23. 29.  
 2 Chr. 35. 24.  
<sup>7</sup> Matt. 24. 30.  
 Rev. 1. 7.  
<sup>8</sup> 2 Sam. 5. 14.  
 Luke 3. 31.

2. The first clause predicts the repulse of the heathen nations from before the walls of Jerusalem. Of the second (more lit. rendered in marg.) one interpretation makes Judah suffer like defeat because men of Judah joined in the attack upon Jerusalem (cp. xiv. 14); another interpretation makes Judah, as well as Jerusalem, a cup of "tottering" to the invaders (x. 5 note).

3. *that day*] The day of judgment upon the enemies of Judah and Jerusalem. *a burdensome stone*] i.e. heavy and difficult, if not dangerous, to lift.

4. *astonishment...madness...[blindness]* The same three terms occur in Deut. xxviii. 28. *open mine eyes upon*] i.e. for good.

5, 6. *the governors*] Rather, the tribe-leaders (cp. ix. 7 note).

*The inhabitants &c.*] Or, *Strength to me*

shall be (are) the dwellers in Jerusalem through &c. The people of Judah would through their leaders cast in their lot with the city of Jerusalem, and effect the deliverance God was preparing for his people.

6. *an hearth*] Rather, a *pan*, or chafing-dish to hold fire. The leaders of Judah are to be a fire, the enemies round Jerusalem being the fuel by which it is fed (cp. Nahum i. 10).

7. *the tents of Judah*] Probably the open towns and villages, as contrasted with the walls and fortifications of the capital.

8. *as David*] i.e. one that is strong.

10. *the spirit of grace &c.*] i.e. a spirit of gracious supplication; such a spirit as will make their prayers acceptable to Jehovah. *upon me*] Or, upon him. See marg. ref.

11. *the mourning of (at) Hadadrimmon*] For the death of Josiah (marg. ref.).

12-14. The genealogical references are

13 apart; the family of the house of Levi apart, and their wives  
14 apart; the family of Shimei apart, and their wives apart; all the  
families that remain, every family apart, and their wives apart.

<sup>a</sup> ch. 12. 3.  
<sup>b</sup> Heb. 9. 14.  
<sup>c</sup> 1 Pet. 1. 10.  
Rev. 1. 5.  
<sup>d</sup> Ex. 23. 13.  
Josh. 23. 7.  
Ezek. 30. 13.  
Hos. 2. 17.  
Mic. 5. 12.  
<sup>e</sup> 2 Pet. 2. 1.

<sup>f</sup> Deut. 18. 20.  
<sup>g</sup> Mic. 3. 6.

<sup>h</sup> 2 Kin. 1. 8.  
Isai. 20. 2.  
Matt. 3. 4.  
<sup>i</sup> Amos 7. 14.

<sup>j</sup> Isai. 40. 11.  
Ezek. 34. 23.  
<sup>k</sup> John 10. 30.  
& 14. 10.  
Phil. 2. 6.  
<sup>l</sup> Matt. 26. 31.  
Mark 14. 27.  
<sup>m</sup> Matt. 18.  
10. 14.  
Luke 12. 32.  
<sup>n</sup> Rom. 11. 5.  
<sup>o</sup> Isai. 48. 10.  
<sup>p</sup> 1 Pet. 1. 6, 7.  
<sup>q</sup> Ps. 50. 15.  
& 91. 15.  
<sup>r</sup> Jer. 30. 22.  
Ezek. 11. 20.  
Hos. 2. 23.  
ch. 8. 8.  
<sup>s</sup> Isai. 13. 9.  
Joel 2. 31.  
Acts 2. 20.  
<sup>t</sup> Joel 3. 2.

**CHAP. 13.** IN "that day there shall be <sup>1</sup>a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and 2 for <sup>2</sup>uncleanness. ¶ And it shall come to pass in that day, saith the LORD of hosts, *that* I will 'cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause <sup>3</sup>the prophets and the unclean spirit to pass out of the land. And it shall come to pass, *that* when any shall <sup>4</sup>begat a son, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him 'shall thrust him through when he prophesieth. 4 And it shall come to pass in that day, *that* <sup>5</sup>the prophets shall be ashamed every one of his vision, when he hath prophesied; 5 neither shall they wear <sup>6</sup>a rough garment <sup>7</sup>to deceive: <sup>8</sup>but he shall say, I *am* no prophet, I *am* an husbandman; for man 6 taught me to keep cattle from my youth. And *one* shall say unto him, What *are* these wounds in thine hands? Then he shall answer, *Those* with which I was wounded *in* the house of 7 my friends. ¶ Awake, O sword, against <sup>9</sup>my shepherd, and against the man <sup>10</sup>that is my fellow, saith the LORD of hosts: <sup>11</sup>smite the shepherd, and the sheep shall be scattered: and I will 8 turn mine hand upon <sup>12</sup>the little ones. And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall 9 be cut off *and* die; <sup>13</sup>but the third shall be left therein. And I will bring the third part <sup>14</sup>through the fire, and will <sup>15</sup>refine them as silver is refined, and will try them as gold is tried: <sup>16</sup>they shall call on my name, and I will hear them: <sup>17</sup>I will say, It *is* my people: and they shall say, The LORD *is* my God.

**CHAP. 14.** BEHOLD, <sup>1</sup>the day of the LORD cometh, and thy spoil 2 shall be divided in the midst of thee. For <sup>3</sup>I will gather all

<sup>1</sup> Or, of Simeon, as LXX.

<sup>2</sup> Heb. separation for uncleanness.

<sup>3</sup> Or, a garment of hair.

<sup>4</sup> Heb. to lie.

thought to indicate a post-captivity date; but see Ezra ii. 62; Neh. vii. 64. The word *family* (of frequent occurrence e.g. in Numbers and Joshua) is, in the prophetic writings, found almost exclusively in Jeremiah and in Zechariah (xii.-xiv.). Its use here is taken by some to indicate the authorship of Jeremiah.

**XIII. 1.** The moral reformation resulting from national humiliation (xii. 12). fountain] In the moral sense of healing.

2. the prophets] i.e. all lying prophets. The passage predicts that freedom from idolatry which marked the post-captivity period, and can hardly have been written by the author of chs. i.-viii.

3. Cp. the Law in Deut. xiii. 1-11.

4. a rough garment] Lit. as in marg. This, the characteristic dress of Elijah, was probably worn by the prophets of falsehood.

5. I am an husbandman &c.] Lit. I am a man serving the ground: for a man has been in possession of me by purchase, i.e.

has held me as a bondman. In the discredit into which the false prophets shall fall, they will not only cast away the prophetic dress and character, but even profess themselves to be purchased slaves of the lowest class.

6. in thine hands] Rather, between thine hands, i.e. on thy breast.

7-XIV. 21. A new prophecy. Judgment shall be upon the ruler of the Jews; but protection towards the lightly regarded ones of the flock.

the shepherd] i.e. the king whom Jehovah calls the man of my fellowship; Jehovah being also king of Israel. Cp. the application in marg. ref.

8. two parts] The larger portion of the people shall perish and the rest (the "little ones," v. 7) be purified (v. 9).

XIV. 1. Rather, a day cometh to Jehovah for a display of His power in the government of the world.

thy spoil] i.e. of Jerusalem (see v. 2).

nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee. ¶ And it shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light. ¶ And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's wine-

Isai. 13. 16.

See Ezek. 11. 23.

Joel 3. 12, 14.

Amos 1. 1.  
Matt. 16. 27.  
24. 30.  
Jude 14.Rev. 22. 5.  
Matt. 24. 36.  
Isai. 30. 26.  
60. 19, 20.  
Rev. 21. 23.  
Ezek. 47. 1.  
Joel 3. 18.  
Rev. 22. 1.  
Dan. 2. 44.  
Rev. 11. 15.  
Eph. 4. 5.  
Isai. 40. 4.  
ch. 12. 6.Neh. 3. 1.  
13. 39.  
Jer. 31. 38.<sup>1</sup> Or, my mountains.<sup>2</sup> Or, when he shall touch the valley of the mountains to the place he uprooted.<sup>3</sup> i.e. it shall not be clear in some places, and dark in other places of the world.<sup>4</sup> Heb. precious.<sup>5</sup> Heb. thickness.<sup>6</sup> Or, the day shall be one.<sup>7</sup> Or, eastern, Joel 2. 20.<sup>8</sup> Or, compassed.<sup>9</sup> Or, shall abide.

3. as when he fought] Lit., as in the day of his fighting (Ex. xiv. 14). Escape should now be opened by way of the Mount of Olives (v. 4) by some natural convulsion altering the physical character of the region E. of Jerusalem.

5. to the valley] Or, by or along the valley (ravine). Azal is probably some suburb of Jerusalem on the E., and may be identical with Beth-Ezel (Micah i. 11).

with thee] Rather, with Him; so all the Versions and many MSS.

6. that the light &c.] Rather, that there shall be no light, the bright ones (the stars) shall be contracted or darkened: one of the marks of the day of Jehovah (Joel ii. 2; Amos v. 18, 20). [Others, "there shall not be light, but cold and ice."]

7. There shall be unbroken gloom, until the late even, when the light of God's mercy shall be revealed in deliverance.

8. A description of the restored temporal prosperity of the land and city. The flow of living (= perennial) waters throughout summer and winter is a symbol of fertility.

the former sea the hinder sea] i.e. the east

sea (the Dead Sea). the western sea (the Mediterranean).

9. the earth] Rather, the land, the whole land of Canaan. There will no longer be any idolatry, but one Jehovah.

10. as a plain] Rather, like the Arabah, the level district from the lower Jordan to the Dead Sea (see Deut. i. 1 and note).

from Geba to Rimmon] from N. to S.; Geba was the northernmost town of Judah in the time of Josiah (2 K. xxiii. 8). Rimmon was a city of Simeon.

it place] See marg.; i.e. Jerusalem shall occupy her ancient boundaries and be populous and prosperous as ever. Benjamin's gate (or Ephraim's gate, 2 K. xiv. 13), was in the centre of the old North wall; westward of it was the corner gate (2 K. xiv. 13; Jer. xxi. 38); the first gate (or the old gate of Neh. iii. 6) was at the North-eastern corner of the city; the tower of Hananeel was near the first gate, and the king's wine-presses were on the S. side of the city. The latter clause gives the measurement of the city from N. to S., the former the breadth of the city measured on its front.

- \* Jer. 31. 40. 11 presses. And *men* shall dwell in it, and there shall be *no* more  
utter destruction; *but* Jerusalem shall be safely inhabited.
- \* Jer. 23. 6. 12 ¶ And this shall be the plague wherewith the LORD will smite  
all the people that have fought against Jerusalem; Their flesh  
shall consume away while they stand upon their feet, and their  
eyes shall consume away in their holes, and their tongue shall
- \* 1 Sam. 14. 13 consume away in their mouth. And it shall come to pass in  
that day, *that* <sup>a</sup>a great tumult from the LORD shall be among  
them; and they shall lay hold every one on the hand of his  
neighbour, and <sup>2</sup>his hand shall rise up against the hand of his
- \* Judg. 7. 22. 14 neighbour. And <sup>2</sup>Judah also shall fight <sup>2</sup>at Jerusalem; <sup>2</sup>and  
Ezek. 38. 21. the wealth of all the heathen round about shall be gathered  
10, 17, &c. together, gold, and silver, and apparel, in great abundance.
- \* ver. 12. 15 And *so* shall be the plague of the horse, of the mule, of the  
camel, and of the ass, and of all the beasts that shall be in  
16 these tents, as this plague. ¶ And it shall come to pass, *that*  
every one that is left of all the nations which came against  
Jerusalem shall even *go* up from year to year to worship the  
King, the LORD of hosts, and to keep *the* feast of tabernacles.
- \* Isai. 60. 6. 17 *And* it shall be, *that* whoso will not come up of *all* the families  
& 66. 23. of the earth unto Jerusalem to worship the King, the LORD of  
<sup>b</sup> Lev. 23. 34, 43. 18 hosts, even upon them shall be no rain. And if the family of  
Neh. 8. 14. Egypt go not up, and come not, <sup>4</sup>*that have no rain*; there  
Hos. 12. 9. shall be the plague, wherewith the LORD will smite the heathen  
John 7. 2. 19 that come not up to keep the feast of tabernacles. This shall  
c Isai. 60. 12. be the *punishment* of Egypt, and the punishment of all nations  
d Deut. 11. 10. 20 that come not up to keep the feast of tabernacles. ¶ In that  
day shall there be upon the *bells* of the horses, *HOLINESS*  
UNTO THE LORD; and the pots in the LORD's house shall
- \* Isai. 23. 18. 21 be like the bowls before the altar. Yea, every pot in Jerusalem  
and in Judah shall be holiness unto the LORD of hosts: and all  
they that sacrifice shall come and take of them, and *sethe*  
therein: and in that day there shall be no more the *Canaanite*  
in *the* house of the LORD of hosts.
- f Isai. 35. 8. Joel 3. 17. Rev. 21. 27. & 22. 15. g Eph. 2. 19, 20, 21, 22.
- <sup>1</sup> Or, shall abide.  
<sup>2</sup> Or, thou also, O Judah, shalt.  
<sup>3</sup> Or, against.  
<sup>4</sup> Heb. upon whom there is not.  
<sup>5</sup> Or, sin.  
<sup>6</sup> Or, brides.

11. utter destruction] Or, extermination (*cherem*, see Lev. xxvii. 29 note).

12. will smite] Rather will plague. consume away] Rather, waste away; cp. Ezek. xxiv. 23, xxxiii. 10.

13. tumult] Like a panic falling upon an army, so that they turn their arms against each other (cp. 2 Chr. xx. 23).

14. at Jerusalem] Or, as in marg.

16. The judgment upon the enemies of Israel was not to be universal. Many heathen would become proselytes.

17. no rain] Cp. Amos iv. 7, 8 note.

18. that have no rain] Rather, also, upon them there shall be no rain, which to the Egyptians meant the withholding of the annual inundations. Cp. Amos iii. 1.

19. punishment] i.e. sin as seen in its

punishment (cp. Lam. iv. 6). Verses 16-19 are considered by some an interpolation.

20. The "bells," the trappings of worldly pomp are to be sanctified to the service of Jehovah, and inscribed with the words on the golden crown of the High Priest. Even the common pots for cooking the sacrificial victims would be considered as holy as the very vessels of the Altar (ix. 15).

21. Canaanite] Or, merchant or trafficker (Isai. xxiii. 8; Hos. xii. 7; Zeph. i. 11); the offering traffick in the Temple should cease (John ii. 15, 16; Matt. xxi. 12). Others take the word literally; Canaanite shall no longer be a name given in irony to the Israelites (Ezek. xvi. 3).

# M A L A C H I.

## INTRODUCTION.

1. THE last of the long series of Hebrew prophets, Malachi, stood in the same relation to Nehemiah,<sup>1</sup> during the latter portion of his work of restoration and reform at Jerusalem (c. B.C. 431), as Haggai and Zechariah had occupied towards Zerubbabel. He and Nehemiah probably participated in the work, which tradition assigns to Ezra, of having settled the Canon of the Old Testament in the form in which it has come down to us (see p. 446).

The name, Malachi (i. 1), occurs nowhere else in the Old Testament; but it is not merely an official title. If significant of the work and character of him who bore it, it is also a proper name—an abbreviated form of Malachijah.

2. The prophecy of Malachi forms one connected treatise, having for its main object the denunciation of practices inconsistent with the obe-

dience and responsibilities of God's people; practices which had grown to a head during the absence of Nehemiah at the Persian court. The prophet's purpose was to strengthen Nehemiah in his reforms; yet not without reference to the Person to Whom all the prophets had borne witness, and to the time when the spiritual kingdom of the Son of David was to be established upon earth. Malachi's rebukes take throughout a controversial form. To every charge a rejoinder is made, which is put into the mouth of the accused in an interrogative form, and supplies the prophet with an occasion of enforcing and explaining his rebukes to the conviction of his hearers. We have no poetic imagery, no abrupt outbursts of eloquence, no symbolic actions, and no visions requiring interpretation. The writer addresses himself directly to the sins which he found prevailing among the people. If the gross idolatry of earlier times had disappeared, the not less dangerous error of practices not in harmony with the professed and outward service rendered to God had sprung up.

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<sup>1</sup> That he was contemporary with Nehemiah is shown by comparing ii. 8 with Neh. xiii. 15, 29; ii. 10-16 with Neh. xiii. 23-27; iii. 7-12 with Neh. xiii. 10 &c. Malachi also assumes the existence of the Temple and the Temple services (i. 10, iii. 1-10).



# THE BOOK OF THE PROPHET

## MALACHI.

### CHAP. 1. THE burden of the word of the LORD to Israel,<sup>1</sup> by Malachi.

<sup>a</sup> Deut. 7. 8.  
& 10. 15.

<sup>b</sup> Rom. 9. 13.  
<sup>c</sup> Jer. 49. 18.  
<sup>d</sup> Ezek. 35. 3.  
<sup>e</sup> Obad. 10.

<sup>f</sup> Ps. 35. 27.  
<sup>g</sup> Ex. 20. 12.

<sup>h</sup> Luke 6. 40.

<sup>i</sup> ch 2. 14.  
& 3. 7, 8.  
<sup>j</sup> Deut. 15. 21.

<sup>k</sup> Ezek. 41. 22.  
ver. 12.

<sup>l</sup> Lev. 22. 22.  
Deut. 15. 21.  
ver. 14.

<sup>m</sup> Job 42. 8.

<sup>n</sup> Hos. 13. 9.

2 "I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? <sup>Was</sup> not Esau Jacob's brother? saith the LORD: 3 yet <sup>b</sup>I loved Jacob, and I hated Esau, and <sup>c</sup>laid his mountains and his heritage waste for the dragons of the wilderness. 4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom 5 the LORD hath indignation for ever. And your eyes shall see, and ye shall say, <sup>a</sup>The LORD will be magnified <sup>23</sup>from the 6 border of Israel. ¶ A son <sup>e</sup>honoureth *his* father, and a servant his master: <sup>f</sup>if then I be a father, where *is* mine honour? and if I be a master, where *is* my fear? saith the LORD of hosts unto you, O priests, that despise my name. <sup>g</sup>And ye say, Wherein 7 have we despised thy name? <sup>h</sup>Ye offer <sup>i</sup>polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In 8 that ye say, <sup>j</sup>The table of the LORD is contemptible. And <sup>k</sup>if ye offer the blind <sup>l</sup>for sacrifice, *is it* not evil? and if ye offer the lame and sick, *is it* not evil? offer it now unto thy governor; will he be pleased with thee, or <sup>m</sup>accept thy person? saith the 9 LORD of hosts. And now, I pray you, beseech <sup>n</sup>God that he will be gracious unto us: <sup>o</sup>this hath been <sup>p</sup>by your means:

<sup>1</sup> Heb. *by the hand of Malachi.*

<sup>2</sup> Or, *upon.*

<sup>3</sup> Heb. *from upon.*

<sup>4</sup> Or. *Bring unto, &c.*

<sup>5</sup> Heb. *to sacrifice.*

<sup>6</sup> Heb. *the fear of God.*

<sup>7</sup> Heb. *from your hand.*

I. 1. *The burden*] See Isai. xiii. 1 note.  
2. The reference to the history of Jacob in Hosea, one of the earliest (Hos. xii. 3-5, 12, 13), and in Malachi, the latest of the prophets, proves that the Book of Genesis was familiarly known to, and its divine authority recognized by, inspired men, during the entire prophetic period.  
3. *hated*] *i.e.* did not love in the same degree (cp. Gen. xxix. 30, 31; Luke xiv. 26). and *laid &c.*] Or, and I have made his mountains a desolation, and his heritage (I have given) to the monsters (jackals) of the desert.  
4. The love of God towards the descendants of Jacob was shewn in their restoration from the Captivity at Babylon. To the Edomites, the descendants of Esau, no such favour was extended. The rebuilding of the Temple on Mount Zion had been carried out under God's protection; but the curse upon Edom was to have no remission. *impoverished*] Rather, *broken in pieces, or, crushed and ground down.*  
*desolate places*] Places which, having once been inhabited, have fallen into decay.

*I will throw down*] See 1 Macc. v. 65.  
5. *The LORD &c.*] Rather, **Magnified is Jehovah from across &c.**; *i.e.* the fame and fear of Jehovah were to spread as the result of victories of those who should come forth over the border of Israel.  
6. In r. 2 God declared His feeling towards Israel; now He shews what is expected from Israel in return.  
*my fear*] In the sense of *reverence*.  
7. *bread*] In the general sense of *food*; here (r. 8) sacrificial flesh.  
*The table is contemptible*] Rather, the Altar *is despised*.  
8. *is it not evil?*] Or, *it is not evil, i.e.* in your view of your duty to God.  
*offer &c.*] The sin of Israel consisted in offering to their Divine King that which a human ruler would have rejected with disdain.  
9. *beseech God*] The duty of intercessory prayer belonged to the priest's office.  
*by your means*] See marg. The priests were specially guilty, because it was their duty to reject improper offerings.

10 will he regard your persons? saith the LORD of hosts. ¶ Who is there even among you that would shut the doors for nought?

"neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept

11 an offering at your hand. For from the rising of the sun even unto the going down of the same my name shall be great among

the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great

12 among the heathen, saith the LORD of hosts. ¶ But ye have profaned it, in that ye say, "The table of the LORD is polluted;

13 and the fruit thereof, even his meat, is contemptible. Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the LORD of hosts; and ye brought that which was torn,

and the lame, and the sick; thus ye brought an offering: 14 should I accept this of your hand? saith the LORD. But

15 cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the LORD of hosts, and my name is

16 dreadful among the heathen.

CHAP. 2. AND now, O ye priests, this commandment is for you.

2 "If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send

3 a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart. Behold,

4 I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts; and one shall take you

5 away with it. And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi,

6 saith the LORD of hosts. My covenant was with him of life and peace; and I gave them to him for the fear wherewith he

7 feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips; he

<sup>1</sup> Or, whereas ye might have blown it away.

<sup>2</sup> Or, in whose flock is.

<sup>3</sup> Or, reprove.

<sup>4</sup> Heb. scatter.

<sup>5</sup> Or, it shall take you away to it.

<sup>1</sup> 1 Cor. 9. 13.

<sup>2</sup> Isai. 1. 11.

Jer. 6. 20.

Amos 5. 21.

<sup>3</sup> Ps. 113. 3.

Isai. 59. 19.

<sup>4</sup> Isai. 60. 3.

<sup>5</sup> John 4.

21, 23.

<sup>1</sup> Tim. 2. 8.

<sup>2</sup> Rev. 8. 3.

<sup>3</sup> Isai. 66. 19.

<sup>4</sup> ver. 7.

<sup>5</sup> Lev. 22.

20, &c.

<sup>6</sup> ver. 8.

<sup>7</sup> Ps. 47. 2.

<sup>8</sup> 1 Tim. 6. 15.

<sup>9</sup> Lev. 26.

14, &c.

<sup>10</sup> 1 Kin. 14.

10.

<sup>11</sup> Num. 25. 12.

Ezek. 34. 25.

& 37. 26.

<sup>12</sup> Deut. 33.

8, 9.]

<sup>13</sup> Deut. 33. 10.

will he regard your persons? Lit. will He lift up your faces? i.e. will He shew favour to any of you?

10. Who &c.] Rather, Would that even there were some one among you that would close the doors of the Temple; and that ye did not kindle fire on mine altar fruitlessly! The sense is: It were better that the Temple doors were closed, and sacrifices ceased than that they should be offered in a form not acceptable to God.

11. shall be] Rather, is throughout. the Gentiles the heathen] Or, the nations.

12. But &c.] Rather, But you are they who profane it...the table of Jehovah, it is polluted; and as to its fruit (i.e. what is on it) its meat is despised.

13. what a weariness! i.e. "what a wearisome task to consume such food!"

ye have snuffed at it] i.e. as an animal when it rejects food. For "it" many MSS. and Jewish tradition read "Me."

14. a corrupt thing] i.e. a female instead

of a male, which he should have offered. See Lev. i. 3, 10, xxii. 19.

dreadful] i.e. held in reverence.

II. 1. commandment] Or, "purpose."

2. a curse] Rather, the curse of the Law, Deut. xxvii. 15-26, xxviii. 15-68).

I will curse your blessings] i.e. I will turn your blessings into curses.

3. corrupt your seed] See marg., i.e. My reproof shall check the productiveness of the harvest. [Another rendering is "rebuke your arm."]

dung] That of the animals offered in sacrifice and burned without the camp.

your solemn feasts] Rather, your festival sacrifices [Isai. xcix. 1).

one shall take you away with it] Meaning that they shall be excommunicated.

4. with Levi] i.e. to be kept by him.

5. for the fear] Or (for a source of) fear (or reverence), and he feared Me &c.

was afraid] Lit., bowed himself down, an action of deep reverence and humiliation.

6. iniquity] Or, perverseness.

<sup>f</sup> Jer. 23. 22.  
<sup>Jam.</sup> 6. 20.  
<sup>g</sup> Lev. 10. 11.  
<sup>Deut.</sup> 17. 9.  
<sup>Ezra</sup> 7. 10.  
<sup>Jer.</sup> 18. 18.  
<sup>Hag.</sup> 2. 11.  
<sup>h</sup> Gal. 4. 14.  
<sup>i</sup> 1 Sam. 2. 17.  
<sup>Jer.</sup> 18. 15.  
<sup>j</sup> Neh. 13. 29.  
<sup>k</sup> 1 Sam. 2. 30.  
<sup>l</sup> 1 Cor. 8. 6.  
<sup>Eph.</sup> 4. 6.  
<sup>m</sup> Job 31. 15.

<sup>n</sup> Ezra 9. 1.  
<sup>&</sup> 10. 2.  
<sup>Oeh.</sup> 13. 23.

<sup>p</sup> Neh. 13.  
<sup>28, 29.</sup>

<sup>q</sup> Prov. 5. 18.  
<sup>r</sup> Prov. 2. 17.

<sup>s</sup> Matt. 19.  
<sup>t</sup> 1, 5.  
<sup>u</sup> Ezra 9. 2.  
<sup>v</sup> 1 Cor. 7. 14.  
<sup>w</sup> Matt. 5. 32.  
<sup>&</sup> 19. 8.

walked with me in peace and equity, and did <sup>t</sup>turn many away  
 7 from iniquity. <sup>o</sup>For the priest's lips should keep knowledge,  
 and they should seek the law at his mouth: <sup>k</sup>for he is the  
 8 messenger of the LORD of hosts. But ye are departed out of  
 the way; ye <sup>h</sup>have caused many to <sup>l</sup>stumble at the law; <sup>k</sup>ye  
 have corrupted the covenant of Levi, saith the LORD of hosts.  
 9 Therefore <sup>i</sup>have I also made you contemptible and base before  
 all the people, according as ye have not kept my ways, but  
 10 <sup>23</sup>have been partial in the law. ¶ <sup>m</sup>Have we not all one father?  
<sup>n</sup>hath not one God created us? why do we deal treacherously  
 every man against his brother, by profaning the covenant of  
 11 our fathers? Judah hath dealt treacherously, and an abomina-  
 tion is committed in Israel and in Jerusalem; for Judah hath  
 profaned the holiness of the LORD which he <sup>o</sup>loved, <sup>o</sup>and hath  
 12 married the daughter of a strange god. The LORD will cut off  
 the man that doeth this, <sup>s</sup>the master and the scholar, out of the  
 tabernacles of Jacob, <sup>p</sup>and him that offereth an offering unto  
 13 the LORD of hosts. And this have ye done again, covering the  
 altar of the LORD with tears, with weeping, and with crying  
 out, insomuch that he regardeth not the offering any more, or  
 14 receiveth it with good will at your hand. ¶ Yet ye say, Where-  
 fore? Because the LORD hath been witness between thee and  
<sup>q</sup>the wife of thy youth, against whom thou hast dealt treacher-  
 ously: <sup>r</sup>yet is she thy companion, and the wife of thy covenant.  
 15 And <sup>s</sup>did not he make one? Yet had he the <sup>u</sup>residue of the  
 spirit. And wherefore one? That he might seek <sup>v</sup>a godly  
 seed. Therefore take heed to your spirit, and let none deal  
 16 <sup>w</sup>treacherously against the wife of his youth. For <sup>w</sup>the LORD,

<sup>1</sup> Or, full in the law.

<sup>2</sup> Or, lifted up the face against.

<sup>3</sup> Heb. accepted faces.

<sup>4</sup> Or, ought to love.

<sup>5</sup> Or, him that worketh, and him that answereth.

<sup>6</sup> Or, excellency.

<sup>7</sup> Heb. a seed of God.

<sup>8</sup> Or, unfaithfully.

equity] The original means *a plain, a level table-land*; figuratively, the making level by removing obstructions (Zech. iv. 7); and then, as here, *honesty, plain dealing*.

8. *the way*] i.e. of faithful priests.

9. *have been partial &c.*] Lit. *have lifted up faces in* (the administration of) *the Law*.

10-16. The rebuke of those who divorced their wives and intermarried with foreign women (margin, ref. o).

10. *one father.. one God*] i.e. "is not our God the God of our forefathers, Whose Covenant they kept in marrying wives of their own race?" (Ex. xix. 5; Deut. vii. 3, 4).

11. *in Israel*] Omitted by LXX. (see Zech. i. 19 note).

*holiness*] Jehovah's highest attribute (cp. Amos iv. 2).

*the daughter of a strange god*] i.e. a foreign and heathen woman.

12. *The LORD will cut off*] Rather, *Let* (or may) *Jehovah cut off*.

*the master and the scholar*] Lit., *the weaker* (or *watcher*) *and the answerer*, perhaps a proverbial expression for every living member of the transgressor's family. Cp. Deut. xxxii. 36 note.

*the tabernacles*] i.e. *the families*. Descent

from Jacob, and outward service, will not avert the Lord's judgment.

13. *again*] i.e. a second time (cp. Neh. xiii. 23).

*with tears*] i.e. of the divorced wives, when supplanted by foreign rivals.

*regardeth not*] Rather, *so that He would not turn graciously towards*; cp. 2 Sam. ix. 8; Ps. xxv. 16.

*receiveth it &c.*] Rather, *receiveth an acceptable gift at your hands*.

14. *Wherefore*] i.e. Why does God refuse to accept our offerings?

15. *And did not he &c.*] Rather, *And hath no one acted thus, who hath a remnant of sense in him?* The Jews put this question to the prophet in reference to Abraham and his treatment of Sarah in the matter of Hagar. The prophet replies: *And wherefore did the one (Abraham) so act? He acted thus in seeking seed of God, i.e. in carrying out the Divine will with regard to Isaac and Ishmael.*

16. *For the LORD*] Rather, *For that he hateth (her), let him put her away, saith Jehovah the God of Israel*. The objecting Jews reply to the prophet, by referring to Deut. xxiv. 1-4; but this was an exception to

the God of Israel, saith <sup>1</sup>that he hateth <sup>2</sup>putting away: for one covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously. ¶ Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doth evil is good in the sight of the LORD, and he delighteth in them; or, Where is the God of judgment?

**CHAP. 3.** BEHOLD, "I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' sope: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts. For I am the LORD, I change not; therefore ye sons of Jacob are not consumed. ¶ Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all

<sup>a</sup> Isai. 43. 24.  
<sup>b</sup> Amos 2. 13.  
<sup>c</sup> ch. 3. 13.

<sup>d</sup> Matt. 11. 10.  
<sup>e</sup> Mark 1. 2.  
<sup>f</sup> Luke 1. 76.  
<sup>g</sup> & 7. 27.

<sup>h</sup> Isai. 40. 3.  
<sup>i</sup> Isai. 63. 9.  
<sup>j</sup> Hag. 2. 7.  
<sup>k</sup> ch. 4. 1.  
<sup>l</sup> Rev. 6. 17.  
<sup>m</sup> Isai. 4. 4.  
<sup>n</sup> Matt. 3. 10.  
<sup>o</sup> Isai. 1. 25.  
<sup>p</sup> Zech. 13. 9.  
<sup>q</sup> 1 Pet. 2. 5.  
<sup>r</sup> ch. 1. 11.

<sup>s</sup> Zech. 5. 4.  
<sup>t</sup> Jam. 5. 4.

<sup>u</sup> Num. 23. 19.  
<sup>v</sup> Rom. 11. 29.  
<sup>w</sup> Jam. 1. 17.  
<sup>x</sup> Lam. 3. 22.  
<sup>y</sup> Acts 7. 51.  
<sup>z</sup> Zech. 1. 3.  
<sup>aa</sup> ch. 1. 6.  
<sup>ab</sup> Neh. 13. 10, 12.  
<sup>ac</sup> Prov. 3. 9.

<sup>1</sup> Or, if he hate her, put her away.

<sup>2</sup> Heb. to put away.  
<sup>3</sup> Or, ancient.

<sup>4</sup> Or, defraud.

a general law, and did not cover the case of men who divorced Jewish wives in order to contract heathen alliances.

for one covereth &c.] Rather, "and yet should a man cover himself with violence against his wife?" The prophet means that nothing can justify violent and treacherous conduct towards their wives. *Garment*, is said to be here figuratively used for wife.

III. 1. prepare the way] Cp. Isai. lviii. 14, lxii. 10. An expression said to be peculiar to the writings of Isaiah, and borrowed by Malachi from that source.

before me] i.e. before God, before Messiah one with God. The three Evangelists, applying this passage to the mission of John the Baptist, have before thy face, before thee, as though the words were spoken by God the Father to God the Son, when sending Him into the world as the Messiah.

the LORD] The Messiah, the messenger and minister of the new dispensation.

seek] i.e. are expecting or looking for, as the

promised deliverer of Israel (cp. Luke ii. 25, 38). Said ironically.

suddenly] i.e. when not looked for.  
2. fullers' sope] Rather, soap of the washers. The first notion of the word rendered fuller is that of cleansing by stamping with the feet. See Jer. ii. 22.

3. purge them] By fire, as essential to straining in the case of metals.

5. judgment] Jehovah's reply to the question of ii. 17.

swift] Lit. one that hasteth.  
sorcerers] Or, mutterers of incantations.

6. I am the LORD] Cp. "I am that I am" (Ex. vi. 3 note).

7-12. A reproof of the Jews for not paying tithes and oblations.

8, 9. rob] Rather, defraud. The questions illustrate the quibbling, self-justifying spirit of the Jews in the days of Malachi.

9. this whole nation] The title "people," indicative of their relation to God, is withheld on account of their sin.

\* 1 Chr. 26. 20.

\* Gen. 7. 11.

2 Kin. 7. 2.

\* 2 Chr. 31. 10.

\* Amos 4. 9.

\* Dan. 8. 9.

\* ch. 2. 17.

\* Job 21. 14.

& 22. 17.

Ps. 73. 13.

Zeph. 1. 12.

\* Ps. 73. 12.

ch. 2. 17.

\* Ps. 95. 9.

\* Ps. 66. 18.

ch. 4. 2.

\* Heb. 3. 13.

\* Ps. 56. 8.

Isai. 65. 6.

Rev. 20. 12.

\* Ex. 19. 5.

Deut. 7. 6.

Ps. 135. 4.

\* Isai. 62. 3.

\* Ps. 103. 13.

\* Ps. 58. 11.

\* Joel 2. 31.

ch. 3. 2.

2 Pet. 3. 7.

\* ch. 3. 18.

\* Obad. 18.

\* Amos 2. 9.

\* ch. 3. 16.

\* Luke 1. 78.

Eph. 5. 14.

2 Pet. 1. 19.

Rev. 2. 28.

\* 2 Sam. 22.

43.

Mic. 7. 10.

Zech. 10. 5.

\* Ex. 20. 3.

the tithes into 'the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the "windows of heaven, and "pour you out a blessing, that *there shall not be room enough to receive it.* 11 And I will rebuke "the devourer for your sakes, and he shall not "destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD "of 12 hosts. And all nations shall call you blessed: for ye shall be 13 "a delightful land, saith the LORD of hosts. ¶ "Your words have been stout against me, saith the LORD. Yet ye say, What 14 have we spoken *so much* against thee? "Ye have said, It is vain to serve God: and what profit *is it* that we have kept "his ordinance, and that we have walked "mournfully before the 15 LORD of hosts? And now "we call the proud happy; yea, they that work wickedness "are set up; yea, *they that* "tempt God are even delivered.

16 Then they "that feared the LORD "spake often one to another: and the LORD hearkened, and heard *it*, and "a book of remembrance was written before him for them that feared the LORD, 17 and that thought upon his name. And "they shall be mine, saith the LORD of hosts, in that day when I make up my "jewels; and "I will spare them, as a man spareth his own 18 son that serveth him. "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

CHAP. 4. FOR, behold, "the day cometh, that shall burn as an oven; and all "the proud, yea, and all that do wickedly, shall be "stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall "leave them neither root nor 2 branch. But unto you that "fear my name shall the "Sun of righteousness arise with healing in his wings; and ye shall go 3 forth, and grow up as calves of the stall. "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this*, saith the LORD of hosts. 4 ¶ Remember ye the "law of Moses my servant, which I com-

1 Heb. *empty* out.

2 Heb. *corrupt*.

3 Heb. *his observation*.

4 Heb. *in black*.

5 Heb. *are built*.

6 Or, *special treasure*.

10. *storehouse*] Rather, *treasure-house* (of the Temple, Neh. x. 38).

*meat*] A word involving the notion of portioning out.

*pour out*] i.e. to *overflowing*.

11. *the devourer*] Probably the locust.

*cast her fruit before the time*] Implying premature (and immature) production.

12. *call you blessed*] Deem you blessed.

13-15. A rebuke of persons impatient under temporal trials.

13. *stout*] Rather, *hard* (cp. Jude 15).

*spoken so much*] Or, *spoken often* (v. 16).

14. *kept his ordinance*] Or, *served in His service*.

*mournfully*] i.e. in black garments.

15. These murmurers against God come to call the evil good and the good evil. *tempt God*] Or, *prove* (v. 10) God.

16-18. The result of the prophet's rebuke is similar to that recorded in Ps. lxxiii. 16, 17.

17. Rather, *And they shall be to me, saith Jehovah of Hosts, in the day that I am preparing, a peculiar treasure*. Cp. Tit. ii. 14; 1 Pet. ii. 9.

*spare*] Or, *have compassion on*.

IV. 1-6. In the Hebrew text included in ch. iii. The verses declare the approach of the day of retribution upon the prosperous workers of wickedness (iii. 15).

1. *burn them up*] Rather, *lick them up as by fire*.

2. *grow up . . . stall*] Rather, *leap as stall-fed animals leap about, when loosed from the stall* (see Jer. l. 11 note).

3. *ye shall tread down*] Carrying on the metaphor of the calf in v. 2.

manded unto him <sup>1</sup>in Horeb for all Israel, *with* <sup>2</sup>the statutes <sup>3</sup>and judgments. ¶ Behold, I will send you <sup>4</sup>Elijah the prophet <sup>5</sup>before the coming of the great and dreadful day of the LORD : <sup>6</sup>and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and <sup>7</sup>smite the earth with <sup>8</sup>a curse.

<sup>1</sup> Deut. 4. 10.  
<sup>2</sup> Ps. 147. 19.  
<sup>3</sup> Matt. 11. 14.  
<sup>4</sup> & 17. 11.  
<sup>5</sup> Mark 9. 11.  
<sup>6</sup> Luke 1. 17.  
<sup>7</sup> Joel 2. 31.  
<sup>8</sup> Zech. 14. 12.  
<sup>9</sup> Zech. 5. 3.

4. Omit *with*] *The statutes and judgments* are the contents of the Law of Moses.

5. This prophecy was to receive its fulfilment in the person of John the Baptist (cp. marg. ref.).

6. The office of the Baptist should be to

turn the hearts of the young and old alike, father and children, in one common accord of repentance, to God; and thus make ready a people prepared for the Lord, and avert the curse [the extermination, Zech. xiv. 11 note] which must otherwise smite the land.

END OF VOL. IV.



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